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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *FEBRUARY*, 1868. [No. 2.

THE UNITY OF THE CHURCH.--No. 2.

In the last (January) number of the *M. Harbinger*, in an article under the above heading, we gave a translation of a letter published under the same head in the *Archives du Christianisme*, of Paris. The writer has developed his thoughts in two other letters, in sequence after the first; and we feel assured that the interest of this subject, ever renewing itself while divisions last, and the desire of knowing how men,—true, believing men, in other parts of the world, among a people of another tongue,—think on this important question, will make these letters welcome to our readers. Therefore we let a translation of the two letters with which the writer concludes, follow our previous article. The third letter we reserve for the next number.

We add that with the latitudinarian views of unity advocated by some, we have no sympathy, while we nevertheless regard them as a noteworthy sign of the times. The writer of these letters does not belong to this class. Nor do we assent to all M. Lethora says. The tendency of his remarks is right. C. L. L.

LETTERS ON THE UNITY OF THE CHURCH.—NUMBER 2.

MR. EDITOR:—Many Christians, and I am of that number, think it a great merit in the Lausanne translation of the New Testament,* that it has rejected the word *Church* (Eglise); we find in

* New French Translation published at Lausanne, Switzerland.—L.

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it only the *assemblies* (assemblees, *assemblies, congregations*), *of Jesus Christ.* As the inhabitants of the same place constitute the civil assembly or the *commune,* so likewise the disciples of the Lord of the same locality formed in the apostolic times the *Christian assembly.* It was a visible and organized body; for an invisible assembly would be an expression without meaning.

"The organization of the Christian assembly of each place was very simple. The spiritual and temporal administration was confided, as the wants of the congregation demanded it, to *elders* or *overseers,* forming the presbytery, and to *servants* (deacons and deaconesses). The Christian assembly of one place was the concrete and visible image of Christ in general; it depended directly and immediately on the Supreme Shepherd or Pastor who supplied it by his Spirit with all the gifts of which it had need for its edification. As we shall show hereafter,—the autonomy of the Christian assembly of each place is necessary to realize its unity, and this unity, in its turn, is an indispensable condition that the gifts of the Holy Spirit may not be wasted to no purpose, and that the edification may be *entire.* I pass directly, Dear Sir, to the subject indicated in my last letter.

"The Christian assembly was *one* in the same place. It is probable that in the great centres the disciples met in different localities; this seems to be proved by Col. iv. 15, compared with Philemon, 2. Nevertheless the unity existed and there was but one presbytery. It will be enough to read the book of Acts and the Epistles to be convinced of this. Nowhere could be seen churches formed, having as a reason for their distinctive existence peculiar views, as we see to-day in the same city a Wesleyan Church, a Calvinistic Methodist Church, a Baptist Church, a Free Church, a Moravian Church, &c., &c. In like manner, from one country to another, the Christian assemblies did not present exclusive types;—the Christians of Jerusalem sojourning at Antioch united with the assembly of this city and there exercised their ministry,—(Acts 11: 26, 27);—the disciples of Rome, coming to Corinth or to Ephesus became by this means members of the assembly of Corinth or of that of Ephesus, (Acts 18: 2, 24, 26). What a difference between this and what we see in our days! A French Christian sojourning in the North of Germany was refused the Lord's Supper because he was not a Lutheran. A Wesleyan preacher visiting in the same city the Independent preach-

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er, his college friend, was almost severely reprimanded by his flock for going to the *Calvinist Chapel.* Sojourning in a city, where besides the official church, there was no Christian assembly properly so called, but a congregation of strict Baptists, I desired to unite with these brethren in the enjoyment of the Lord's Supper;—not being re-baptized, I was refused. And how much more could I add of like cases! I have attended the meetings of the Evangelical Alliance, where one of the speakers,—an excellent and devout disciple of Jesus Christ, took pains to show that it is impossible for us to form habitually a single body, reserving this sweet joy for our annual meetings and for heaven!—There are even those who are not willing to leave us this last and supreme hope. You know, Mr. Editor, the expression of some partisan of ecclesiastical exclusivism over the Rhine, whose name I have forgotten, declaring in his polemics against a servant of God who preached the abolition of the barriers raised by confessions of faith,—'If Dr. X——, is admitted into heaven, I hope to be in a different apartment from him!'

"Although the churches of the apostolic age were founded by servants of God of different origin and of different tendencies, yet there is not a single trace in the whole New Testament of what we now call *evangelical denominations.* It is not because the spirit of divisions or separatism was not manifested from the beginning; but the apostles combated it, not by a stroke of apostolical authority, by justifying this rather than that tendency, but by allowing differences to exist and by conjuring all Christians mutually to bear with each other, to walk in unity, waiting till God would reveal to each the points on which they differed. I see the Christians of Corinth, for example, on the sad road of division; already they had selected as heads of parties Paul, Peter and Apollos. There were, besides, the Jewish Christian sectaries or exclusives, who claimed to be of the party of Christ; it was those who had caused troubles at Antioch, and had sought to reduce the churches of Galatia, in teaching that the Gentiles, in order to share the kingdom of the Messiah, would have to accept the Jewish nationality. The Apostle, it is true, shows no tender regard for the authors and abettors of this doctrine subversive of the Gospel of grace;—he calls them false brethren, (Gal. 2: 4); false apostles, (2 Cor. 11: 13; see also Phil. 3: 2, &c). This tendency, being only the old Pharisaism revi-

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ved under a Christian mask, could not be tolerated, and the apostle declares against it an open war, (2 Corinthians, x. & xii.). But alongside of this grave error, the names of Paul, of Cephas and of Apollos represent the peculiar types of Christianity. The party of Cephas was composed of moderate Judeo-Christians, Jews converted to Christ, but continuing to practice the law of Moses without demanding that the Gentiles should imitate them. The party of Apollos composed perhaps exclusively of Christians among the Gentiles, formed a marked contrast to the party of Cephas. Finally, attaching themselves to the Apostle who became a Jew with the Jews, and a Gentile with the Gentiles, (1 Cor. 11: 20, 23), the party of Paul must have been composed of moderate spirits placed between the other two extremes. Whatever these three parties may have been, it is certain that in almost all the churches was found the contrast between the Judeo-Christians and the Gentile Christians, and that the former, while assembling and uniting with the congregation on the first day of the week 'to break the bread,' continued to celebrate the Sabbath and the Jewish festivals, to circumcise their children, to abstain from certain meats, &c., &c. Were there not here types more divergent than those which are presented to-day by Wesleyanism and Calvinism, Baptistism and Pedobaptistism, Lutheranism and the Reformed Church, the old French Reformed Churches and the Free Churches? And should we not be tempted in our days to regard as very unfortunate the drawing together of such various tendencies in the same assembly? Would not many preachers, moved by a false zeal, hasten to bring about a sifting process and divide the flock into distinct parts, under the pretext that it is better amicably to separate than not to live together in perfect harmony on every point; or by alleging that each party will work better for the advancement of the kingdom of God, by a separate organization?

"The Holy Spirit in the *canonical* writings, that is, *those which are the rule to the Church* FOR ALL TIMES, is not of this mind. 'Is Christ divided?' cries the Apostle, (1 Cor. i. 13). The assembly at Corinth remains united, as all the other Christian assemblies, in spite of the greatest divergences of opinions and customs. The spirit of division, of sect, is called a fruit of the flesh, (1 Cor. 3: 2, 3; Gal. 5: 21). And what are our evangelical denominations, if not a tearing to pieces of the body of Christ?

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"I mourn, dear Sir, when I hear Christians holding the following language: 'There was a bad man in that assembly; the authority of man was too much felt; the Spirit was quenched;—there was a Diotrephes; I have separated myself from it.' They who thus speak,—are they aware of what they say? Without any doubt they are yielding to a motion of the flesh, to impatience, to pride. The Spirit of God would have urged them to remain with their brethren, and to struggle by *prayer* and by patient waiting against the evil. For the spirit and act of separation is condemned by the word of God. The following is a new proof, and and one of the most striking. Diotrephes acted as absolute master in a church. 'I have written to the congregation,' says John, (3 Jno. 9), 'but Diotrophes who desires to have the preeminence does not receive us . . . . and not content with this, not only does he not himself receive the brethren, (strangers on their journey; see vss. 3, 7, 8), but he even hinders those who would do so, and drives them from the assembly,'—(i. e. these strangers). What disorder! The Apostle, however, does not in the least say to the 'well-beloved Gaius,' to separate himself from this congregation, for this would be to divide Christ; he simply says to him, 'Imitate not the evil, but the good.'

"Need I farther cite what the Apostle says to the Ephesians to show them the end at which the church should aim—'*The unity of faith and knowledge*'? (Eph. 4: 13). This declaration is another proof that, although the faith in Christ was substantially the same for all Christians, yet there must have been many divergences in details,—in matters of minor importance. This is indeed most abundantly confirmed by the writings of the fathers.*

"Doubtless, there were found during the course of the first century *sects* separated from the Christian assembly. The enemy had sowed the tares among the good seed in 'the field which is world.' These were people who had separated themselves in order to follow their carnal desires; (2 Pet. ii, & Jude). There were Nicolaitans and other antinomian or Jewish sects; and it is very probable that inexperienced and weak Christians allowed themselves to be turned from the right way. But these were not different denominations, the ones as respectable as the others, as

* The writer here is evidently aiming at the very important distinction so constantly and and so clearly made by our brethren between *faith* and *opinions*.—L.

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those we meet in our days in the meetings of the Evangelical Alliance.

"When, at the end of the first century, the Lord addresses from heaven the churches, he knows in any one place but *one church*. (Rev. ii & iii).

"I conclude:

"1. In the times of the apostles the unity of the Christian assembly of each place was *real* and *visible*.

"2. It existed not because of uniformity of views, but in the midst of the greatest doctrinal and practical differences. [This would need explanation and limitation.—L.]

"3. It was maintained not by the suppression of these differences by apostolical decisons, deciding in favor of the one class rather than that of the other,—decisions which we could not have at all now,—but by mutual forbearance, which the Holy Spirit would grant to us all equally, *if we ask it of him*.

"Allow me, in conclusion, Mr. Editor, to ask your readers to read again Rom. 14; Gal. 5: 14-26; Eph. 5: 21; Philem. 2: Col. 2: 2; 3: 12, 13, and especially 14 & 15, 'Above all put on charity which is the bond of perfection, (i. e. the *perfect bond*); and may the peace of God, to which you were called *in one body*, reign in your hearts.' Let them also read again Christ's sacerdotal prayer, Jno. 17 c. The royal law is, 'Let us walk following the same rule in the things to which we have attained,' that is,—let us not be divided, let us remain together, waiting on the Lord that he may reveal to us that on which we think differently. (Philip. 3: 15).

"I will close here for to-day. In my next letter I will try to show on what declarations of Scripture we can rest the hope of seeing this unity re-established in the future.

Yours, &c., TIMOTHY LETHORA.

INSTRUMENTAL MUSIC IN CHURCHES.—"Instrumental music, the more I think of it, appears with increasing evidence to be utterly unsuited to the genius of the gospel dispensation." * * "If my memory does not deceive me, it originated in the dark ages of popery, when almost every other superstition was introduced under the plea of its according with the worship of the Old Testament."—*Andrew Fuller.*

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"VISIONS AND EXPERIMENTAL RELIGION."

[From the Religious Herald.]

The above is the title of a long article in the December number of the *Millennial Harbinger*, from the pen of its principal editor, suggested, it would seem, by the letter of *Memento Mori*, and our brief notice of it, published recently in the *Herald*. The editor claims that Baptists have abandoned their visionary notions of *experimental religion*, and have gradually adopted the views entertained on this subject by Mr. A. Campbell. On this point, we propose to submit a few remarks.

First, we have something to say of the *past*. Ignorance and superstition are, perhaps, inseparable. Forty years ago there was less knowledge, especially religious knowledge, in the country than there is now; and there is none yet to boast of. Religious experience, at that time, was much more frequently mixed up with dreams, fancies and extravagances than it is at the present day. Baptists, in common with other earnest religious people, shared in the evil. The error was seen, disapproved and condemned by all intelligent Baptists, long before Mr. Campbell commenced his ministry. Semple, Broaddus, Baptist, Rice, and a host of other ministers, entertained and published precisely the same views of *experimental religion* that now prevail among us. We make this statement on our own recollection, but abundant proof of its correctness may be furnished. The books that were read and recommended by them—the works of Fuller, Booth, Gill, Bunyan, Doddridge, Newton, &c., are held by us now in high estimation. The hymns that were sung by the fathers now thrill the hearts of the children. *Experiences* are yet demanded of candidates for baptism; and if they are less likely to be marred by superstitious extravagances than in former times, still these worthless additions are not held, as in the case of *Memento Mori*, to invalidate those in other respects sound. Had Mr. Campbell limited his efforts to the correction of these evils, he would have encountered no opposition from enlightened Baptists in the beginning or the progress of his reformation.

Unfortunately while Mr. C. did not directly oppose *experimental religion*, he treated the subject in a manner adapted to cast doubt and reproach on it. Look at the long article from his pen, incorporated from the Christian Baptist into the editorial under

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consideration. It is, in our view, little better than trifling on a most solemn subject. Mr. Campbell was brought up a Presbyterian, and knew, and could not but know, the sense in which the phrase "experimental religion" was used by intelligent Christians. Instead of discussing the matter in a frank, kind and candid manner, he represents himself as resorting in vain to the Bible, the Encyclopedia, and to various other sources of information to learn the import of the phrase, taking pains to construct men of straw that he might have the pleasure of destroying them. True, the phrase is not in the Scriptures; neither is the phrase so frequently found on the pages of the *Christian Baptist*, "The Ancient Gospel." No man who attempts to expound the Scriptures limits himself to the use of only such words and phrases as are employed in any known translation of them. Take the following quotation as a specimen of the manner in which Mr. C. discussed this vital subject, and which the editor of the Millennial Harbinger has thought worthy to be reproduced in his pages :

"I read, some time since, of a revival in the State of New York, in which the Spirit of God was represented as being abundantly poured out, on Presbyterians, Methodists and Baptists. I think the converts in the order of the names were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists. On the principles of Bellamy, Hopkins and Fuller, these being all regenerated without any knowledge of the gospel, there is no difficulty in accounting for their joining different sects. The Spirit did not teach the Presbyterians to believe that 'God had foreordained whatever comes to pass;' nor the Methodists to deny it. He did not teach the Presbyterians and the Methodists that infants were members of the church, and to be baptized; nor the Baptists to deny it. But on the hypothesis of the apostle James, viz: 'Of his own will begat he us by the word of truth,' I think it would be difficult to prove that the Spirit of God had anything to do with the aforesaid revival."

Of this revival, we have no information except that drawn from the above extract. It seems to have produced important results. It may be reasonably supposed that good and earnest men preached the word of God as they understood it—not, perhaps, without a mixture of error, but still, in its essential principles, facts and promises—that God owned their ministrations in the

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awakening and conversion of sinners, and that there was "joy in the presence of the angels of God" over these results. Suppose the Spirit did not teach the Presbyterians that "God had foreordained whatever comes to pass;" nor the Methodisis to deny it—suppose he did not teach the presbyterians and Methodists infant baptism, and the Baptists to deny it; still might he not, through the word, have taught them all their sinfulness and guilt, and the fullness, freeness and faithfulness of Christ—might he not have opened their hearts to attend to the things pertaining to their salvation—and might he not have given them a disposition to love, obey and honor the Redeemer? Mr. Campbell did not know, nor does any other man know, with what measure of ignorance and error true repentance is compatible. It can hardly be pretended that false views of predestination or baptism preclude the possibility of piety and salvation. We confess that the levity and unfairness with which Mr. C. treated the subjects of experimental religion and revivals constituted, in our view, one of the strongest objections to his reformation.

We have something to say in regard to the *present*. The opinions of Mr. Campbell and the former visions and extravagances of enthusiastic Baptists are now of little consequence. The past cannot be recalled. Our concern is with the present and the future. The subject of *experimental religion* is one of vital importance. We believe in a conversion—a moral renovation—of which God is the author—a change differing essentially from any self-formed good resolutions, and any religions profession or rite—a change effected by the personal agency of the Holy Spirit, and by the word of truth and such other instrumentalities as he may choose to employ—a change vital, enduring, and glorious. The subjects of this change cannot be ignorant of it. They were conscious of a certain illumination and of certain internal conflicts, which resulted in a change of life. They saw sin in a new light—they became acquainted with the corruptions of their own hearts—they were alarmed by their guilt—they were aroused to anxiety for the salvation of their souls—they were made conscious of their own ignorance and weakness—they felt the justice of God in their condemnation—they sorrowed after a godly sort—they were brought to loathe and forsake their sins and pray for divine mercy—conscious that they needed a better righteousness than their own, they fled to Christ that they might receive "the righteous-

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ness of God"—they found Christ precious, and in him a freedom, a hope and a joy which they had never known before—in short, with them old things passed away, and all things became new.—These exercises may differ in time and circumstances with different Christians; but they are esentially the same in all. These exercises are what we mean by *experimental religion*—they are not the whole of religion, but religion in its incipiency, to be followed by other, and in some respects similar exercises throughout life. These constitute what we call, perhaps inaptly—we are not particular as to terms—"Christian experience." This we require preparatory to baptism. Without it the rite is a mockery and a curse. Now it would afford us great pleasure to know that the Disciples do agree with us on this momentous subject, whether the agreement has been secured by our approximation to them or their approximation to us. We confess that this is precisely the point in regard to which we have the greatest doubt of the soundness of their teaching. Right on "experimental religion," they cannot fatally err on other points.

COMMENTS.

We give the above from "The Religious Herald." We shall assume it is from the pen of Dr. Jeter. It is written in a spirit of candor which we shall try to reciprocate. We published in full the article from the Herald, on which we commented. Would that there were enough of the spirit of fairness in Dr. Jeter's views of editorial ethics to induce him to extend to us a similar act of justice. He is a friend of union, and ought to favor a fair and full hearing, that all may judge whether the grounds, reciprocally held by us, are such as to make union desirable. This, however, in passing. We wish to say a few things, in reply to the article before us; and

First—with regard to the *past*. It matters not what may have been the private psychological or theological views of such venerated Baptists as Semple, Broaddus, Baptist, Rice, &c., so long as it is true, that the *recognized practice* of the church, with regard to experience, was such as was represented and opposed by Mr. Campbell. If these good men saw and said that these experiences were mixed with superstition, &c., they saw it to wink at it, and uttered their objections in so private and tame a way, as practically to amount to nothing. They sat by and heard these experiences, and saw the revival machinery by which the mourners

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were taught and encouraged to seek for them, and gave the countenance of their public silence against the influence of their private or even written (if there were such) objections;—and hence the custom was practically unrebuked by any, while it was most powerfully and prevalently encouraged by those who had the public management and practical control of religious revivals.—We speak from our own observation, and a most vivid recollection of scenes we have witnessed, experiences we have heard, and the popular outside impression of what was expected and required in a good experience, or one that would enable the subject to pass the examination held by the judges of his conversion. We may add, that if necessary, we can give abundant proof of this, from a book of many marvelous cases, published by Baptist authority, and in commendation of the practice.

2. Dr. Jeter objects to Mr. Campbell's method of opposing this superstition. If it were a mere question of taste, as to the manner of doing a thing, we would not think it worth discussing. But Mr. Campbell did not so regard it. He considered this superstitious element as an evil, standing in the way of the truth. He saw it deeply imbedded in the holiest convictions of the human heart, and with all his strong nature he despised it, as vicious. He found it, as he says, in many places, standing as an effectual barrier in the way of salvation. Sincere and earnest seekers of religion were kept out of the kingdom of heaven, because they could not *feel*, or *see*, or *hear*, what the tradition of this superstition called for. This he saw, and with a strong practical instinct of what was wanting, he determined to break down this barrier. He knew that tame and soft-spoken objections could not do it,—confessedly according to Dr. Jeter, had not done it, and hence his manner. How many thousands have risen up to bless him for it! But Dr. Jeter condemns him, and we let it pass as of the *past*, and will look a little at the present.

3. Dr. Jeter says, "The subject of experimental religion is one of vital importance." After his very candid concessions as to the "inaptness" of the terms, "experimental religion," it may seem superfluous to us to further notice the expression; but it is to the perpetuation and continued use of just such "inapt" terms that much of the confusion and misunderstanding among Christians is owing, and the reader will allow me a word or two on *these*, before we dismiss them. It is true, "a rose by any other name

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will *smell* as sweet," but is it equally true that it will be as readily and as surely signified? We do not change the essential qualities of a thing by changing its name or by giving it an "inapt" name —but we do confuse people's understanding by it. Now this is precisely the objection to these terms, "experimental religion." Many persons, with a recollection of certain old, and let us conclude with Dr. Jeter, now for the most part dead superstitions and vanishing theories of human psychology yet lingering in their minds,—hear this expression and attach more or less of these old notions to it, and hence are confused. They do not know that it is now used by intelligent Baptists as the equivalent of the scriptural expression, "faith and repentance." We suggest, therefore, would it not be better to drop the ambiguous expression "experimental religion," and substitute for it the style of the Scriptures, and say, "faith and repentance"? I need not recall to the scholarly and critical mind of Dr. Jeter, that the term "religion" *(threskeia)* in the New Testament, has nothing whatever to do with the heart. It is a word which relates to the outward manifestations, and not the inner experiences of the Christian life;—it is *objective* in its significance, not *subjective*. It is therefore only by introducing a metonymy of the effect for the cause, which is in no single passage used in connection with this word, that we can employ it to express any state of the heart or feelings. This may seem a small matter, but as so much of the controversy among Christians is evidently a "dispute about words," would it not be wise to return to a more scriptural style, in the hope that thus we might the more readily return to one another? If we could come to speak the same *things* in the same *words*, what could keep us apart?

4. With these suggestions, let us see what is meant by "experimental religion." As the phrase is by admission, not scriptural, of course we cannot ascertain its meaning from the Scriptures; but we will take Dr. Jeter's explanation. He says, "We believe in a conversion—a moral renovation—of which God is the author." *So do we, as fully as he does.* He continues;—"A change differing essentially from any self-formed good resolutions, and any religious profession or rite—a change effected by the personal agency of the Holy Spirit, and by the word of truth and such other instrumentalities as he may choose to employ—a change vital, enduring and glorious." Now to all this we can say also, *So do we.*

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But if we were to dismiss this recital of specifications in this summary way, Dr. Jeter might conclude that we do not fully comprehend him, or that comprehending him, we give our consent with mental reservations—in short, that we are superficial or disingenuous in our agreement. We shall remove all doubt on this subject. First, then, as to "self-formed good resolutions." We say explicitly that "good resolutions" do constitute a part of this change, and that these resolutions are also formed by the Holy Spirit through the word of truth, &c.; but do we differ from Dr. Jeter in believing that they are also "self-formed"? Let me candidly confess to Dr. Jeter and the reader that this is a question of metaphysics, in one view of it, but with me, also, of Scripture in another. Now there is a theory which some hold, that makes this change or these "good resolutions" wholly the work of the Holy Spirit—an effect of his power, working irresistibly and against the will of the subject—so that the "good resolutions" are forced upon him by the overpowering operations of the grace of God upon his heart. Now if Dr. Jeter means this—and I do not think he does—then I do not agree with him here. Will he explain and let me know if this reservation precludes me from his ground of Christian experience. Metaphysically, my own consciousness affirms the freedom of the human will, as the ground of all piety and morality,—and here I stand with all the great metaphysicians of the age,—and scripturally, I find it asserted or assumed in every precept of the Bible; and here I stand with the Savior and his apostles. I think also with Dr. Jeter. He will say if I am mistaken.

2. *A change differing from any "profession or rite."* If Dr. Jeter means by this to say that a profession or a baptism, or both together, are worthless without a genuine faith and repentance, then we agree most heartily. This is what I understand him to mean, and I am warranted in this construction of his somewhat elliptical style, by the fact that some of our opponents, urged on by an intemperate desire to make a strong case against us, have gone so far as to charge us with teaching, that if a man will only *confess* "that Jesus is the Christ and be baptized," he will be saved, no matter whether his mind and heart have undergone any change or not. We teach no such damning nonsense, and I am sure Dr. Jeter knows it. With these explications, we proceed with his explanation of "experimental religion."

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Dr. Jeter continues: "The subjects of this change cannot be ignorant of it." To this we subscribe most heartily. There can be no real change in the state of the heart, of which we are not conscious. There is no question among sensible men about this. What we are not conscious of can constitute no part of our experience. We are conscious of a change, conscious of illumination, conscious of internal conflicts, conscious of how these are decided, conscious of our own insufficiency and sin and need of a better righteousness, and all else and more than Dr. Jeter has named; all this we believe, preach and experience as necessary, and that, too, before baptism. We are in the habit of comprehending them under the scriptural terms, faith and repentance. Are they equal to "experimental religion"? If not, what do they lack?

Is there no difference, then, between us and the Baptists on this subject? Between many of them and us, there is much difference,—between Dr. Jeter and us, perhaps but very little. I may not read him aright, but I think I understand him. There are not many men who clearly and explicitly state to themselves, what they do really think on any abstruse and difficult subject.—They have an obscure view of the matters of their faith, but they have never analyzed it into its parts. But Dr. Jeter is not one of these. He doubtless distinguishes between the consciousness of a change, and the consciousness of the cause of a change. Many do not make this distinction, and hence when they experience a certain change of feeling, which they have been taught to believe is caused by the immediate agency of the Holy Spirit, they conclude at once that they are conscious of the Holy Spirit. The truth is, they are only conscious of *a change*. By a necessary law of the mind, they must refer it to some cause,—but to what cause, the mind or the experience of the mind cannot of itself tell. We must determine the canse by an inference, by considering the effect and applying to it certain known laws of explanation. Take the case of "*Memento Mori.*" Here there was a remarkable vision. How does Dr. Jeter decide the question whether this was the work of the Holy Spirit or not? Why, clearly by the light of the Scriptures. If any change, then, is to be ascribed to the operation of the Spirit, must it not be such a one as the Scriptures authorize us to believe the Holy Spirit produces? If we had, as many superstitiously think, direct consciousness of the Holy Spirit, then we would not need an exam-

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ining clergy to hear our experiences and decide upon their quality. If along with the change of feeling, the illumination, the sense of sin, the need of a better righteousness, of which we are conscious, we could *see* or *hear* the Holy Spirit operating and speaking in person to produce these states of consciousness, then there would be a sensible cognition of the cause, that could not be gainsayed. But just because the Scriptures do not warrant us in expecting or believing in such manifestations, do we reject all assertions of their experience, as superstitious. But so long as the people are taught to believe or allowed to suppose that the Holy Spirit operates in conversion in this immediate and sensuous way, so long will they dream dreams, see visions, and hear words, as the evidence of his presence and proof of their forgiveness.—How often have such experiences been enjoyed to the full of the most extravagant type, and the whole phantasy been afterwards demonstrated to be nothing more than the delusions of an overexcited imagination—the sensuous imagery of a mind distraught with fear, and seeking to realize to itself some relief from the torture of an aroused and terrified conscience.

Dr. Jeter assures us, however, that the Baptists still demand "an experience." Will he tell us by what authority? A public confession of faith and repentance we are authorized to require, but beyond this, I have not the assurance that a minister has any right to go. There may be cases in which there is reason to conclude that the party confessing is ignorant or insincere, but they are the exceptions, not the rule, and the presumption is always in favor of the validity of the confession. If there be willful or gross hypocrisy and ignorance, the case, like that of Simon Magus, may be left to after development. But as a general rule, the people are not so ignorant now as they were in the days of the apostles; they are far less under the influence of idolatrous superstition and the degrading vices of heathenism now than then, and yet, the apostolic church exacted no probation, as the Methodists do, no experience, as the Baptists do,—but baptized the applicants freely upon their confession of repentance towards God and faith in the Lord Jesus Christ, though they came fresh from the rank pollutions of paganism, and had, in thousands of cases, neither a previous character, nor any wonderful "experience" to recommend them to admission to baptism. But we can not say any more on this point at present. We ask, however, from the

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Baptists, who sincerely desire a union with us, on scriptural grounds, a candid and considerate hearing. Why can we not talk together in good spirit, and in all fairness, on any point of difference, in the desire and hope that we may come to a better understanding and closer fellowship in the things common to all the true people of God. W. K. P.

INSPIRATION OF THE SCRIPTURES.

[The following extract is the close of the viith Lecture of a course of ten, delivered before the Union Theological Seminary, N. Y., by Dr. Barnes. We notice these admirable Lectures elsewhere, and commend this extract, in the hope that it will excite those who want a good book on the Evidences of Christianity, to send to the Messrs. Harper & Bros. and procure a copy of these Lectures.—W. K. P.]

The fourth point to which I shall advert in illustration of the subject of inspiration will pertain to the *truths* communicated in the Bible. The argument in the case will be, that those truths lie *beyond* the range of the unaided human powers.

This remark might be illustrated on a wide scale in reference to the powers of the human mind as existing any where, and, in the highest sense of the proposition, it would be that those truths are beyond the highest human intellects, or the power of such intellects to originate them, however those powers may be cultivated—beyond the reach and range of philosophy in its purest and most exalted forms. It might be questionable with some whether that could be demonstrated, but it is not necessary to consider that particular point in illustrating the proposition now before us. The real inquiry is whether those truths were beyond the natural powers of the men *actually employed* in composing the Bible. It *may be*, indeed, that the natural powers of those men were not inferior to the highest forms of intellect known elsewhere in philosophy and science; it may be that the intellects of Moses, and Isaiah, and David, and Paul were by nature equal to the great lawgivers, poets, reasoners, orators, philosophers of the world, and that, in themselves, they deserve a place by the side of Numa, and Lycurgus, and Demosthenes, and Plato, and Burke; but still the real question now is whether they, whatever were their native endowments, were competent, without aid from

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on high, to disclose the truths actually found in the Bible. We are to remember, too, that whatever were the native endowments of Moses, and Isaiah, and David, and Paul, they were not the *only* men employed in writing the Bible. The Bible is not *their* work alone. They are not its authors as a whole. We are to bear in mind whom they were associated with, and then to inquire whether the peasants, and shepherds, and fishermen that, in fact, wrote a large part of the Bible, were competent to be associated with them in the composition of the Bible *as a whole*—whether a common stone-mason could be associated with Phidias in the design of Minerva, or common bricklayers with Michael Angelo in the structure of St. Peter's, and in the mosaics that adorn it.

(1.) Who, then, were the men that actually wrote the Bible?

The Bible came from a land undistinguished for literature; a land not rich in classical associations; a land not distinguished for pushing its discoveries into the region of science. Chaldea had its observatory, and the dwellers there early looked out on the stars and gave them names; Egypt had its temples where the truths of science, as well as the precepts of religion, were committed to the sacred priesthood; Greece had academic groves; but Judea had neither. To such things the attention of the nation was never turned. We have *all* their literature; all their science; all their knowledge of art—and all this is in the Bible. Among the ancients they were regarded as a narrow-minded, a bigoted, a superstitious people. They did not travel abroad as Greek philosophers did, to converse with sages in other lands, nor did they ever seem anxious to obtain *any* knowledge except that which was originated in their own land. Pythagoras and Plato went abroad to converse with the wise of other lands; Herodotus to learn the facts of history; Solon and Lycurgus left their country to observe the working of the laws in other countries, and to give sanction to their own; but Moses left the court of Pharaoh and went into a desert; Isaiah, Daniel and David never traveled to gain knowledge, and though Paul traveled much and far, it was never to *gain* knowledge, but to *impart* it to mankind. The idea is, that in the various departments of literature they could not come into competition with the classic writers of antiquity; that they made no pretensions to philosophy; that they were undistinguished in what the world regards

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as learning and eloquence; and, especially, that they had almost no knowledge of science as understood in the present age. They made no pretensions to what now constitutes the science of astronomy, chemistry, anatomy, mechanics; and, as compared with the philosophers of Greece, and the literary and scientific men of Germany, France, England, and our own country, the ancient Jew could have no claim to eminence, nor, in relation to these things, has he transmitted any thing that the world thinks worth preserving. It may add to the force of this consideration to remember that all the eminence of any kind which they had in ancient times ceased with the sacred writers, and that with the exception of Josephus and Philo, after the destruction of their Temple, they were of all pretended literary people the most puerile and trifling. They wrote no poetry worth preserving or reading; they produced no orators or historians of any distinction; they pushed forward no discoveries in science, and their writings, as produced in the Talmud, are the most distinguished of all compositions for frivolous things and for childish conceits. The writers of the Bible were mostly shepherds, peasants, fishermen, with no other and no better training than are now found in men of that rank in life.

As an illustration of this point, I may refer particularly to the apostle John. He was a fisherman on the Lake of Tiberias when Jesus first saw him, and called him to the work of an apostle. We have his Gospel, and we have his book of "Revelation," and, bearing in remembrance that he was *a fisherman*, we are to ask what would *fishermen* taken from the banks of the Delaware, from Marblehead and Gloucester, or from the banks of Newfoundland, be likely to produce if called to compose a book on the subject of John's Gospel, or the Book of Revelation? Suppose he were called to delineate a perfect character; to represent an incarnate God—living, acting, and speaking with man, and as a man; to compose or record from memory discourses of the profoundest character respecting God; to describe future scenes, in the world's great changes, in pictures and symbols, what would be likely to be the result of such an effort? In illustrating this point, in language better than I can use, I may be permitted here to introduce an extract from a discourse by Dr. Dwight: "The apostle John," says he, "was born in an age when the philosophy of his country was a mere mass of quibbling, its religion a compound of pride and bigotry, and its worship a ceremonious pa-

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rade. His lineage, his circumstances, his education, and his employment were those of a fisherman. On what natural principle can it be accounted for that, like the sun breaking out of an evening cloud, this plain man, in these circumstances, should, at an advanced age, burst upon mankind with a flood of effulgence and glory? Whence did it arise that, in purity of precept, discernment of truth, and an acquaintance with the moral character of man, and the attributes of his Maker, this peasant leaves Socrates, Plato and Cicero out of sight and out of remembrance? Do you question the truth of this representation? The proof is at hand and complete. There is not a child of fifteen in this house who, if possessed of the common education of this land, would not disdain to worship *their* gods or to embrace *their* religion.—But Bacon and Boyle; Butler and Berkeley; Newton and Locke; Addison and Johnson; Jones and Horseley, have submissively embraced the religion of St. John, and worshipped the God whose character he has unfolded. *Their* systems have long since gone to the grave of oblivion. *His* has been animated with increasing vigor to the present hour, and will live and flourish through endless ages. *Their* writings have not made one man virtuous. *His* have peopled heaven with the children of light.—The seventeenth chapter of his Gospel, written as it is with the simplicity of a child, yet in grandeur of conception and in splendor of moral excellence triumphs with inexpressible glory over all the efforts of human genius, and looks down from heaven on the proudest labors of infidelity."*

(2.) The class of truths discussed and disclosed by these men may be referred to as a second illustration of the evidence of their inspiration. A remark or two, without attempting now to demonstrate the truth of the remark, or to illustrate it, is all that the time will admit.

(a) All that we truly know about God is from the Bible. I say "*know*;" I do not say *imagine* or *conjecture*. What did the Egyptians, the Persians, the Assyrians, the Babylonians, the Greeks, the Romans *know* about God? What did the ancient inhabitants of Britain, the Druids, the Celts, the Gaelic tribes? What did the Goths, the Vandals, the Gauls, the Visigoths, that came pouring down from the North on the Roman empire? What do the people of China, of India, of Tartary, or the tribes of

* Sermons, vol. ii. p. 436, 436.

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Africa know? What do the followers of Mohammed, except as Mohammed learned it from the Bible? What has philosphy ever taught men about God? What does science teach them now? Does the telescope reach his throne? Does the microscope disclose him? They disclose something, you say; and so it may be, or at least they lay the foundation of reasoning about *some things* pertaining to God—perhaps to his existence; his greatness; his power; his knowledge. But how about those things which we are most interested in knowing—his moral character; his mercy; his justice; his goodness; his truth—about the question whether he is worthy of confidence? How long in the laboratory will the chemist toil before he will obtain from earths and alkalies—from the crucible and the blow-pipe—an answer to these questions? Just as long as his predecessors of the Middle Ages, the alchemists, would have toiled to find the phiosopher's stone or the elixir of life.

(b) All that we *know* about the immortality of the soul we learn from the Bible. I say here also, all that we "*know*," not what we may conjecture and wish for. Do philosophers disclose that? Do astronomers? Do chemists? Do scientific men, as such even *believe* in the immortality of the soul? If they *do* believe it, do they believe it as the result of their discoveries in science? Does the chemist believe it because he has found the proof of it in his laboratory? Do mental philosophers believe it on the ground of their own reasonings? The profoundest argument on this subject in ancient or modern philosophy is undoubtedly that of Plato in the "Gorgias." And yet who is convinced by that now? Who does not rise from the perusal of that argument with the conviction—painful and sad on his mind—that if this is *all*, then, indeed, "shadows, clouds, and darkness," rest on the whole subject? You could not convince a child in any of our Sunday-schools, from that argument, that his soul is immortal. Hear Cicero again on that argument of Plato, in a passage which I have quoted to you before: "I know not how it is, but when I read I assent; but when I lay down the book, and begin by myself to reflect on the immortality of the soul, all that assent glides away."

(c) All that we know about a plan of salvation is learned from the Bible, not from philosophy or science. Science does not disclose such a plan—*any* plan by which a sinner may be saved. It is not, and it is not supposed to be, a part of the province of science, to reveal such a plan, and scientific men, as such, are

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careful to keep their own province distinct from any such plan, or the suggestion of any such plan. However much, in other repects, scientific men may seem to encroach on the doctrines of the Bible; however the geologist, to use a phrase derived from the law, but which may be regarded as quite expressive of the idea, may claim "concurrent jurisdiction" with the Bible over the subjects involved in its department, yet nothing of this kind is claimed or is manifest, in regard to a plan of redemption for sinners, or a way of saving men. Neither the astronomer, nor the anatomist, nor the chemist claims for himself any special knowledge on this subject above other men, nor in the books published in these departments of science is there any suggestion about the way in which a sinner may be saved. Whatever may have been claimed by "philosophers," so called, in ancient times, in regard to this; whatever Socrates or Plato may have suggested, yet it is certain that the writers on mental philosophy of *these* times do not regard the matter as coming within the cognizance of their department of learning, and that, in reference to a plan of salvation for sinners, we should be as unsuccessful in our inquiries in the writings of Kant, of Sir William Hamilton, and of J. Stuart Mill, as we should in a treatise on Logarithms or Fluxions. It has somehow occurred to the writers of the Bible to state such a plan; to make it prominent; to weave it into the entire structure of the book; to make it the grand thing on which the composition of the book turns; to make it the *idea*, in fact, running through the entire *collection* of books from Genesis to Revelation, sixty in number, and composed by perhaps a hundred different authors—an idea that runs through the book as really as the wrath of Achilles runs through all the books of the Iliad, or the wrath of Juno through the Æniad, or the fall of man through the Paradise Lost—though these are respectively the production of one man—of one mind.

(d) All that we know about a future state is from the Bible. I do not say all that we conjecture or imagine, but all that we *know*. Science does not pertain to that world, nor does it determine any thing on the question whether there is to be a future world, or, if there is, what it is to be. The crucible and the blow-pipe impart no light on that subject; the telescope has nothing to reveal in regard to it; the geologist is laboring to determine something in regard to the interminable past, but he has nothing to reveal in

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regard to the interminable future. The footprints of birds, and the fossil bones, and the rocks reveal something in regard to the past, but they have nothing to say about that which is to come. Nor can any man carry the deductions of his science—natural philosophy, mental philosophy, astronomy, chemistry, fluxions—a single step beyond the grave. Nor does any one come back from that world, if there is such a world, to tell the scientific man and the philosopher that there *is* such a world, and what it *is*.—Apart from the Bible, we are in utter darkness—a "land of darkness and of the shadow of death; and of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job x. 21, 22).

(3.) The truths disclosed in the Bible are up to this age, and are still in *advance* of the world. Science has never come up to them; the progress made in the world in our own marvelous age has not superseded them. Bhe Bible has not been dropped by the way, as the works of Averroes, of Galen, of Roger Bacon have been; nor has it found its place in the alcoves of the library where lie superseded and forgotten books of past times. It lives. It has a vitality and an energy which it never had before—in the nineteenth century as much ahead of the world, in its own departments, as it was in the time when its great truths were first preached on Mars' Hill by Paul. This remark I shall have occasion to illustrate in the tenth and concluding Lecture of this course, and it must now, therefore, be taken for granted.

(4.) It remains, then, to ask how these men knew these things; how they were able to propound these truths, which are to live through all the changes of the world; to influence permanently and perpetually the nations of the earth; to survive while countless generations of men pass away?

Was it *genius* that produced the Bible? How came these men to be endowed with such a genius? Why has not the same thing occurred elsewhere among such classes of men—peasants and fishermen? Where else have such *classes* of men produced such a book? There has been one Burns, one Bunyan, one Shakspeare—perhaps a dozen or a score more of such men of remarkable genius—plowmen, glovers, tinkers; but if all their compositions were put together, would they make one *book;* would there be one plan; would there be unity of design; would there be such power in the volume; would the volume commend itself so much

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to all classes of men; would it secure so permanent a hold; would it perpetuate and extend itself so among the nations of the earth; would it so meet the wants of man as a sinner, as a sufferer, as a dying being, as immortal?

Did the sacred writers borrow this from others? From whom? From the Persian magi; from Chaldean sages; from Egyptian priests? These were the only ones to borrow from at the time when a considerable part of the book was written, and they have not borrowed from them. They had nothing, and they have transmitted nothing to us which could be regarded as the *original* of which the Bible is a *copy;* and, whatever may be said of the Bible, it is an *original book.*

Is it the production of insanity? Something like the ravings of the Pythian priestess or the priest of Apollo; something like those great thoughts which a mind like that of Hamlet could produce, the workings of "melancholic madness of a delicate shade, in which the reasoning faculties, the intellect proper, so far from being overcome or disordered, may, on the other hand, be rendered more active and vigorous?"* It cannot be necessary to argue this. Perhaps an apology is necessary for having alluded to it again.

Is it the result of inspiration? This is the remaining solution. This, at least, will account for the facts. This will explain all.—This is the most simple and easy solution; this is what they claim for themselves; this is what has commended itself as the best solution of the facts to the great mass of mankind for these eighteen hundred years. This is *likely* to be extensively the opinion of mankind for generations to come.

That there are difficulties in the view which has now been submitted to you cannot be denied. That there are many questions which may be asked in regard to the inspiration of the Bible, which, if they do not remain to be *asked*, remain to be *answered*, is to be admitted. That there are things in the Bible apparently inconsistent with the high purpose of a revelation from God; that there are apparent inconsistencies and contradictions in the book itself; that there are discrepancies between its statements and the statements of secular history—not determined yet which is right;

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* Shakspeare's Delineations of Insanity, etc., by *A. O. Kellogg, M. D.*, p. 36.

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that there are commands not easy to be reconciled with our notions of justice and morality; that there are statements which seem to conflict with many of the disclosures of science, no friend of the Bible can deny. That to solve these questions and remove these difficulties, would be the meritorious work of a long life, a field worthy of the highest talent of any young man desirous of rendering the most efficient service possible to the Church of God, I most firmly believe. That there *is* no work on the inspiration of the Bible that meets all these questions, and removes all these difficulties, so that it would commend itself to a candid inquirer after truth as entirely satisfactory, be he infidel or otherwise, I think any one must admit who has had occasion to examine what has been written on the subject.

But these admitted facts do not affect the reasoning in this Lecture, if the reasoning has any value. The difficulties of science yet unexplained, and that seem, as many of them do, to lie beyond the compass of the human mind, do not affect the general course of argument in regard to astronomy, chemistry, geology, anatomy. The apparent inconsistencies and contradictions in the movements of the heavenly bodies are not allowed to set aside the deductions which seem to be clearly established. Time does wonders in all sciences. One after another difficulties are removed; a thing that seemed to jar is shown to be, in fact, in harmony; what seemed to be irreconcilable with something else is shown to be, in fact, essential to the very existence, and to the proper action of that "something else." How many difficulties, contradictions, discrepancies, thus silently vanish as light advances in the world, and as the real harmonies of the universe are better understood! Thousands of hearts, and heads, and hands are thus successfully toiling in removing the difficulties in nature; intellects not less profound, learning not less extensive, hands not less active, are toiling in like manner, and with as much prospect of success, in removing the questions of difficulty in regard to the Bible.

It is said that much of the Bible relates to common matters; to trifles; to things that men could learn without a revelation; to things that are of no great consequence; to things low and insignificant.

Much of this *is* so; and the same is as true of the world as God *made* it as it is of the Bible that he has *revealed.* Atoms; mole-

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cules; germs; infusoria; worms; reptiles; insects made to torment and annoy; centipedes; tarantulas; vermin—why all these things? Would the God that revealed the great truths of human redemption "reveal," if revelation it can be called, so many trivial things in the Bible? Would the God that made the sun, the stars, the milky way, the millions—the numberless millions of suns that flame in the far distant realms of space, make and care for these things so trivial; so annoying; so noxious?

It is said that there are discrepancies; inconsistencies; contradictions.

It is so, apparently. Are there none in nature that science has not yet taught us how to reconcile and harmonize? There was a discrepancy in the movements of the planet Uranus, lying, as was supposed, on the outer circle of the planetary worlds. It did not work well. It did not keep its course. It bent out of its way. It was not in harmony with the rest; nor could astronomers tell *why*. Le Verrier and Adams simultaneously gave their minds to the solution of the difficulty, and each suggested that there was another planet, as yet unseen by man, far in the region beyond it. The astronomer at Berlin pointed his telescope to the spot where they said it would be found, and the harmony of the planetary system was restored.

Who knows what time may do in removing apparent inconsistencies and contradictions? Listen to a remark of Mr. Hume: "No priestly dogma ever shocked common sense more than the infinite divisibility of extension, with its consequences."*

It is said that there are things taught, commanded, and done in the Bible, as the command to Abraham to offer up his son Isaac, and the command to destroy the nations of Canaan, which it is difficult to reconcile with our notions of morality.

This, also, is so; and the same is true of much that God does in our world, and of much that he permits. Who has explained these things? Who has been able to show exactly *how* the things that occur on earth under the divine administration—by the orderings of His providence, and by His own hand, are consistent with our notions of justice and right; our views of morality; our conceptions of benevolence? When there are any fewer difficulties in the *facts* in our world than there are in this respect in the

* Philosophical Works, vol. iv., p. 182.

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statements of the Bible, then it will be proper, on this account, to make it a *special* objection to the Bible as a work of God; when men have succeeded in explaining the difficulties in the *facts* as they occur under the divine administration, and in showing how they are consistent with our notions of justice, goodness, and morality, then it will remain to inquire whether *possibly* the same explanation might not remove all the difficulties from the same source pertaining to the word of God. The entrance of sin; the sorrows and woes of earth; the inequalities in the human condition; the destruction of the innocent—of women, and old men, and infants by the plague, by pestilence, and by famine; the desolations of war, not less savage and barbarous than the wars of Canaan; the divine vengeance taken on nations through the agency of the wicked passions of men—the love of conquest, revenge, and ambition—O for the coming of some one, gifted above all mortals hitherto, that shall be able to explain these things, and to tell *how* they are consistent with the character of a just and holy God; with our conception of what is right, and of what would be for the best; with our notions of benevolence, equity, righteousness—O for some gifted mind to tell how sin, and woe, and death came into the universe at all! *Till* such an appearing, what better can we do than to suppose, in either case, that there *may* be principles at present beyond our grasp that may explain the one and the other; that the principles which would be applicable to the one *may* be applicable to the other; that the God of nature *may* be the God of the Bible.

These things constitute no great difficulty in the practical affairs of life; they need constitute no great difficulty in the practical matters of religion. They do not prove, in the one case, that the world is not the workmanship of a pure and holy God; they do not prove, in the other, that the Bible is not from the same pure and holy Being.

Have we reached a conclusion on this subject which will be satisfactory to your minds? Perhaps I ought not to venture to affirm what I would hope may be true. Have removed all difficulties from the subject? Assuredly this has not been done; nor in in a world so full of difficulties on kindred subjects, could we hope that this could be done. But, notwithstanding these things, it may have been shown that the Bible is a book whose origin is not to be accounted for by a reference to human genius; and that

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the most simple and philosophical explanation of the facts in regard to it is, that it is given by INSPIRATION OF GOD—as the most satisfactory explanation of our world, after all, with all its difficulties, is, that it is THE CREATION OF GOD.

To the Young Folks of the Bethany Sunday-School.

CINCINNATI, Ohio, Dec. 31st, 1867.

MY DEAR CHILDREN:—A few evenings ago, I attended the Annual Christmas celebration of the Sunday School which is taught in one of our meeting houses here in this large city, and it has set me to thinking a great deal about you all, of the years during which I was a little pupil among you, and then for a long time one of your teachers, and as this festival here was so very pleasing to me, I have concluded that maybe it might interest some of you to hear about it, and that I will try to describe it to you. This Sunday School has for its Superintendent our brother, R. M. Bishop, a gentleman who comes up to Bethany for a few days every summer, and whom doubtless the most of you will remember to have seen. He seems to love all the children a great deal, and to exert himself to the utmost to make it a pleasant and happy thing for his little flock to belong to his fold. I have often thought that of all the offices to be filled in the service of our blessed Savior, I would rather be the dear, loving superintendent of a bright, earnest Sunday school, than anything else. If our preacher does not happen to be the most extraordinary person that ever was, there are always one or two among us grown up people, who will grumble at him, and the good man must be contented just to know that he has done his best, though I am afraid he cannot help often going home with a little sigh alive somewhere in his heart, to think his people are not all trying to help him. But the children are not so. If you only have reason to know that your Superintendent loves you and is trying to make you happy, you will be happy, every one of you, and he may go home every Sunday morning from meeting with you, quite certain that if all of you should live to be gray old men and women, you will think of him with nothing but pleasant and grateful feelings for what he tried to do for you when you were

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young. I wish we could all learn this good lesson of charity from you, but I am afraid we never can.

Well, this celebration I am going to tell you about, took place on the Monday evening before Christmas day. I went quite early, wishing to be in time to see everything that might be done, but when I got there the house was so crowded that I could scarcely make my way up the aisle, but by a good deal of pushing and winding I did manage to get through up to the front where the members of the school were seated, and there I was kindly furnished with a comfortable chair just before the platform where the pulpit, or desk, stands on Sunday. People were standing up in all the aisles and in the gallery, and on every vacant spot of floor. There seemed to be at least twice as many visitors as there were seats in the house, and although so many had to stand up for three or four hours, everybody looked contented and pleased. The entertainment opened with the pretty and appropriate song whose chorus is "Happy greeting to all," and it was very sweetly sung by the children of the school; then the 84th Psalm was read, beginning with the words, "How amiable are thy tabernacles, O Lord of hosts!" and ending with that beautiful expression of faith which I trust all of you who are old enough, have already committed to memory:

"For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

The reading of this was followed by prayer, after which a young girl came forward and bade us all welcome in a very cordially spoken *salutatory*, and then a curtain drew up from the front of the platform, and disclosed a most beautiful *tableau vivant*, or picture in which the figures are in fact living human beings, but keeping so perfectly still while you look at them as to seem like painted copies of themselves. This picture was called *The evening prayer*. It was a simple home-scene, such as we might doubtless witness in part on any evening, could we peep in upon many of you just before you go to bed. A mother was seated in her room with her little boy and girl each kneeling beside her, but we should not be able to see in reality, what this *tableau* showed us, the

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beautiful guardian spirit that we like to think is always listening with happy smiles when good children are mindful to thank our heavenly Father for his constant care and ask his blessing before they go to sleep. After this a very, very little girl stood before us and sang a beautiful song called "Mary Aileen." She did not look to be more than six years old, and her little voice trembled some when she began, standing up there alone before so many people, but she went on bravely; everybody kept as still as still could be to listen to her, and she made her words so very distinct that I think every one in the house could have heard them plainly. The little singer seemed to feel the music in her own heart, for she kept time quite naturally with her tiny hands, and when she had finished, it was very easy to see that she had given a great deal of pleasure to all who heard her. After this all the children together sang "We are waiting by the River," and then we were shown another living picture, and this was called, *The Dream of the Wanderer*. It represented Jacob's vision when he rested at the place he called Bethel, on his way toward Haran.—How many of you can tell without looking back to your Bible all about this vision of Jacob—how he saw a ladder whose top reached to heaven, and beheld the angels of God ascending and descending on it? You know that, in almost all of our pictures, when we try to paint the likeness of angels, we make them like little children, and so this living picture of the angels Jacob saw, was made up of the children of the school. I am sure none of those who made the picture or those who looked at them, can soon forget this, or any other of the beautiful Bible stories represented at this festival. After this all the children sang together "The Angels in the Air." The next picture was called the *Guardian Angel*. A little girl was asleep on the grass, and a great, poisonous serpent was coiled up very close and holding his head up as if to strike, but a kind angel stood just above the sleeper and would not let the serpent harm her. Next the children sang, "I know Thou art Praying to-night, Mother," and then they showed us a picture of *A Dying Soldier*. His wife was sitting on the ground with his head upon her knee, while her own was bowed over him in unutterable grief, but he had done his duty at his post, and here was the good angel still, watching over both of them, though the poor wife could not look up yet awhile to see that it was so. After this the school sang another song, and then

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we had a picture of *Cain and Abel offering Sacrifice.* Each brother was by his altar, the sacrifice upon Abel's was burning and he was kneeling with his head bowed; but there was no fire on the altar of Cain, and he was standing up and lifting his face to heaven with angry looks. Directly after this was a picture with the same figure, but Abel was lying stretched upon the ground, and Cain stood over him looking angry still, and holding in his hands the club with which he had slain his brother. Then a couple of ladies and gentlemen sang a beautiful quartette called "Distant Bells are softly Pealing," and afterward we were shown a picture of Abraham standing upon the mountain, with Isaac bound upon the altar, just at the moment when he had lifted his knife to slay his son and the ram was caught in the thicket, but the voice had not yet spoken which was to say, "Lay not thine hand upon the lad." After this a little boy and girl sang a duet called "O say shall we meet you all there?" and all the children of the School joined in the chorus. The next picture was from the Parable of *The Ten Virgins,* as they might have appeared at midnight when the cry was made "Behold the bridegroom cometh, go ye out to meet him." The five wise virgins were standing with their lamps trimmed and burning, while the five who were foolish kneeled before them, holding out their empty lamps as though they were saying, "give us of your oil." After this a lady who had a remarkably rich, sweet voice, came forward and sang to beautiful music those verses from Job which begin, "I know that my Redeemer liveth."

There was only one more picture after this; It was called *Views of Paradise.* A great many members of the school were among the figures, and it was a very beautiful picture, but I must not attempt to describe it, as I did not fully understand what idea it was intended to convey. This was followed by a short valedictory address from a member of the school, and I noticed particularly that he acknowledged the especial mercies of our Heavenly Father toward themselves in calling to their attention that, during the whole of the year then just about to pass away, death had not taken a single child from their happy Sunday school.

The children next gave us the "Sunday School Battle Song," and as soon as that was over, several of the teachers came down among us, each carrying a tremendous basket, which baskets were

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each filled with good-sized boxes neatly tied up. A box was then presented to each child belonging to the school, and I *suspect* they were well filled with good things to eat, but as it had grown so late that the superintendent enjoined upon the children not to open any of their boxes till they got home, I cannot tell you with positive certainty what was in them. So ended this christmas treat, and as I write to you about it these many days after it is over, I wish you all a "happy new year." C. P. M.

A Practical Argument for Missionary Work.

Let every Christian read the fearful facts which we give below and prayerfully ask himself what *he* ought to do. We say, and think perhaps, that we live in a Christian land, but if majorities decide the character of a people, are we not a nation of infidels? Practically, it would seem so. Allow the widest license to the term Christian,—make it mean no more than such a public recognition of respect for Christianity as is signified by attending "church service" on a *pleasant Sabbath in October*, and still there is but a comparatively small fraction of the American people that can be called Christian, even in this extended and delusive sense of the term.

"St. Louis, Missouri, has a population of 204,327. Of these 171,743 are over 5 years of age. The sittings in the evangelical churches number 23,339 leaving 148,404 persons over 5 years of age who could not be accommodated in the evangelical churches, and yet those churches are seldom fully occupied on the Sabbath. The number present (by actual count) in all those churches, on a pleasant Sabbath in October, was: Morning service, 12,052; second service, 8,376—leaving, morning service, 11,287 vacant seats; second service, 14,963.

"Leavenworth, Kansas, has a population of about 24,000. The members of Protestant churches are 2,293. At most not over 3.000 persons of Leavenworth attend Protestant places of worship regularly, leaving about 21,000 souls, or seven eights of the population not regularly reached by the gospel.

"The population of Knox County, Illinois, is 34,404, of whom 27,871 are over 6 years of age. Total number of church members in the county, 5,904, leaving 22,767, or at least two-thirds of

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the population, over 6 years of age, not connected with any evangelical church.

"St. Joseph, Missouri, has a population 19,000. It has ten Protestant churches, with a total membership of 1,600 and church sittings for 3,000, leaving 16,000 persons who could not be accommodated in the Protestant churches.

"Waupacca County, Wis., with a population of 12,000, has but 4,000 church-goers, leaving 8,000, or two-thirds of the population, unreached by the gospel.

"In Chicago 150,000 persons are without the influences of the gospel, as preached from any pulpit; 40,000 of these spend the Sabbath in saloons and German gardens.

"The population of Boston, Massachusetts, is 192,000. It has 100 places of worship, averaging 600 sittings, providing accommodations for 60,000, and leaving 132,000 for whom there is no place in the house of God.

"Trenton with a population of 20,000, has 833 Protestant families who never go to church.

"New Brunswick, with a population of 11,000, has 300 families who utterly neglect the sanctuary.

"In New York City, in a recent canvass of twenty-two wards, containing 4,726 families, 1,925 families were found professedly attending evangelical churches, 2,112 attending unevangelical churches, while 689 families, by their own confession, attended no church whatever.

"New York City has a population of about 1,000,000. It has 275 Protestant churches, with a total membership of 64,000, and church sittings for 300,000. It has 350 churches, chapels, and missions of all kinds, with accommodations for 360,000; leaving about 700,000 persons in the city on the Sabbath who could not attend religious services in the sanctuary if they desired, and yet that sanctuary shows many vacant seats.

"The population of Cleveland, Ohio, is 69,278. The number of sittings in all the churches, Protestant, Romanist, and Jewish, is 27,200; leaving 42,078 persons in the city on the Sabbath for whom there is no room in the house of God, and yet those churches are seldom all fully occupied. There are in that city 19,000 persons over 5 years of age, who are never found in any place of public worship; 1,231 families, no member of which attends any church.

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"The above statistics, gathered by the American Christian Commission, from the reports of city missionary societies, &c., &c., show something of the religious destitution existing not only in the great cities, but in the towns and rural districts of our land, and the need for earnest efforts on the part of the church, to reach the masses all around it, still unreached by the gospel."

A slight examination of the foregoing statistics reveals the dreadful fact, that only about one person in every three or four can be called even *church-goers*, and of these, many can lay no hopeful claim to eternal life. The facts are drawn mainly from the state of things in the cities. But the country is probably no better. What is to become of the great majority? Can we contemplate the answer to this question with indifference? What are we doing to make it different? We talk a great deal of missionary work, but as Christians do it, it is the feeblest of all feeble pretences to anything like a manly, Christ-like effort to spread "the glad tidings." Our fellow men—our neighbors, stripped of their raiment, beaten and wounded of sin, lie all along the way from Jerusalem to Jericho, from the cradle to the grave, pleading for help, but the good Samaritans are few, and the Priests and the Levites, murmuring something about *holy things and dogs, pearls and swine*, gather up their robes, and pass by on the other side.

The terrible judgments of God have been abroad in this fair land of ours for, now lo, these six or seven years, but the people have not learned righteousness, neither is the church awakened from her lethargy. The divine power of the gospel is locked up in the icy coldness of its professors—and the people are groping about, under the blind impulses of a vague and unsatisfied longing for religion, after some new invention to satisfy the deep cravings of their better nature. The enemies of Christianity spurn it, as "effete," "worn out," "left behind by the spirit of progress," "unsuited to the present phases of human development," and all that sort of philosophic contempt; and what are its friends doing? For the most part, sitting idly by, in stoical indifference, and letting the lie go unrebuked, by their practical neglect of the divine labors to which they are called in the service of Christ. Or if Christianity is defended, it is not by an exhibition of the peaceable fruits of righteousness, but we hold up some skeleton of a theory, and say, "Behold this." But men, common men and women cannot be satisfied with a mere anatomy. The

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warm, breathing, divine life of Christianity, struggling through all human channels to reach poor, needy human hearts and fill them with its peace, its hope, and its happiness—this is what they will look at, what they are blindly longing for, but what, alas, they but too seldom see. This is what the church must become, before the Lord will lift upon her the light of his countenance, and make her a beauty to the whole earth.

Christianity is not "effete." The word of God is still "the quickening"—*the life-giving power of God* to all who believe it;—but the heart of the church is dead as the womb of Sarah, for the want of faith. Christianity is not "worn out." It has the fullness, the vigor, the beauty and the power of an endless life; but the hearts of the people are turned away to idols, and the bride has put on the meretricious garments of the world and forgotten her fidelity to her Lord, till her enemies cover her with derision and mock her openly in the streets. Christianity is not "left behind by the spirit of progress." She walks in the stately majesty of divine prescience, ahead of all science, and above all philosophy, with her head uplifted high above the stars and her eye full of the yet unorbed light of the ages to come. The eternal years of God are hers, and the wide science of nature is at her feet, and the deep philosophy of life is in her heart;—but the world has grown vain of its little learning, and babbles fondly like a conceited child in its ignorant surmisings about the deep things of God;—and the "visible church" looks bewildered over its creeds, and—staking the veracity of God on her fallible dogmas—hurls her impotent thunderbolts against men, that turn and laugh at her. But it is only the strange fire that is extinguished on the altar. The true *Urim* and *Thummim* still burns upon the breastplate of the true priest, and leads us in the way everlasting. Christianity is not "unsuited to the present phases of human development." It is just what humanity now wants above everything else in this sin-accursed world. It has the pardon and the peace for which the human heart is sending up its deepest and holiest prayer,—the morality and righteousness without which society is a chaos and man a savage,—the eternal life, for which the soul thirsts with a deathless longing, and the heaven of holiness and joy, without which our dream of blessedness can never be realized. But these are not the themes of the pulpit, nor the practical forms of Christian life that the people see in the streets and the market places, and

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hence they turn away from the church, and mark it as a shallow hypocrisy, or a barren fabric of worthless speculation,—a philosophy without a life, and practically useless to a needy, hungry, dying human soul.

What shall we do? Let the people perish, or give them freely and bountifully the bread of life? Shall we stand disputing about missionary societies, organizations, and what not, and hold the gospel back by our wrangling as to how it shall be carried to the lost and the dying? Brethren, let us not deceive ourselves. God is not mocked. The service of the church is not what it should be. The liberality of the brethren is far below the mark of true loyalty to the cause of the blessed Savior. This cause is languishing, (we speak it not in any spirit of captious fault-finding—God knows how we would rejoice if it were otherwise)—it is languishing, not because it is not true, not because it is not good, not because there is no power in it, but because we do not herald its truth as we should do,—because we do not exhibit its excellence as we should do,—because we do not demonstrate its power by the beauty and strength of the divine life which it is intended and fitted to impart.

The case is not to be mended by idle regrets. It calls for great and generous work, for steady, unfaltering faith. Hard times have come upon us—and we think, many of us, to get rid of them by cutting off our contributions to the missionary work that lies so widely and imploringly before us. But God will not let us out in this way. If his judgments mean anything, it is this, that we have already criminally neglected this work. We have withheld more than was meet, and it hath tended to poverty—and shall we escape by still further withholding? Find pardon and exemption for the sin, by repeating it in the face of rebuke and in spite of chastisements? God, by his judgments, is refining and purifying the church, and he will purge us, as gold and silver, till we offer unto Him our offering in righteousness. We have robbed Him in tithes and offerings, and He has withdrawn from us the light of his countenance; and he will not return unto us, till we return unto Him. "Bring ye all the tithes into the storehouses, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

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Who will prove the Lord, and seek the blessing which cometh from obedience to his holy word? To him it shall be given to discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. W. K. P.

BETHANY COLLEGE.

Bro. Pendleton :—I have been permitted to copy the following extract from the letter of a well known and popular preacher in Northern Illinois to his young friend—now a student of Bethany College—and the reply of the student. In offering them for publication in the Harbinger, I regret that, not having conferred with the writer, I do not feel at liberty to give his name, but will say that the views of Bethany College given in the extract, are not the warm colorings of a grateful admirer for his Alma Mater, but the unprejudiced conceptions of one who, though never having been to Bethany himself, can see, appreciate, and accord to Bethany College the honored position which she truly holds.

F. A. B.

Speaking of Bethany College, the writer says:—

"I consider that it has done and is doing more for the advancement of primitive Christianity, than all other human expedients combined.

"It is the mother of nearly all our other colleges, institutions of biblical learning, papers and religious literature, and a host of pious, efficient and invincible advocates of the ancient gospel, and it seems to be still at 'work with might and main' for the salvation of a lost and ruined world.

"The time will come, and has come, when those who have received instruction at Bethany College will be especially honored, and will exert a peculiar influence in the religious world.

"It would be a fatal calamity for that institution to go down, or to lose its influence. We are in great need of proclaimers, and among them we need many who are thoroughly educated and qualified to meet the multifarious forms of infidelity as they come up before the world in ever changing aspects, to fascinate and ruin unsuspecting and defenceless humanity.

"The world is rapidly advancing in the arts of deception, and

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unless the friends of truth advance with equal rapidity in efficiency and zeal, then our unfortunate race will soon pass beyond recovery into wretchedness and dark despair."

To these just and generous sentiments the student addressed responds as follows:

"I am much pleased with the good words with which you have referred to Bethany College—it deserves them all.

"After a stay of nearly five months among these beautiful hills—breathing the healthy atmosphere of this locality, and in the full enjoyment of its many intellectual and religious advantages, I feel assured that I have not erred in making choice of my *Alma Mater*.

"Although I have been very busily engaged with the duties incumbent upon a college student, I feel that it is due to the institution to say, that already some of the most satisfactory hours of my life have passed while I have been here; and I am sure that if the merits of this institution were fully known, no call for its aid upon the lovers of primitive Christianity would pass unheeded.

"I think I do not pay any undue compliment to the Faculty of Bethany College, when I say with many others who have had connection with some of our best institutions of classical learning, that it is not excelled by that of any other institution in the land. It is composed of men not only of much literary merit, but also for the most part of able and earnest advocates of the gospel—whose influence in religious and moral points of view, is much felt among the students of the institution. This is evident from the excellent order that prevails, and the frequent conversions among students.

"The series of Biblical Lectures delivered by the professors during the spring term of the session—the able and eloquent discourses which may be heard each Lord's day from the Bethany pulpit—and the lectures of Prest. Pendleton, delivered each morning before the students, furnish the student of the Bible very rare opportunities for advancement in that pursuit. And it is a pleasing thought, that no student here, whatever may be the character of his aims in life, or whatever profession he may have in view, can leave Bethany College without having some knowledge of the chief of all text-books—the Bible. The results of this advantage have living witnesses in the great number of efficient

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advocates of divine truth whose voices are heard in every part of our land.

"The college building is indeed a magnificent structure. It has been said by judges of architecture, to be constructed with the most exquisite design of any college building in the United States,—however, I will leave you to exercise your own judgment in that matter when you have examined the beautiful engraving of the building which will accompany this letter. It is a *fac simile*, with the exception of 'Chapel Hall,' which, as you may observe in the design, occupies the left hand extremity.

"The raising of money to complete this portion of the structure, is now in the hands of the energetic and efficient financial secretary of the college—Bro. Albert Allen, whose agreeable acquaintance, if you have not already met him in his travels, I trust you will soon have the pleasure of forming.

"In every institution of learning, and especially of this sort, there are many priceless advantages of which the deserving through the want of pecuniary means cannot avail themselves. We think that no institution of our land has shown a livelier interest in removing this hindrance, than Bethany College. While, from time to time, in her past history her faculty has ever extended the privileges of instruction to applicants unable to pay the tuition fees, a permanent liberal plan of perpetual scholarship has been devised and is now being sold by Bro. Allen, which not only makes a satisfactory provision for applicants of this class, but will interest and stimulate the benevolent holder of the scholaship, to search out and send many young men of limited circumstances, whose talents and usefulness would otherwise forever remain unused, undeveloped and unfelt in the cause of Christ.

In keeping with the spirit and intent of this scholarship, the Board of Trustees have enacted, that the sons of ministers of all denominations shall be entitled to instruction free of charge.

"Board may be obtained at various prices. Excellent board and accommodations are secured at five dollars per week—room-rent and fuel being included.

"For those who desire to club, a building has been furnished offering every convenience for that purpose—and there are students here whose board, consisting of wholesome diet, costs at about the rate of *one dollar and fifty cents* per week, and it is estimated that the entire cost per week including all expenses con-

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nected with the college, may be reduced to less than *two dollars and fifty cents*. I state this fact from my own experience.

"Not least among the many advantages to be enjoyed at Bethany, is its desirable location. Apart from the allurements and distractions of city life, here students have little to interrupt them in their pursuits. It is a healthy location. Colleges which are situated in large cities may receive some advantages from the patronage of the places in which they are located, and for this the considerations of health are frequently sacrificed. How many young men there are, in crowded cities—worn with close application, pale and unhealthy, from breathing an impure atmosphere, that sink into premature graves just when they are fitted, in an educational point of view, to be of some use to the world.

"It seems to me that no place could be more fitting than this, situated as it is in one of the most healthy locations of our country, and in the midst of some of its most beautiful natural scenery.

"Around this spot, too, there cluster hallowed memories. It is the burial place of a man whom we all loved and venerated—the founder of this institution—and of one who was first to repudiate the claims of sectarianism, and rescue the pure word of God from its grasp. Within a few yards of the college he rests—but the influence of his pure life and teachings is still felt, and probably more here, than at any other place on earth.

"With these considerations, my dear brother, it seems to me that Bethany College deserves the favorable consideration of our entire brotherhood.

"I have written you thus minutely concerning it, because I know that in your extensive field of labor such facts will be of use to you in giving information to others. A."

In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them, and shall see how all are conducted, like so many winds, to bring them to their haven, and how even the roughest blasts helped to bring them homeward.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

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UNION CONVENTION, HOOKERTON, N. C.

The delegates appointed to the Convention to convene on Friday, the 27th Dec'r, 1867, at Hookerton, Greene co., North Carolina, from the annual meeting of the Disciples of Christ, from the Free-will Baptist Conference, and from the Union Baptist Grand Council, assembled in the Union Baptist meeting-house; and after singing, and prayer by Elder B. W. Nash, elected Elder A. J. Battle, moderator, and Elder R. K. Hearne and Alfred Moore, assistant moderators, and Elder Josephus Latham was appointed clerk.

Delegates of the Disciples present, Dr. J. T. Walsh, A. J. Battle, Josephus Latham and J. J. Harper. Delegates of the Free-will Baptists present, Elder R. K. Hearne. Delegates of the Union Baptists present, Elders B. W. Nash, I. Jones, Alfred Moore, C. C. Stilly.

On motion of Dr. J. T. Walsh, a committee of three was appointed to draft a preamble and resolutions for the action of the Convention. Dr. J. T. Walsh, Elders B. W. Nash and R. K. Hearne form that committee. After a short absence, the committee reported in part, the following preamble and resolutions:

Whereas our Lord prayed that all his followers might be one, as he and the Father are one; and also taught by his apostles, the unity of his body, the church, representing it as one family, one temple, one kingdom, and one organization; and whereas the union and co-operation of the Lord's people is important in view of the conversion of sinners, and for the purpose of driving back the tide of infidelity with which the church and the world are threatened; Therefore,

Resolved, 1*st*. That we will take the word of God for our sole rule of faith and practice.

Resolved, 2*nd*. That we regard the Scriptures as teaching faith in the Lord Jesus Christ, repentance towards God, and baptism in the name of the Father, Son and Holy Spirit, as necessary to the remission of past sins; and that this faith comes by hearing the word of God, or the gospel; and that this repentance is a profound sorrow for past sins, and leads to a reformation of life; and that this baptism is an immersion into Christ, the great Head of the church.

Resolved, 3*rd*. That we regard the ordinance of the Lord's sup-

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per as belonging to the church of Christ, and that all Christians have the right to commune; but that, nevertheless, he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The foregoing resolutions, after being freely and fully discussed, were unanimously adopted.

On motion, adjourned till 10 o'clock to-morrow. Prayer by Elder Alfred Moore.

The Convention re-assembled on Saturday, at 10 clock A. M. Prayer by Elder Irving Jones.

On motion of Elder R. K. Hearne, Elder Henry Dixon was received as a delegate for the Free-will Baptists. Elder Gideon Allen, Dr. F. Dixon and W. J. Moye arriving, took seates as delegates for the Disciples. Elder Sylvester J. Carrow also arrived, and took his seat as a delegate for the Union Baptists.

The committee reported in full the following resolutions:

Resolved, 4th. That while we do not regard washing the saints' feet as an ordinance of the Christian church, still we look upon it as a good work, designed to teach the Lord's people the great lesson of humility; and that all Christians should be at liberty to assemble when, where, and as often as they please for this purpose.

Resolved, 5th. That we regard all denominational names as unscriptural, and tending to divide the Lord's people; and that we will bear the name of Him "of whom the whole family in heaven and earth is named," and like the disciples at Antioch, be called Christians.

Resolved, 6th. That we regard each Christian congregation as an independent body, having its own scriptural officers, and regulating its own internal affairs; but at the same time constituting a constituent part of the body of Christ or universal church.

Resolved, 7th. That it is the prerogative of all Christian congregations to meet in annual assemblies by their delegates for general co-operation in missionary or evangelical work, and for the accomplishment of other purposes of a general character, which cannot so well be done by churches in their individual or congregational capacity.

Resolved, 8th. That as "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" are not all creeds

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disciplines and confessions of faith, not only unnecessary, but tending to bind the consciences and divide the Lord's people?

Each resolution was fully discussed separately. The 4th resolution was voted for by the Disciples and by the Union Baptists, and voted against by the Free-will Baptists; the 5th, was voted for by the Disciples, and voted against by the Free-will Baptists and Union Baptists; the 6th and 7th were unanimously adopted; the 8th, was voted for by the Disciples, and voted against by the Free-will and the Union Baptists.

The discussion on all the Resolutions on both days, was conducted in the best Christian spirit, and not a word was uttered calculated to wound any brother's feelings; and on motion of Eld. B. W. Nash, it was resolved, that the members of this Convention, composed of Union Baptists, Free-will Baptists and Disciples, do heartily recommend an increased love and affection towards each other—recognizing each as a brother in the Lord, hoping that, though we may never meet again on earth, we may all meet at last in heaven;

> "When in that holy happy land
> We'll no more take the parting hand."

On motion, J. T. Walsh was requested to print 500 copies of these minutes, besides publishing them in his Biblical monthly.

On motion, adjourned *sine die*. Prayer by Elder S. Carrow.—After singing and shaking hands, the Moderator dismissed the Convention with a benediction.

A. J. BATTLE, Mod'r.
R. K. HEARNE, Ass't. Mod.
ALFRED MOORE, Asst. Mod.

JOSEPHUS LATHAM, Clerk.

Elder S. J. Carrow coming in on Saturday, requests his protest to be entered on the minutes against the 2nd resolution.

—*Christian Examiner.*

COMMENTS.

It is always gratifying to us to see honest endeavors to promote union among the Lord's people. There is a growing sentiment on this subject. Good and pious people cannot rest satisfied to hold one another at arm's-length, because some old creed, or other human trammel forbids a nearer approach. The power of these sectarian contrivances is growing weaker and weaker every day. The freedom and personal responsibility of the *individual* Chris-

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tian is more and more felt and asserted, as the popular intelligence is extended,—and human authority is losing its power to withstand the divine promptings of an enlightened Christian conscience and brotherhood, for a closer fellowship in Christ.

Still, there is much in the way of a general union of the professed followers of Christ. That division is wrong, is too plain to justify discussion; but as to the questions that keep up this division—here is the difficulty. It seems to me, that the first and important inquiry should be, not what we *differ* about, but what is it necessary for us to *agree* about. To illustrate:—The 4th Resolution is about the question of "feet washing." Now it did not need a convention to ascertain that the Free Will Baptists differed from the Disciples and the Union Baptists on this question. This was known already; but the true question, bearing upon union, should have been this: With this difference known and recognized, can we unite as Christians? Or to put it in another form, Is this difference one that should be erected into a criterion of fellowship, and made the test of Christian union?

Again: The 5th Resolution has reference to the "Name" by which the disciples of Christ should be called. There was no question, that the various organizations represented on this occasion differed on this subject. It was perfectly legitimate to attempt, in the first place, to remove this difference, but failing in this, the next and important inquiry should have been, Is this diversity as to the name by which we shall be called, of such a nature as to forbid Christian fellowship? Is it a bar to union? The church lived and prospered for *eleven* or *twelve* years before the disciples got this name, and there is quite a convincing argument against its having been originally *imposed* by divine warrant;—the saints are, too, called by other names in the Scriptures, and many considerations seem to excuse, if not demonstrably to justify, some latitude of opinion on the subject. While, then, we may contend with great force of evidence and of argument for the name Christian, the question still recurs, If we cannot agree to adopt the *one* name, shall we therefore conclude that we must refuse to become *one* people? Does the refusal to adopt this as our mame make us heretics, and put us out of the pale of Christian fellowship?

So again with the 8th Resolution. This has relation to creeds, disciplines, confessions of faith, &c. The question to be settled is this—not simply the tendency of these human inventions, but

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whether there can be any general union of Christians where their authority is asserted and demanded as a basis of union? If we were asked, "Would you refuse fellowship to a professed Christian merely because he had subscribed to the articles of a creed," we would say at once—No; we would not. We cannot make his opinion or taste on this subject a bar to our fellowship: but if, on the other hand we were asked, "Would you withhold your fellowship from one who made his creed binding upon the conscience, and the recognition of its authority a condition of church membership, and submission to its doctrine, a rule of life, we would say, promptly and emphatically,—*Yes*—we would. We cannot consent to any human shackles upon the freedom of the religious conscience, nor recognize any authority instead of that Christ, nor submit to any doctrine, as a rule of life, but that of the divine and infallible word. This is a fundamental issue, and enters into the essence of Christian freedom and faith.

These movements for union will, we trust, be multiplied. Let the good people that love the Lord and tremble at his word, talk often together about it, and pray for it, and the time will not be long, till there will be a great upheaval in the old and shaky foundations of sectarian ecclesiasticism. Meantime, let us keep in mind the clear distinction between *the unity of the church* and *unity of opinion*. This is a distinction which is necessary to give a proper regulation to our investigations. In disentangling any intricate question, we must take care to approach it from the right standing-point. So long as we make a perfect agreement in all the details of doctrine and practice, the paramount question, we shall never reach union;—but let us set out with the primary conviction that Christian union is the chief thing—that to which all else must bend and around which it must harmonize, then we are in a fair way to come together. Get at the central thought and controlling idea of *union*,—say, that in fidelity to the great Head of the church and for the conversion of the world, we must strive to be *united;*—bend every energy of prayer and movement of Christian love to this grand end, and rest not, day nor night, till we have accomplished it, and then we shall see what hinders, and discover how small are the questions that fly centrifugally from the common heart of Christianity.

See how puerile, or, at the best, how contingent are the questions which, in this convention, stood in the way of union! First —there was the question of feet-washing. Let us try this by the

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direct method which I have indicated. Would any one propose it as a bar to one's union with Christ, if he should not believe in the spiritual necessity of feet-washing. The most that can be claimed for it is, that it was a beautiful symbol of humility, courtesy and affection, common in the time and country of the Savior and the apostles, and commended both by the example and the exhortation of our Lord himself. But in this northern clime and boot-wearing people of ours, no one would naturally desire it as a comfort, or accept it as a mark of courtesy and affection. Our Savior never commanded it as an ordinance, nor do the apostles, after Pentecost, give us more than a single passing allusion to it, where (1 Tim. v. 10) it is spoken of simply as a "good work," along with "bringing up children," "lodging strangers," and "relieving the afflicted." How absurd, then, to make it a test of Christian fellowship, or a sufficient cause for hindering the union of the Lord's people! To thus exalt it into an unconditional ordinance, may indeed "have a show of will-worship and humility," but it prevents us from "holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2: 18–20).

Second—there was the name. In the nature of things, the union precedes the naming. There is a child before there is a name given. What would we say of the parents who would repudiate their offspring, because they could not agree about the name by which they would call it. This is to reverse the method of common sense,—to make the name of a thing more essential than the thing itself. But approach this matter from the true standing-point, and this difficulty is at once avoided. Let us secure the union first, and then when we have that for which the Savior so earnestly prayed, we can do as the first disciples did, if need be, and wait eleven or twelve or even a score of years, for a name.

Upon the whole, then, does it not appear that this convention ought to have reached a real evangelical union? What they "resolved" on this general question was good, but it did not go far enough. In the independency of congregations there is ample freedom for special and peculiar tastes of practice as to the outward ceremonials, or of opinion, as to matters of expediency or convenience, but in the outer and wider sphere of the church universal, let us contend only for the things which are

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catholic and essential, and "holding fast to the Head," hold in mutual fellowship, also, all who acknowledge his authority in a true faith, sincere repentance and unreserved obedience to his holy commandments. W. K. P.

EVILS OF SECTARIANISM.

Not long since, at the annual meeting of the Liverpool Bible Society, a discourse was delivered by Dr. MacNeile, the president of the Society, and one of the most eminent preachers of the Church of England. In this discourse Dr. MacNeile "appealed to all who loved the Lord Jesus Christ with a pure heart to unite to oppose vigorously the progress of Romanism in Great Britain, as they did to combat paganism and the religion of Mohammed and to send the Bible to distant nations. He regretted the coldness and the little intercourse that had existed hitherto between the established church and the different classes of dissenters. He desired, after Dr. Pusey, also to publish his *Eirenicon* (—proposition of *peace*). Peace was not possible with Rome, the enemy of the Bible; but it ought to subsist among Christians in agreement on essentials. Passing in review the principal points of difference among the evangelical churches,—episcopacy, ceremonies, union with the State,—the eloquent orator labored to show that these were but secondary questions; and he affirmed with great energy that the time is come to join hands above these low barriers. With a frankness that did him honor, he feared not to avow that in his eyes, without the help of the free churches, without *a league of the Reformation*, it was not possible to maintain in England the integrity of Protestantism."

Here, surely, are some frank avowals and most weighty and serious topics for reflection. It is a voice from the other side of the Atlantic, from the heart of the great Protestant land of England, from the bosom of the Anglican Church, and uttered by one standing high among its men of theological learning, and one eminent also for his religious character, his evangelical zeal and piety. Let his testimony on these, the present, woes and wants of Protestant Christianity be recorded and considered. But the same cry is heard on this side of the Atlantic, in our own land.—The following brief articles of like tenor, are from the *N. Y. Ob-*

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server, and we add them here as a complement to the above, and as together affording a basis for some reflections which they have called forth in our own mind, and which may be of profit and interest to some of our readers:

"COMBINE THE FORCES.—We are now in need of a National Organization, which will serve as brain and nerves to our common Christianity. The continued attacks of Infidelity, Popery and Vice, upon the Bible and the Sabbath, which have resulted so disastrously in St. Louis, Chicago and Philadelphia, and which threaten New York so seriously, will sweep away the last vestige of Christianity from our statute books, unless met with more effective weapons than we have yet used. Nothing less than this is the avowed purpose of our German and ungodly papers.

"Already a leading Western paper has opened its columns to the advocates of the Free Love system, formally proposing that all our marriage laws be repealed, and marriage reduced to a purely civil contract or business partnership, to be dissolved at the pleasure of the parties. Other leading papers will soon take the side of licentiousness, when they observe that Christians do not exert themselves to defend, while infidels are organized to destroy, our national Christianity.

"We have no organization adapted to meet the exigency. Our societies are local, and adapted to specific objects. There is one effective Sabbath Committee in New York. Every city in the land needs a Sabbath Committee, and if it had it, would not have what we now need. For it is no use to conceal the fact, that Sabbath-breaking is only one of the branches of the upas-tree of infidelity, and that the great mass of our people are not Christians. We must convert the people to Christianity, if we would maintain Christian institutions.

"Has not the time fully come to organize the 'Evangelical Alliance' in every city and town of America, for the concentration of our energies and the consolidation of agencies in the defense and extension of our common Christianity?

"We ought to unite the *evangelical* element of all the churches, not merely to hold meetings and make speeches to say how much we love one another, and how we are agreed, but to go to work together to bring the means of grace to every soul; to reach out after men and save them, through the power of God, from sin and hell."

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"CHURCH UNION.—The leaven is working, and from the right source in the right direction. Men feel more for each other in their different spheres of operation. They wish to be nearer, so as to work together more effectually. This movement is from the heart outward, to the head and the members. It has been born in prayer, baptized in words of welcome and affection, and is now being nurtured by acts of mutual good-will. Organic union, as far as it is a truly spiritual and sympathetic union, is an advantage to be purchased at any expense of self-sacrifice and toil.—Shall we supply the city with living water, by bringing it in with little buckets, carried by companies with different names and colors? Shall we not make every living stone part of the one great line of arches, on the aqueduct of which the pure river of water of life may pour into our streets with one unbroken stream.

"The Spirit of God can teach us how much we may differ in our views and tastes, and yet work together for good. Differences may be great in opinion and modes of worship, and yet the union be perfect in sympathy and aim and end. We believe that it is vain to attempt to make men feel and act alike in all things, and also that such a result is actually undesirable. There is no reason to think that there is any such harmony in heaven. If there is, there are no chords, and without these where is the harmony? It is far from being the highest, which is the heavenly.

"We know of but two absolutely disorganizing doctrines, held by any great numbers in evangelical Christendom: the one respects a term of admission into the visible Church, and the other to the ministry. These views will keep their believers out of organic Church union. Any other peculiarity of belief would have precisely the same effect, were its believers to hold it as an essential to Church standing or ecclesiastical validity. But even in regard to these peculiarly exceptionable characteristics, all can exercise a loving spirit, and rejoice that the name of Jesus is magnified and preached. Jesus spoke kindly, and Paul also, of those who walked not with them in the ministry of the Word."

On these words of Dr. MacNeile and the New York *Observer* we make the following reflections:

The sentiments here uttered are but the expression of convictions and feelings that are becoming very general throughout the

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whole Christian world, and are but the echo of the general, free voice of Christendom. It is no longer, as it once was, heretical so to speak. For this, God be praised!—these convictions and feelings will become stronger, and this voice louder, day by day, and will do much to work out effectually the regeneration of the Christianity of our world.

The evils of sect-divisions are here frankly admitted and declared. Not merely, we fear perhaps not mainly, the study of the Word of God, but the tremendous force of the accumulating facts of the daily experiences of Christendom, are forcing men to see, feel, and acknowledge the reality of these evils. God will no longer *allow* men to remain blind to the terrible truth in this case. What are these evils of sect-divisions here confessed? One is, that by reason of the party divisions, estrangedness, hatred, and internecine conflicts and wars, have been born and nurtured between the different parties. This is most clearly intimated and deplored by Dr. MacNeile, and history amply attests the truth of his words. "Where envy and strife is, there isconfusion and *every evil work.*" Jas. 3: 16. Another great evil resulting from sectarianism, here acknowledged and deplored, is, that it has broken to pieces and destroyed the power of the believing world to meet victoriously the enemies of Christ,—false religion (the Roman apostasy), infidelity and heathenism. This is a fact of tremendous import, and that should awaken and alarm every true friend of Christ and his cause. It should make us bow our hearts before God, and our heads in repentance and sorrow in the dust, praying God for forgiveness, and should lead us to hasten with hearts burning with zeal for God to abandon this sin of division, and labor with unwearied earnestness to bring about a true union of all the Lord's people, in the only way possible, effectual and pleasing to God. When the heart of the Christian world feels the agony of this sin of division, wo to him who denies the *sin* and seeks to perpetuate and sanctify the *division*! We know not, yet it may be, that in the ways of God, the bold uprising of the powers of false religion,—of the Man of Sin, and of proud unbelief, against God, his Christ, and the Word of God, and the clearer and fuller unfolding before us of the awful condition of the heathen world, may be an effectual means to lead to the destruction of sectarianism in Christendom. If so; if God, from the fearful uprising and boasting of these powers against us, can bring forth so great a good, as a real union of God's people,—let us praise his name for it!

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Another concession made is, that the differences among these parties are not essentials. Dr. MacNeile declares that the 'barriers' that separate them are 'very low.' How often do we hear this statement reiterated in the party pulpits in the hours and impulses of charitable feeling, and when in the face of the simple, essential truths of the gospel and before a common foe! This avowal is constantly repeated. And yet!—after all these ever-repeated declarations, these non-essential barriers are still kept up; 'low' though they be, they still are high and strong and 'essential' enough to keep up divisions and strifes, and that, too, with the full and bitterly expressed consciousness of the fearful evils they produce! Can men answer this to God? If of no essential value, if so lightly talked about, if productive of such great evils, —why, in the name of conscience and all that is reasonable, just and good, not give them up!

But why *are* they not essential? What other possible answer can be given but this, that they are of man, and not of God,—the fruits of human predilections, human speculation, or human caprices, weakness and errors, and not of the divine Word and Spirit? It *must* be so; it cannot be otherwise. And then, to gratify these predilections, these speculations, these fond caprices, weaknesses and errors, the faithful must be divided, their power and that of the gospel broken, the enemies allowed to triumph, and God dishonored! This is the plain truth in the case.

Let the reader note carefully the words we have quoted from Dr. MacNeile and the *N. Y. Observer*, and let him also call to mind what he has so often heard in a similar strain, and he will be struck with one thing, and that is, the entire absence of any direct reference to, and comparison with, the Word of God, and the picture of the primitive church. This is most striking, and very significant. How very easy and how very powerful to the plea for a union of God's people, would be the appeal to the New Testament, to the words of Christ and Paul, praying and pleading for union and denouncing disunion, and to the history of the apostolical church. Yet all these men that make such pleas for union as the above, keep away from the Word of God, as from a dangerous, a burning, devouring fire! In both of these articles from the *N. Y. Observer;* the writer laboriously and earnestly argues and urges,—but not one single citation of the powerful demonstration of the Word of God in word and fact, against division and for union! And why? These men certainly *must* feel

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that with their ideas of union the Bible is dangerous ground to tread upon; that it would give them not the least aid and comfort, but on the contrary, would rebuke them at every step; in one word, that the Bible knows of no such union as they seek to establish.

There is, moreover, an extreme *indefiniteness* about the second article from the *N. Y. Observer*, and in general in all such pleas for union; there is nothing clear, nothing positive. What are, distinctively set forth, the barriers to union, what is to be given up if anything, &c., &c., and above all, what is the *direct, positive* law and example of God's word on the subject,—on these important points we are left marvelously in the dark. Men may rest assured that only that which is clear, direct and positive, will be effectual in the minds of men in this as in every other matter.

The great fallacy of the ideas and the plea of these men for Christian union, is, that they seek to effect a union without destroying the party divisions. With the present sect-separations, no real, effectual union, least of all such as the Word of God calls for and the Spirit of God sanctifies, can be brought about.

These divisions are, in form and spirit, so real, so thorough and complete, and often so inveterate, that they will baffle every effort at union, or any great united work. With their destruction alone can such effort really succeed. These sect-divisions are deeply established and confirmed in difference of party names, (Scriptural names having become mere secondary things and almost overlooked and lost in the nomenclature of sects)—difference of organization, creeds, modes of worshiping, &c.; and all these differences have long been watch-cries and war-cries in the long history of sect-strifes, and long rivalries and party ambitions have exalted their worth and virtue in the esteem of men. On all sides in this Babel of sect-life, with much, thank God, that *is* common to all, you also see, unfortunately, the fixed signs, marks and boundaries of separate life and action. It is in vain to talk and hope for true union with all these unmistakable signs of deeply- seated divisions.

It is the boldest sophism to compare *these* divisions in name, doctrine, organization and membership, this clearly defined, mutually repellent, separate life and action, to the differences existing and allowed in the apostolic church. No such divisions were known and sanctioned there. Whatever were the divergencies in non-essentials, in opinions and habits there existing, the church

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was still *one*, so called and so in reality; *one* in name, one in doctrine, in organization, one in membership, so that a member or a preacher in one congregation was *by that fact* received as a member and a preacher in every other congregation under heaven.—Is this latter point of unity,—the actual test of all the others,—maintained so now? No!—unless indeed the man, preacher or private member, accepts a change of name, of views, of creed,—a thing utterly unknown in apostolic days. Such sophisms as that of comparing the sect-differences to-day with the diversities of views and practice in the apostolic church, are but poor and unavailing attempts to cover up the deformities and sins of the jarring sectarianism of the nineteenth century! All such sophistical pretensions should be exposed, and deserve the severest rebuke.

The *N. Y. Observer* asks, "Has not the time fully come to organize the 'Evangelical Alliance' in every city and town of America," &c., &c. Every proper approach, even if but partial, of God's scattered people, is to be hailed with joy. The time always was, and now is, for the real evangelical alliance, an alliance of God's people on the gospel, not only in America, but everywhere. But the so-called Evangelical Alliance, whatever good it may be accomplishing, while it persists in not only recognizing, but even by all manner of fair, comforting speeches, justifying and sanctioning sect-life, is not to be mistaken, and by a willing conceit and error, established, for the true scriptural union of God's people. The evangelical alliance in the true sense of that word, it is not. Let it once begin, as it never has, to uncover the plague-spots, the Christ-dishonoring errors and sins of sectarianism, and we shall have more hope of it; but we know, it would then soon cease to be. In the meantime, we rejoice even at the *good* it now does; and with all its false ideas, it may yet suggest to many a mind a far better aim than itself seeks to accomplish.

"Organic union, as far it is truly a spiritual and sympathetic union, is an advantage to be purchased at any cost of self-sacrifice and toil." Well spoken! But it is not only an unspeakably great advantage, but more, it is a great, solemn duty. The 'self-sacrifice' it demands, is simple:—give up all but the clear demands and injunctions of the Word of God; give up the human, the distinctive, obstructive human, keeping all the divine, and the work is easy. As to the 'toil' necessary,—cease to toil to justify and comfort division, and with the Spirit of God work for a true oneness, and God will bless your 'toil' and make it effectual.

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"The Spirit of God can teach us how much we may differ in our views and tastes and yet work together for good." This rule we accept joyfully. Let the Spirit of God be the teacher by all means, by the written word and by its holy impulses, and we shall soon learn that the sect-differences are wholly unjustifiable; that no man has any right to set up any peculiar doctrine or opinion, view or taste, as a party distinction; that to do so is a flagrant offense against Christ. *Union* is absolutely demanded by the law of God, and that union is to be on the gospel essentials. Beyond this there is, we rejoice to know, a wide liberty of thought, taste, feelings and habits allowed. The law of Christ does not, as narrow minds to be found everywhere think, oblige a uniformity of thoughts, tastes and habits, so that every man is to be in all his life subjected to a strict standard measure;—is to be subjected to the famed iron bed-stead, even in his most private, personal, intellectual tastes and habits. Men vociferously and tyrannously demanding this, may as well be advised to spare their hard labor and pains, for they are aiming at an impossibility, and their demands are a tyrannous assumption and an extreme folly. Men will never heed such absurd demands, and God forbids it. So also, within the boundaries of God's express law and its well-established principles, there is a congregational freedom which no narrow passion or conceit must attempt to bind in fetters.

"There is no reason to think there is any such harmony in heaven," &c. This is one of those careless, indefinite, sophistical expressions that deserves to be exposed and rebuked. It is really amazing how wildly men can talk when in this strain. Does the writer mean that these differences of this Babel of sect-life are the accordant strains of a sweet, joyful symphony? If so,—what more do we want? Why complain? If they not only do not jar on the ear and the soul, but make such a harmony that it is a prelude and anticipation of the harmonies of heaven, surely it should fill the soul with joy, and must be mighty to woo and win with the divine magic and majesty of its music, the world of unbelief, and disarm with its charming power all opposition. But surely, how any man can hear so glorious a symphony in the fearfully discordant sounds of sectarianism, is a stretch of imagination, not if of absolute hallucination, utterly incomprehensible. And then, to assert this in the face of the denunciation of all disunion in the Word of God, is more than mockery;—it is a fearful delu-

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sion and a sin! And then does the writer mean further, that differences such as now exist here, are to be reproduced in heaven? Yes, chords there will be in heaven, but what we hear on earth in sectarianism, are harsh *discords*, that disturb and destroy the harmony that should exist here.

Finally, the terms of admission into the church or body of Christ, can surely by no logical or theological fallacy or sophism be made a non-essential. What would that theological system be, that would so degrade the diviniely ordained (and we know of no other) means of union with the body of Christ and with Christ himself? This shameful disrespect and depreciation of God,s laws and ordinances in the New Testament, engendered by this desire to cover up the sins of sectarianism, cannot be too severely censured. It is a direct attack upon the divine dignity, authority, and essential value of the Word of God.

Let us ever earnestly impress upon our own hearts, and labor to impress on the hearts of our fellow-men, the solemn words of Christ on the great subject of the unity of mind, of heart, of spirit and life, of God's people on earth!

While we, with a free, appreciating mind, and a generous, loving heart, should recognize and rejoice in, all the good that in the wide field of Christian life and labor is anywhere done, as tokens of the presence and power of God and his Spirit among men,—yet let us forever repeat this,—No truce with sectarianism!

We conclude with the beautiful sentiment of Augustine, as fully expressive of the law that should govern us in the matter we have been discussing:

In necessariis unitas, in dubiis libertas, in omnibus caritas;—*In essentials unity, in doubtful things liberty, in all things charity.*

C. L. L.

Lectures on the Evidences of Christianity in the 19th Century.

This is the title of a book from which we have elsewhere (p. 76) given an extract. It consists of *ten* Lectures delivered by Dr. Albert Barnes, of Philadelphia, on the "Ely Foundation of the Union Theological Seminary, New York." From the Preface we learn that Mr. Zebulon Stiles Ely has given the sum of ten thousand dollars to the Union Theological Seminary of the city of New York to found a Lectureship in the same, the title of which shall

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be "The Elias P. Ely Lectures on the evidences of Christianity. The interest of this fund is to be devoted to the payment of Lecturers who may be chosen, and the publication of their Lectures. The subjects discussed may be: The Nature and Need of a Revelation;—The Character and Influence of Christ and his Apostles;—The Authenticity and Credibility of the Scriptures; Miracles and Prophecy;—The Diffusion and Benefits of Christianity;—and The Philosophy of Religion in its Relation to the Christian System.

This is a noble use to make of money. It is to diffuse information on the most vital themes of human thought and action—and to call out the best minds in our Christian world in defense of the sacred truths of our religion. The honor of delivering the first course of Lectures under this "Foundation" was laid upon Dr. Barnes, and nobly has he done the work. We have read these Lectures with care and deep interest. They supply a want, long felt by the reading public. They are a fair and candid discussion of the great questions, which constitute the present issues of Christianity with infidelity. These issues are thoroughly apprehended by Dr. Barnes, and stated with the fullness and candor that is worthy of his generous and honest mind. We feel in reading Dr. Barnes, that we are not giving ourselves up to a partisan, but to a scholarly and learned guide, who loves the truth, has confidence in the Scriptures, and is not afraid to look at anything that may seem against them. It is often the complaint of sceptics, that the defenders of Christianity are mere dogmatists;—that they do not fairly and candidly meet the real objections which lie in the way of Christianity, but this cannot be said of Dr. Barnes. Where he has not been able to meet a real difficulty, he has fully and freely said so,—but then he has shown the value of these difficulties, and so triumphantly demonstrated their feebleness, as any *positive* argument against the truth of Christianity,—that the sceptic himself, must feel, as he hugs them in his arms and runs off with them, that he has nothing left but the evidences of his own ignorance—a few indefinite or unknown elements in an infinite series of most definite and real positive quantities—which he has left behind him, and which remain, like the immovable mountains, the everlasting and unavoidable objects of thought, and faith, and hope, to fill the soul in its longings and lead it back again to the invisible Source of all life and blessedness.

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Every preacher of the Gospel ought to read this book. It is a duty he owes to his own heart and to the people and cause for which he labors. It is beautifully published by Harper & Brothers—in a duodecimo of 451 pages—and will prove one of the richest additions to even a small and most select library of a living Preacher. W. K. P.

ADORATION.

O Master! at Thy feet
I bow in rapture sweet.
Before me, as in darkling glass,
Some glorious outlines pass
Of love, and truth, and holiness, and power;
I own them Thine, O Christ, and bless Thee for this hour.

O full of truth and grace,
Smile of Jehovah's face,
O tenderest heart of love untold!
Who may Thy praise unfold?
Thee, Savior, Lord of lords, and King of kings
Well may adoring seraphs hymn with veiling wings.

I have no words to bring
Worthy of Thee, my King;
And yet one anthem in Thy praise,
I long, I long to raise.
The heart is full, the eye entranced above,
But words all melt away in silent awe and love.

How can the lip be dumb,
The hand all still and numb,
When Thee the heart doth see and own
Her Lord and God alone!
Tune for Thyself the music of my days,
And open Thou my lips, that I may show Thy praise.

Yea, let my whole life be
One anthem unto Thee;
And let the praise of lip and life
Outring all sin and strife.
O Jesus, Master! be Thy Name supreme,
For heaven and earth the one, the grand, the endless theme!

—*Sunday Magazine.*

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GOOD WORDS FROM OUR CORRESPONDENTS.

COLUMBIA, MO., Dec. 31, 1867.

PRES'T. W. K. PENDLETON—*My dear Bro.*:—This is the last day of the year 1867, and being once more at home, I avail myself of a leisure hour to try and pen you another letter of Christian love and greeting. On the 22nd ult. I left Columbia on the railroad, and was in Mexico by sunrise. I spent the day with the aged and beloved Bro. John Smith, and other friends, in that city,—and early the following morning took a seat by the side of Bro. Wm. J. Mason in his buggy, and after a pleasant travel of 30 miles we were in Harmony—a small village in the western end of Pike county, where there is a large and good congregation, with a spacious and comfortable house to worship in. Bro. Mason has preached regularly for them for several years; but it was my first visit there, and consequently I did all the preaching, while Bro. Mason did the exhorting and immersing. We had good attention until Tuesday night, when our meeting closed. One lady who had been a Methodist for more than 20 years, confessed the Savior and was immersed; she was an old acquaintance, that I had not seen for many years, and like myself, was from Virginia. Wednesday morning Bro. Mason started for home, and Bro. Barrett conveyed me 6 miles to Bro. Shaw's, who soon landed me at Bro. Dr Lee's in Bowling Green. I had never been here before, but the Doctor and his Christian lady soon made me feel like I was with the children of God. There are a few brethren in Bowling Green, but no organization, and at the earnest solicitation of the Doctor, and Sister Lee, I spoke to a very attentive audience that night, and also the next morning at 10 o'clock (it was what was called Thanksgiving Day), I addressed a very attentive congregation; and then went to Louisiana, where I met with a few old acquaintances, who gladly received and welcomed me to their city. It was my first visit to Louisiana, but that evening—the 28th ult.—I gave my first discourse, and continued speaking once every day—and sometimes twice a day—until the 25th inst., when the meeting closed, after I had given 32 discourses, besides many exhortations. There were 9 confessions, one from the Baptists, and 5 by letter, making 15 additions in all. But the great value of the meeting was, in the restoration of peace and harmony in the congregation, the return of a number to their former place in the house of God,—the removal of defection and coldness on the part of some, and to see brethren and sisters forgetting the past, forgiving each other for all supposed or real wrongs, and henceforth promising to endeavor to keep the unity of the Spirit in the bonds of peace. Troubles and difficulties of a serious character had long existed

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in the church, that mainly grew out of the dreadful war through which we have passed, and some noble members had almost entirely absented themselves from the house of God. But with only two or three exceptions, union, peace and harmony prevailed in the church—every heart was filled with love and joy; and more Christian affection I never saw in any congregation, than I witnessed in Louisiana. It was with sincere regret, that I was constrained to leave this interesting field of labor. But it gives me pleasure to know that I left them rejoicing, thanking God and taking courage. Bro. J. J. Errett was present some 8 or 10 days, doing good service in exhortation, and was also the immerser. Bro. Livy Hatchett also was with us a few days. I rejoiced to meet him, after a separation of many years. Never can I forget the friendship, hospitality, and Christian affection of the dear friends in Louisiana, and it pains my heart that I cannot give them more of my humble labors, as they are now without a preacher. They are greatly in want of one, and are willing to sustain one that may suit them, very liberally.

The friends provided a carriage, and on the morning of the 26th, I started in company with Bro. Geo. Adams, and a little after dark, was in Middletown, and found Bro. Grandfield had an appointment that night. I filled his appointment, and spoke twice on each of the three following days and also on Monday morning—giving 8 discourses. It was very cold, and the house was not very comfortable—but a young lady and a young gentleman confessed the Lord, and were immersed by Bro. Ford; who lives near Middletown, and speaks regularly for this church. He was with me the three last days of the meeting, and gave several able and feeling exhortations. He has a debate with a N. Methodist preacher, to commence in Middletown on Monday, the 13th prox., and I predict that he will never desire another discussion with Bro. Ford. Bro. Grandfield left on Friday evening for Louisville, Pike co., to meet his engagements there. Monday evening Bro. Farthing took me in his buggy to Wellsville, on the N. M. R. R., where I took the cars, and at 9 o'clock last evening arrived in this city, in the vicinity of my home. The Lord has graciously sustained me in this long campaign of hard service,—and thus close I my labors as an humble Christian minister, for the year of our Lord 1867, during which I have traveled much, preached often, held many interesting meetings, at which there have been numerous additions to the church, and still the Lord blesses me with health and strength. I believe—old as I am—that I can preach as much as I ever could in my younger days. Lord, help me to be faithful until death.———Affectionately your Bro, T. M. ALLEN,

Brother R. C. Morton, Missouri City, Clay co., Missouri, Jan. 13, '68,

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writes: "The cause of Primitive Christianity is onward in N. W. Mo. Within the bounds of my labors there have been upwards of one hundred additions within the last few months. On the 1st Lord's day inst., I organized another congregation, at what is known as the Foster school house, situated about midway between Liberty, Clay co., and Kansas City, Mo., near the K. C. & C. R. R. Preaching brethren passing that way are invited to give them a call and they will be 'remembered.' I have been here preaching to good audiences for the last day or two."

Bro. L. S. Brown, of Du Quoin, Ill., writes under date of Jan. 6th:

"On Lord's day, 29th ult., we had four additions to the church here. Our audiences are still increasing in numbers, and all very attentive, while a deep interest in religion is taking possession of the public mind generally.

"Bro. M. Linn, our evangelist at large for Southern Illinois, reports nine accessions during last month"

Bro A. S. Taylor, Burnt Ordinary, James City co., Va., Feb. 3, '68, writes: "Through the kindness of yourself and others, we are occupying our house, and making some progress in advancing the cause. Notwithstanding we have not had any preaching except by our local Elders, we have had several additions to the cause in the last six months, and the church is in as healthy a condition as it ever was."

Bro. J. P. Wayman, Glen Easton, Marshall co., W. V., Feb. 6th, '68, writes: "We have just closed a meeting of one month's continuance, and notwithstanding the inclemency of the weather, had 22 additions—14 immersed and 8 reclaimed. The meeting was conducted by brothers Daniel Sweeney and Ephraim Doolittle. To God be all the praise."

ALTOONA, Pa.—Our Brother William Green calls earnestly for evangelical labor in this city. He extends a cordial invitation to preachers to stop at his house and enjoy his Christian hospitality. Will the preachers remember this.

OBITUARY.

Died—At Bethany, January 8th, ANNIE LUCY, daugther of John T. and Harriet W. Lauck, aged 3 years, 3 months and 3 days.

None but affectionate parents over whose home this shadow of death has come, know what it is to give up to the grave such a sweet bud of promise, such an object of the tenderest love as little Annie was. In this dark hour no consolation can support the parents' breaking hearts, but such blessed words as Jesus speaks, "Suffer little children and forbid them not, to come unto me, for of such is the kingdom of Heaven;" and "Their angels do always behold the face of my Father who is in Heaven." C. L. L.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *MARCH*, 1868. [No. 3.

THE UNITY OF THE CHURCH.--LETTER 3.

[Translated from the *Archives du Christianisme.*]

MR. EDITOR:—Before setting forth what the Scriptures reveal of the future of the Church, allow me to complete by a few other examples, what I have said in my last letter against dividing the Christian assembly of any locality.

I tried to show that in spite of the greatest divergencies in the manner of understanding questions, and in spite of the most different customs, the local assembly was not divided in the first century. I have also shown that actual disorders might exist in an assembly, as was the case in the one presided over by Diotrephes, (3 Jno.), and that nevertheless the Holy Spirit did not authorize the faithful disciples to make a schism. It is on this last point that I would above all insist at present.

The example of the church of Diotrephes does not stand alone. The two epistles to Timothy, the second of Peter, the epistle of Jude, and the first of John, speak of grave disorders which menaced the assemblies of the Lord, or which had already in part overwhelmed them, but nowhere in these epistles do we meet with the least trace of a recommendation to the faithful to form themselves into a separate organization. The apostle Paul exhorts the servants of the Lord to mark and avoid the false teachers as well as the *sectaries* who aim at destroying the body of Christ; he

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exhorts them to oppose their subversive work, (1 Tim. 6: 5; Tit. 3: 10); but in none of his epistles does he authorize his devoted fellow-laborers to separate themselves from the assemblies, not even where men of influence had more or less succeeded in turning away the churches from the person of the apostle, (2 Tim. 1: 15, 16, &c). This was not a weakness or a false tolerance on the part of Paul; for he does not hesitate for a moment to separate the disciples from the synagogue as soon as it refused to receive the Gospel, (Acts 19: 9; compare also Heb. 13: 13;—how often have these passages been cited, and their meaning perverted to justify the tearing asunder of the assemblies of the Lord!).—The apostle of the Gentiles was not the chief of a sect. Men might, as an act of the greatest ingratitude, turn away from his person; this deeply grieved him; but all his care was to prevent men from turning away from the Lord, and to keep the assemblies from becoming divided. He who spent himself without reserve for the churches, and who loved them with a fatherly tenderness, knew how to bear to be the *least* loved of those whom he loved *much more*, (2 Cor. 13: 15). Oh, if only all the servants of the Lord,—especially those whom the Lord raises up from epoch to epoch to be the powerful instruments of awakening and reformation, or to insist with more force on some neglected part of Christian truth, would always unite to a zeal often truly apostolical, the generous, so disinterested, breadth of soul of the apostle,—then Christians would not break themselves into as many *isms* as there are peculiar opinions.

But let us hear the voice of the Lord himself. It was at the conclusion of the first century, when Paul had long since suffered martyrdom at Rome. In his old field of labor, in Asia Minor, the churches had always been *one*, in spite of the many crises through which they had passed. The Lord speaks to them from heaven, and through them to the churches of all times and all places. At *Pergamus* the seducers had driven the Christians to give themselves up to the liberty of the flesh; the Nicolaitans were also there. At *Thyatira* the evil was yet much greater. In the assembly of this city, a woman of influence taught and practiced with impunity antinomian doctrines. At *Sardis* the majority of the Christian assembly had only the appearance of life. Finally, at *Laodicea*, the lukewarmness and pride which reigned had become insupportable to the Lord. He announces to these as-

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semblies severe judgments if they did not repent. But these letters contain not a word which could authorize the faithful portion of each one of these assemblies to separate from their brethren who had more or less departed from the right way. The Lord, on the contrary, exhorts them to perseverance and a patient waiting: "Hold fast what you have," he says to them, "until I come" (Rev. 2: 25); and he gives to them that overcome, the most glorious promises.

Thus neither the diversities of opinions or of usages, nor even the spiritual decay of the Christian assembly of a locality should lead us to separation. I have said in a previous letter: as to opinions and customs, we must exercise a mutual forbearance, and wait till the Lord reveal more clearly his will to each of us. As to disorders existing in an assembly, however great it may be, the duty of the faithful members is to combat it as far as in them lies, and above all to pour out their hearts before God. The question was one day asked of a pious leader of a church, what ought to be done if a grave offense should arise in an assembly, and the majority refused to put an end to it. "In that case," said he, "I would wait; I would exercise patience, and I would constantly and earnestly present the case to the Lord, entreating him to interfere himself; and I am sure that sooner or later he would interfere in one way or another." We cannot better express the duty of the living members of a congregation in critical times. "HE THAT BELIEVES, FLEES NOT," says the prophet. (Is. 27: 16.)

When once, my dear sir, Christians shall have learned to "tremble at the words of the God of Israel," (Ezra 9: 4), and when they shall have seen and felt that the true wisdom and the true prudence consists in asking themselves in every particular case, What is written? What is the analogy of the apostolic model?—that is, of that period of the church when the Holy Spirit especially directed everything, and of which it has preserved the history in the Scriptures,—a period which for this very reason is *canonical*, that is to say, *normal* for all times and for all places;—then we shall see better days arise for the church of God; then we shall blush at our divisions, and we shall set ourselves to work to co-operate for the answer of the sacerdotal prayer of Jesus Christ, "*that they may all be* ONE, *that the world may believe.*"—Then too we shall admire the wisdom of God, who desires that in

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his church the strong shall be by the side of the weak, that persons of the most advanced knowledge shall remain united to those who have less knowledge. We then shall comprehend that there is no more efficacious means of growing in sanctification than to be forced every day to self-renunciation in order to please others. But I cannot treat this subject here.

Is it necessary, my dear sir, that I should guard against a misunderstanding here? Can it be possible that any one could apply to churches confounded with the world what I have said of the Lord's forbidding divisions? The misapprehension seems to me scarcely possible. It follows of itself, that to form a union and to constitute in every place the congregation of Jesus Christ, Christians should above all abandon religious systems or establishments which not only embrace certain errors, or some false teachers, or where the majority of the members are without spiritual life,—all of which are things to be endured, while vigorously working against them,—but systems whose very basis and the very condition of whose existence are opposed to what the Christian congregation at any place should be. Now the basis of the church of Christ is the bond of union with Christ by the personal profession of faith in him, the Christ according to the Scriptures, and autonomy, that is, the church, under Christ, being its own ruler. I cannot, on this subject, express my thoughts better than in quoting what an eminent Christian, and one well versed in the ecclesiastical question, has written to a young disciple of the Lord who was hesitating, for various reasons, between entering the service of an official (or *State*) church, or of definitively breaking off from it:

"There are in the matter of the church, as in the matter of doctrine, a question of principle, and secondary questions. The church that rejects Jesus Christ is not Christian; and one that receives Christ is Christian, in spite of the errors that disfigure its faith. A church which rejects a real, individual adhesion to Christ (that which distinguishes the church from the world), is not a church; while the one which accepts this principle is a church in spite of any errors which may exist in it. *But just as it is commanded us to endure these secondary errors while combating them, so it is also commanded us to belong to a true church!*"

Accept, my dear brother, my Christian salutations.

TIMOTHY LETHORA.

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PREACHERS AND PREACHING.

"Paul may plant and Apollos may water, but God must give the increase."—PAUL.

The dignity, honor and efficiency of a preacher consist strictly in this, that he stands side by side with the infallible primitive teachers in all the essential features of his office.

Taking the apostles and contemporary evangelists for his examples, he should preach the truth as it is in Jesus, whether men will hear or whether they will forbear; he should deport himself in his public relations with men, even as he should deport himself in his private communions with God and his Master. He should in such a wholesome measure comprehend the Cross he has engaged to bear, and the Crown promised him when the Cross is lifted from his shoulders, that he will from the depths of his soul to the faintest outlines of his influence, identify himself with the Crucified Nazarene and the Glorified Monarch over all Authorities. The preacher is the mouthpiece—the instrument, through which the Redeemer recounts his sufferings and narrates his "dying love" to a world perishing for the lack of that knowledge; and methinks that Angels—yea that Archangels would esteem the mission of preachers to this world, as a dignity, to which in all the past ages, they had never arisen.

For mortal man to hold a divine commission, authorizing him to stand in Christ's stead, and call upon a condemned world to accept the pardon of God, is a dignity far excelling that of the plenipotentiary Ambassadors of all earthly monarchs, and a charge immeasurably outweighing the interests of national and international diplomacy. The profound consciousness of the magnitude and divinity of the work of preaching the everlasting gospel, so effectually possessed the Apostles and primitive preachers, that the indulgences of pleasure and ease, and the comforts so uniformly embraced in this age of the world, were not merely avoided as tending to effeminacy and spiritual disability, but as parts—bones and sinews of the great adversary of souls. The dignity of the the work, like conscious leaven, stirred up to the fullest development the moral attributes of their nature, and made them giants and heroes for Christ; and with the divine arm of humility, they kept self—I Paul—I Apollos—I Cephas—and I every one of them, under the dust. They were amazed at the thought, that Deity should condescend to speak with *their* tongues—work deeds of phil-

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anthropy and righteousness with their hands, and be personated in and by them, so that without exception they kept themselves lowly upon the earth, giving all the glory of the salvation of souls unto God.

Never was an Apostle or an Evangelist known to vaunt himself on college honors and cordially to ignore the command of Christ, "be not ye called Rabbi;" or when did they with the cross before their eyes and the ruined condition of earth's teeming millions, pleading with a desperate energy for the knowledge of the way of life and salvation, allow their thoughts to covet aught of the merit of the conquests made by the word of God through their agency! Never. Still there were men in those days, who were so far unlettered in the Christian system as to say, I am of Paul—I am of Apollos—I am of Cephas. Ponder the comments of Paul.

Here we conceive was a favorable opening for an ambitious and enterprising Rabbi, to lead a multitude to call him Reverend —D. D—and to teach them by inference if not by positive injunction to render him a portion of the Lord's indisputable and indivisible heritage.

Twenty or thirty years ago, when our brethren were filled with a vigor and holy zeal commensurate with the battle they were constrained to wage, in order that the word of God might regain its ancient position of absolute authority in all matters pertaining to Christian faith and practice, they earnestly contended, that the preacher with all his talents, learning and piety, was but the vessel, in the hand of God, through which he caused the light of salvation to flow to the perishing sinner.

The clay in the hand of the potter was a favorite illustration, and this was their crown of rejoicing—this their holy pride, that they were permitted to enjoy fellowship with the King Eternal, never forgetting that he was their King and they his lowly and unworthy servants. They always presented Christ in the clear luminous foreground—he was the prominent object for the world's attention and acceptance, but the preacher was hidden in the dark background behind the cross.

Such preachers have an abounding spirituality and vital insight into the "deep things" of their mission, which will ever make them invincible in the prosecution of their work. In their hands the banners of the King will be continually spread to the four winds of heaven, and the whole family of man will hear the most captivating invitations to the obedience of the Gospel. If

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the world ever passes into the Millennial state, such men alone must bear the Ark of the gospel ministry. If the dominion of Christ ever supercedes the dominion of Anti-Christ, we must have preachers who will give themselves wholly to the work—instant in season, and with whom the whole of time is one season. That man is not fit for the preaching of the word, but betrays his solemn vocation, who does not realize with the old puritan Baxter—

> I preach as never sure to preach again;
> And as a dying man to dying men.

Where the spirit of the truth pervades the preacher as it did of old, there will be a solemn consecration and an abiding devotion to the work of the ministry which will keep him ever in the golden track of the Apostles, so that worldly theological honors—high-sounding titles and the praise of men, will be regarded as discordant, sordid, anti-apostolic and un-Christlike. Such was the conception and standing of our preaching brethren when they were a power more sensibly felt than now in the religious world, and the means of God in bringing the largest and most useful accessions to the saved. Then they fought the Hydra of error with a boldness and intrepidity which never characterises the modern popular divine—the Reverend—the Reverend Doctor. If the work of establishing Christianity had been committed to the preachers, who rejoice in their pleasant benefices and sonorous distinctions, the era of the Papacy would have antedated the fourth century by at least two centuries. Had Luther and his compeers possessed as little of the Apostles' enthusiasm, genius and integrity, as the popular preacher of the nineteenth century—the work of the Reformation must have been effected through other instrumentalities. Our brethren, and our generation also, caught the Apostolic spirit and won tens of thousands to "the old paths" and so long as they stood resolutely on primitive ground, they presented a mighty phalanx of the power of gospel truth, which steadily marched on and conquered every force and combination of forces arrayed against it. But to-day, we regret that success in some particulars has made its ravages, that many of the valiant soldiers have been vanquished by departing from Gospel simplicity, and the truth in their hands has not won the victories for the glory of God which it formerly did. Popularity has diluted their devotion to Apostolic order, usage and spirituality, and they have in practice conformed to some of

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the incubi, for which they once so bravely and successfully denounced the sectarian world. Here is a case:—not five years ago one of our most efficient Evangelists, was invited to hold a protracted series of meetings in a very large and fashionable city.—Announcements had to be published in several of the daily papers. Our good brother was desired to dictate the phraseology and form in which they should appear. A shock that rendered all speechless for an instant, followed the words:—The Reverend Doctor ——— will preach in the Christian church. Observing the disapprobation of the brethren present, he explained "that he was a Doctor, for he had many years ago attended a course of medical lectures; that he did not care to have any distinguishing titles for himself personally, but he thought a fashionable community expected a preacher to have them," the sum of his explanation being, that he wished the Reverend Doctor prefixed to his name for the good of the cause. The announcements were therefore made in four of the largest daily papers of the continent and of the world, that a "Reverend Doctor" would preach the primitive gospel in that city. This was the strangest paradox on record. On the following morning, after the first discourse, one of the grey haired Elders of the ancient type, considerately called upon the Evangelist to account for the announcement. The reply I forbear to present, as it was only worthy of a man who had lost his first love. I knew the brother as a bold champion, waging war against the very evil into which he had now fallen. Sad indeed is it, that the honors of this world can so wean the heart from the purity of the Gospel, that a man will deliberately or recklessly cast away the hard won laurels, awarded him by the Great Head and the faithful members of the Church.

Here is another case. One of our preachers called on one of the most distinguished pulpit divines in the land. He had been cautioned to address the great man by his simple name, as he had a decided objection to such excrescences as are so common among preachers—moreover, that he had more than once declined those honors conferred by Universities and Colleges. Our brother, weak in such points, but mighty in many others, had a charity object in view, and at what he considered a fitting time, he stumbled on to the "Doctor." The brow of the man of commanding talents and influence, was disagreeably furrowed, and he mentally placed our brother a notch or two lower.—

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When the word "Doctor" again smote his ear, the man who stood on the shoulders and tongues of millions, and had soared so far above the tinkling cymbals of titles, that he despised them, stopped our brother with a look of abashing austerity, and delivered this rebuke in a tone of the keenest sarcasm: "My name is now, simply what it was in my infancy when my parents baptised me," in which you of course do not believe. Our brother was covered with humiliation, and stuttered out some extenuating words, which were lamentably out of place.

"Consistency, thou art a jewel."

We need in this age, more than any thing else, a radical return to Apostolic customs. We need our preachers to do what Paul and the other Apostles would have done under the same circumstances. We need them to stay within the old landmarks and in all things in which their individual and collective status is involved to preserve Gospel consistency; otherwise we become a reproach and degenenerate, rather than advance to the utter subjugation of the Kingdom of Satan. Upon the platform of the Gospel, only, can we as a body of Christians fulfill our destiny; by conformity to the elements of sectarian popularity we hasten backward to insolvency and shame.

Some of our preachers have another fault, which certainly is no part of primitive usage, but rather an indication, that they are to that extent, less the servants of Christ, than were their primogenitors in the ministry. The evil, for such I am persuaded it is, is calumniously detailed in our weekly and monthly prints, in the self glorification of "me"—the preacher, who immersed sixty penitent believers in January." "Seventy-five accessions were the results of my labors for two weeks." "I have just closed a glorious meeting at this place—preaching every night to crowded houses, Bro. Smith assisting, One hundred and ten conversions crowning our labors." Whatever good such items may accomplish, they undoubtedly intimate that the preacher was the main power, which lifted the accessions into the church; and to me, the sound of the trumpet is uncertain; it does not with a hearty blast, speak forth to the praise of God; but the ring of human pride and selfishness can be heard far and near. The expected effect of such communications is, that Brother Brown or Smith or Jones, is a successful preacher—he is eminently useful—has fine

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talents—has the knack to bring people into the Church—very smart man. Brethren, beware that you do not altogether forget that there is some power in the word of God. It is possible for the preacher to think that *he converts* sinners. I am of the opinion, that if this self-glorification of the preacher had been his legitimate work, or any part of his duty or privilege, his grand exemplars in the ministry would have given him some models or at least some precedent for the rule.* The work of preaching the Gospel, so completely absorbed the souls of the early preachers, that the act of immersing was, certainly, by no means common among them, but was performed by the humblest Christian, to whom, even it was nothing whereof he should boast. In truth it was a duty with which the primitive preachers were not encumbered. He was not sent to baptize, but to preach the Gospel. Was not this the arrangement of divine wisdom, that every servant should perform his prescribed duty in the kingdom of Christ, and not one servant do all the service, so that instead of the super officious preacher becoming the head to the unlearned especially in seasons of declension, all preachers and bodies of Christians should labor humbly that God might have all the glory.—The apostles and early preachers, on all opportune occasions, discoursed plainly and eloquently on their own personal nothingness. The truth of God converted and saved, and as loyal slaves they never transcended their appointed functions, in order that the people might learn that salvation is not of or by man, but solely in and by the Redeemer and coronated head of the church. Hence they never used the modern phrases, "my church," "my congregation," "my people."

Our preachers, then, should come back to apostolic ground; feel, think, speak and act with reference to their work, as did the first harbingers of our religion, but above all things, not to think

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* This excellent article is full of useful cautions, which cannot be too seriously studied,—at the same time, we must in justice to our preachers think that the criticism on their style of reporting the success of their meetings is somewhat sweeping. The preacher is an agent,—a cooperant with the Gospel in the conversion of sinners—and Paul does give a precedent for so speaking of himself. Speaking to the Corinthians, he says, "For though you have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I begot you through the Gospel. I beseech you therefore, be ye followers of me."—1 Cor. iv. 15, 16.—W. K. P.

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and write more highly of themselves than did Paul and the other Apostles. A fearful responsibility rests upon our preachers, to keep within the apostolic precincts, for there alone can they get supplies which will enable them to do their whole duty—to keep themselves humble, animated only by the lofty purpose of glorifying God that he might work mightily through them to save the world.

Our preachers may become the means of manifesting the power of God in the world, so that the kingdom of Satan would be taken as by storm, and the strongholds of error razed to the ground, but first and last they must forget self in the all-engrossing pursuit of their heavenly calling and labor with a pure love toward God and man. THOMAS D. BUTLER.

LOUISVILLE, Ky., Feb. 1, 1868.

MORAL CRUCIFIXION.

In every age of the church, the faithful will be compelled to "take up the cross." Anything that brings reproach or shame for the Gospel of Christ is a "cross"—a cross that we must bear. The pain and suffering, anxiety and loss consequent upon it, is a crucifixion. Many in the first ages, actually suffered death on the cross—others, like Paul, endured a moral crucifixion, besides great bodily affliction for Christ and his cause. It is a part of the afflictions of the Christ, complemented by his people. The apostle speaks of it in this wise: "Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body, which is the church." It was suffering for the body—the church—and this, especially, was the crucifixion of Paul. It was purely mental or moral, though not unaccompanied with bodily pains, "the marks" of which he still bore. As Christ was crucified for him so he was crucified for Christ and his body. As he "despised the shame," so Paul despised it. The sublimest features of the Christian life were thus made manifest in him. All that was lofty in his faith, and heroic in his conduct, and Christ-like in his zeal and earnestness were due to his moral crucifixion. He suffered with his leader that he might be a partaker of his glory. It was in this spirit of self-sacrifice, and voluntary consecration to his work that caused him

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to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world." He was set for the defense of the Gospel. He acted in Christ's stead, with much of the spirit of his master when he determined to go to Jerusalem with the cross before him.

To fully understand the subject before us, we must remember that Paul was the Apostle of the Gentiles. He founded the the churches in Galatia. They were formed of Jews and Gentiles. The Jewish peculiarities were introduced and strenuously taught, in his absence in the churches. His own motives were impugned, his authority called in question, his apostolic office contemned. The spirit of rebellion was roused in these churches, not only against him as a teacher, but the doctrine he taught. He had asserted and defended the absolute freedom of the Gentile converts from the Law of Moses. He would not give countenance to those who taught otherwise. He was the uncompromising advocate of liberty in Christ, for all who had come under his gracious institution. The Judaizers would enslave the Gentile converts by bringing them under the Law. Paul said, "Stand fast in the liberty with which Christ made us free, and be not again entangled in the yoke of bondage." Not only did he plead for the freedom of the Gentile converts but also that of his own flesh, from the this "yoke of bondage." This brought upon him the hatred and bitter persecution of all the Judaizers in the churches. Was he indifferent to this? Paul loved his own countrymen. He had a sensitive mind—a loving heart. He felt a high sense of honor and a just regard for his standing and influence, and his responsibilities under Christ. The treatment he received in the churches of Galatia was to him a moral crucifixion. He felt it as such. The cross with its shame and scandal was there. He had been nailed to it, by the same class of men, and for the same reasons, which led to the crucifixion of the Christ. Did he shrink from it, intimidated by it? He gloried in it! As the spirit of opposition to the "truth as it is in Jesus" grew fiercer and more desperate, it raised him to a higher pitch of devotion to the Savior, so that the world lay slain as by crucifixion before him, and he as crucified to it. The cross was heavy and severe—the death painful and protracted—the shame and scorn intense and bitter, but he "gloried" in it. He was

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brought in nearer sympathy with the man of sorrows. O it is a glorious thing "to suffer and be strong." To adhere to truth and principle in sight of the cross and upon it!

The ground of offense, was his ardent zeal for certain things, which were unpalatable to many of the Jewish converts. The opposition he met with and its effects, were the "cross." Others had shrunk from it, he would not. He assigns as a reason for his conduct, "that the truth of the gospel might continue among them." These men troubled the churches. They troubled the apostle. They were a set of unenviable "troublers"—not yet extinct. They did not deny the truth of the gospel. They did not separate from the churches. They observed the ordinances; but they were restless, rebellious, fault-finding, unmitigated *troublers*. They deemed themselves wiser than the apostle, and undermined and despised his authority.

It is worthy of remark, that the Judaizing leaven, was treated by Paul with less forbearance in the churches of Galatia, than the corruptions found in the church at Corinth. The former was destructive, disorganizing, deadly. It set aside the Gospel of Christ for "another Gospel." It *perverted* the true Gospel. If an angel from heaven or any man should preach another Gospel than that which the apostles preached, let him be anathema, said our Apostle. What Paul preached, he did not receive from man; nor was he taught it by man. He received it by "revelation" from "Jesus Christ." He did not go up to Jerusalem to those who were Apostles before him, but as soon as he began to fulfill his commission "he went into Arabia and returned to Damascus."—It was three years before he even saw an apostle and was unknown by face to the churches of Judea, until he had visited Jerusalem and saw Peter and James. He fully committed himself to the Gospel in all its fullness and freeness before he had seen any of the Apostles.

The "troublers" in the churches of Galatia thought they had found "another Gospel" better than the Gospel as preached by Paul;—a more safe and conciliatory Gospel—a wise and prudent *expedient*, which would not offend their Jewish brethren and which ought to offend the Gentiles. They did not so much object to the Gospel as preached by Paul, but they wanted to add somewhat to it. But this addition not only would have neutralized the Gospel but would have destroyed it. They wished to bring

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the Gentiles under the Law—but as many as were under the Law were under the "curse" from which there was no release and no forgiveness! The act of circumcision would be to the Gentiles "a falling from grace." They would by it become debtors to fulfill all that is written in the Law. They would build again what the Apostle had destroyed. "As many as desire to make a fair show in the flesh, they constrain you to be circumcised, *only lest they should suffer persecution* for the cross of Christ.

The hostility to Paul arose from a desire to conciliate the half-christianised Jews and their countrymen at large. Paul was willing to bear all odium, although it was heavy as a cross, and to suffer the crucifixion, mental and moral, that the Gospel, might remain among them. Noble old hero! how much has he endeared himself to all who have stood up manfully, amidst scorn and persecution, for the truth's sake in every age! Each one has had his cross, and felt its shame, and endured its suffering. Have not we? have not all earnest truth loving souls? Is it from choice, that we stand with the few against the majority? Do we please ourselves by any supposed affectation of singularity? Would we not merge ourselves with the 'Sects' if we could do it without embracing 'another gospel?' Would we not wish to be with some dominant party and share its popularity if conscience did not say 'Nay?' Why do we oppose sectarianism, faith *alone?*—why hostile to creeds —why refuse any name of human device—why contend for the "One body, the one Spirit—the one hope—the one Lord—the one faith—the one immersion?" Are we in love with peculiarities—are we singular, because of some strange, abnormal disposition? are we emulous of reproach and court disfavor? are we restless under sympathy and live apart simply because we like it?—Human nature is not so constituted. No, dear reader, we could seek shelter in the bosom of the mightiest of all the sects any day that we knocked for admission. But we would hear the Apostle say—"Are ye so foolish? Having begun in the Spirit are ye now being made perfect by the flesh?" "Did ye suffer so many things in vain? if indeed it be in vain." We suffer with those who glory in the cross. We bear our part (may we do it in meekness) with those who account all things loss for the excellency of the knoweldge of Christ Jesus our Lord.

JAMES CHALLEN.

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EXPEDIENCY AND PROGRESS.

BY A. S. HAYDEN.

"I am made all things to all *men*, that I might by all means save some."—1 COR. 9: 22.

The Christian Religion contains two elements diverse and dissimilar; not antagonistic; not inharmonious in their workings; yet widely different in their nature, and variant in their practical operation. It is both *inflexible*, and *flexible*. It is *inflexible* in its principles, its aims and its structural organization. It is *flexible* in its adaptations and its administration. It is a religion inflexible as the attributes of the divine character, unbending as the decrees of infinite and exact rectitude, uncompromising as the unalterable principles of justice, holiness and truth. Yet this same religion is flexible, bending to a thousand varying conditions of social existence, accommodating itself to all degrees of human degradation and human frailty; telling its matchless story to all intellects and all hearts in terms that all may understand and tones that all may love; adapting its healing leaves of knowledge and love to every man's intelligence, temper and taste.

By these two qualities—its marvelous flexibility and its rigid inflexibility—it is adapted to become the religion of all times, of all classes, of all nations.

1. It is unchangeable in its philanthropy, in its aim and purpose to reform that it may save our guilty race. It is salvation, but it is salvation through reformation. Its economy is grace from which it never swerves. It is to bestow its rewards at the end of victory, to confer eternal blessedness on those who have gained the honors of self-conquest, to lead souls up to the delectable mountains through the elevation and the purification of the character; to confer the crown on those who love and wear the cross. No bribe can move the gospel away from this high and holy policy. Hence to infer, to expect or to promise salvation or eternal felicity to an unregenerate soul, is a falsehood of the most tremendous magnitude.

2. It is inflexible in its principles. It is now, it ever has been and ever will be, mercy, love and condescension. "The kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Spirit." (Rom. 14: 17.) What it was in Rome, in Paul's day, it is in every city and every nation. It cares for the poor

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and the needy, and saves the souls of the needy. It makes common cause with the poor and him that hath no helper. Christ never persecuted, nor was his religion ever intolerant. "Glory to God in the highest, and peace and good will among men," is its genius, and its blissful fruit in the souls of men. Its glorious author was the most humble of men, as well as the most peaceable. He broke not the bruised reed, he quenched not the smoking flax. He was a man of sorrows, and acquainted with grief. He carried peace on his lips and salvation in his hand to all the habitations of the contrite in heart.

3. But further. It is unalterable in the *conditions* of its blessings:—in its express statutory enactments; in its divinely appointed institutions and order. One of the greatest of heresies is the daring usurpation of the 'man of sin,' the impious assumption by him of the prerogative to change 'times and laws' in the kingdom of Christ. No crime is greater. The folly and the wickedness are equally audacious. What God ordains, let not man disdain. That faith in the Lord Jesus Christ leads to salvation, and repentance leads to life, are unalterable conditions of the divine favor. That the immersion in water of the humbled and contrite in heart as the way into the kingdom of grace was ordained by Jesus Christ, and proclaimed by his apostles under his holy commandment, is not to be questioned by the intelligent Christian, nor abandoned by the lovers of God's judgments. The service of the Lord's day,—its prayer and praise, its solemn memorials in the Lord's Supper, are fixed and immutable. All classes, all conditions of men conform to these;—these conform to none.

In all these illustrated points, the Christian Religion, like its divine Author, is the same, yesterday, to-day and forever. And the direct aim, and the legitimate work of this "reformation," so called, is to bring out these original powers and principles of the gospel in their clear light of apostolic teaching and practice.

Now will it be asked, What are we to consider as the flexible, the pliant and the yielding in the Christian Religion? We answer, "Much every way"; chiefly the following:

1st. It accommodates itself to every form of political government. While it is democratic in its principles of universality and equality, it is monarchical in its origin and its governance. It works like the leaven under all forms of government. It passes from kingdom to republic unchallenged at the frontier. Born under a Theocracy, it gained its most brilliant victories in the

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isles and the republics of Greece. Under the sway of Roman imperialism, the loftiest aggrandizement of human power, it had free course and was glorified. And now it is the same religion of divine and holy principles which is urging forward the conquests of our own Messiah's kingdom in democratic America, monarchical England, autocratic Russia and imperial France. It is peaceable under all governments. It pays tribute to whom tribute is due and custom to whom custom. It fears God and honors the king. It is uniformly obedient and submissive to "the powers that be." It is not rebellious. It excites no rebellion, supports none, abets none, approves none.

Thus while inflexible in its own work and mission, it is flexible as the bending willow in respect of matters which come not within its domain of love. While it rejects every bribe offered by the hand of political ambition, it pliantly and passively yields in every innocent conformity to the secular authority.

2. It refuses not to comply with the customs of different nations. It unites with the "*God save the Queen,*" in England, and with the "*Vive L'Empereur*" in France. Many a reformer would have opposed "on principle" the great apostle to the Gentiles in yielding to consort with four men who had on them the obligations of a Jewish vow, just as a show that he walked orderly toward the national customs, and kept the law:—"currying favor," "seeking popularity," and sundry such convenient invective phrases would now be lavished on a poor disciple of Christ who would in matters equally indifferent have the temerity to follow Paul as he followed Christ. Especially would the cry become dolorous, if not pathetic, when it should become public that this sinless conformity cost some money, as it did the Hebrew-Grecian apostle. For he bore the charges of the four men; two lambs and a ram for each; in all eight lambs, four rams, besides baskets of unleavened bread, and cakes, and oil, and provisions in the form of food-offerings and drink-offerings. "Alas! what lavish expenditure!" cries one. "A mere time server!" shouts another.—"Base surrender of principle," respond a dozen voices, and the unmelodious concert swells to an anthem among those who have been schooled under Knox and Cromwell rather than in the Pauline principles of compliance and conformity.

3. Unfaltering in its purpose to reach all, to bless all, it is wisely and wonderfully adjusted to every degree and shade of

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mental growth and educational development. It is neither illiterate nor pedantic. It comes with no demagogue boast of championship for the *masses*. It makes no fling at colleges or schools, academic or theologic. It speaks gentle and intelligible words in abodes of penury. It flushes the eye of genius with new fires, and lifts higher the wing of the loftiest eloquence. It teaches its lessons of infinite love and humble duty in language of primer plainness: yet hides in mines for inexhaustible research the deep things of God for the deep thinkers of God.

It is remarked, and certainly remarkable, that the New Testament is the simplest of all books in its language, especially many portions of it, as the books of John, the Lord's prayer, and many other portions of it; and yet that not one violation of the rules of grammar is to be found in it. Its composition, like its morality, is faultless. In its rhetoric it is, as in all things else, a perfect model. No "break" of a metaphor; none "run down;" none out of taste. Its logic is unimpeachable. An instance of false reasoning, or of false induction or deduction, is nowhere to be found in it. As a vehicle of thought it is not only unrivaled, but it is like its Author, absolutely perfect, and the only example of faultless perfection on the round world. What a convincing proof of the divine original of the venerable records of our holy religion! And how strikingly do these differing, yet consentaneous characteristics of this vehicle of the thoughts of God to man, illustrate to us the spirit of the religion taught in it,—of the meeting and mingling of the learned and the unlearned; disarming the criticism of the one, and compelling in the other the abandonment of prejudice and pride. No sharp, illiberal criticism,—All is calm, candid, and generous and most manly.

It is easy to apply the moral suggested by these considerations. Progress in these matters on our part would be a very appropriate word, and a still more desirable process. "Let the sinless cast stones!" Yet we have 'stoned' the 'clergy' as the companions of Paul stoned Stephen. We have stoned theology and the theologue, though we may never have studied the one nor read the life of the other. It requires little learning and less grace to throw stones; and if we cannot, as in the battle of the gods, tear up the mountains by their roots and hurl them at our foes, we can fling *dornecs* and *pebbles* with the skill of a Benjamite!

4. I am not forgetting that I am discussing expediency and

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progress as bearing on our work and the cause we are pleading. Surely it is *expedient* that we should show a manifest progress not out of the Christian religion, but up to it and into it. No one doubts that expediency has a large place in the ways-and-means department of our labos. Doubts no one, unless there be some who through obtusity of intellect regard us as applying it to the subject matter of the Gospel itself,—that dominion which we have herein claimed to be entirely *inflexible*. This word and work of expediency and progress belong to it in its flexile and administrative aspects only.

Now take another specification. Are we to pay no heed to the varying conditions of social advancement? Society is a wondrous growth, a prodigious accumulation. It is an astonishing creation. Two things only does man create, All things else are created for him. As an individual, he creates his own character. In social union he creates society. During all tne solemn ages of the waveless past, each little man has done his little part toward the gigantic compilation and complication which we call society.—The history of social progress is the deepest and most philosophic of all histories. Now shall this grandest of all achievements, the pyramidal result of the labors and the learning of all nations and all ages, be utterly left out of the count as unworthy of the least credit in the high duty of adaptation in preparing our plans and modes of attack and defense in this holy warfare? As well to call him a wise captain who marshals, drills and assails with weapons and under discipline, which fitted for the fight in the clumsy times of feudal prowess. The tactics of arms is a new science. West Point has a keen eye to every improvement in the art and implements of warfare. The same government had to be defended in the late war that was founded and defended in the war of the revolution. But with what vastly different machinery and management!

Is the case somewhat similar in respect to the gospel? It is the same gospel, emanating from Jerusalem, planted and defended by the Apostles which is now to be maintained inviolate. To go not far back nor far away for an illustration:—Our work is the same as that of the venerable Thomas Campbell, the cherished Alexander Campbell, the valiant Walter Scott, the beloved B. W. Stone, and others;—the recovery of primitive christianity from the rubbish of ages and its re-implantation in society in this 19th century.

But even since those masters began their work, an entire age

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and more of human years has gone slowly down the abyss of time, and we are now in a new age, a new world. That old world died with the agents and actors, great and good, who adapted themselves to that then living age, and filled it with their works and their spirit. But that age is not our present, living world. We must live in this present active world, not in the world which died with our fathers. In the language of the good Wesley:

> "To serve the *present age*,
> *My* calling to fulfill."

Yes, the present! To adapt myself to it, to study its peculiarities, its wants, its sympathies; its modes of moving and acting; to give our guns a new angle, to vary the elevation, together with a thousand delicate and dutiful adjustments; are some of the items in the bill of particulars which are to be wisely considered under the head of expediency, and which call loudly for immediate and manifest progress.

The man or the people who refuse to be moulded in manners and measures by the age which they seek to mould through the inflexible Gospel, are guilty of folly as egregious as the Asiatic simpleton, who, wishing to cross Euphrates, sat down on its banks, waiting till all its waters should run out. We must cross the streams which oppose our march, and march on, or if their course be our course, we must move with them.

An example or two will aid both the understanding and the memory. I found in Canada, a few years ago, a people of excellent moral material, possessing many societies, who regard it as an express departure from the word of the Lord to build meeting houses! They plead apostolic example for their practice. To have no church building is, with them, an item of the "faith once delivered to the saints. "What Scripture?" are you asking? Plain as day. The primitive saints broke bread "from house to house"! Is not this conclusive to show the practice apostolic? And if not, the "argument from silence" comes to the rescue. "The apostles to whom was entrusted the duty of regulating everything pertaining to the new dispensation, said nothing about meeting-houses: Therefore they are unapostolic, and belong to the corruptions of the later ages of the church. The preacher who refuses to preach in a house where there is a musical instrument, should, in consistency, refuse to preach in the meeting-

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house itself. Such wisdom is not above what is written, but far below it. Once again. I was, many days ago, attacked by a brother, worthy above praise, for singing the harmony of a fine melody which others about me were vocalizing. It was declared to be contrary to apostolic practice. Is any curious to learn what Scripture was offered to prove, (to *prove*, you will note well) to prove it to be unscriptural? Clear again. The house of God is a house of order: confusion must not reign there: two parts are two tunes: you must sing the same tune the rest are singing! I was overcome, not by argument, but by dignity. I yielded as did Galileo when compelled by a counsel of seven cardinals to renounce his doctrine of the world moving: he renounced, but he reasserted his faith as he left the sacerdotal conclave.

Once more, more recent and more marvelous. A brother of reputation, educated and bearing titles, has recently issued a pamphlet of many pages to prove the use of instruments of music in churches to be a violation of the gospel. It may be so, but behold his method. To gain a better view of the land of darkness and danger he is about to describe, he ascends to a peak of Pisgah. And what, you are ready to inquire, is the Scripture which he selects as his mountain fort? The opponent of church buildings could not do better, nor could he wider go amiss. It must be a scriptural argument! The "word of the Lord" must be appealed to even though it has no more correct applicaion or identity of subject than a flag-staff is like a flail-staff. Here it is: "Contend earnestly for the faith once delivered to the Saints!!"

5. Our standard of preaching must be elevated and improved. Many an old sermon must be abandoned. We must march up to living issues. While the gospel is ever the same, its applications are as variant as the changing conditions of society.

Our ministry should be better prepared. And when duly proven for and in their work, they should de regularly introduced to their life-work by the apostolic practice of fasting, prayer and imposition of hands of elderly and ruling brethren. They should be expected to perform good service for the Lord; and they should expect, without disappointment, a generous support. We should advance from chaos and uncertainty of views, and irregularity in practice to a systematic, uniform and methodical ordering of all our churches in this behalf. We would then know our acknowledged ministry. We should free the churches from much

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weakness and imposition. This would found a just confidence, which would lead to stability and growth.

6. Our literature needs to be more chaste and solid. I hope not to appear censorious; much less to be so. But it is known of all men who are cognizant of our affairs, that we have openly proclaimed ourselves as taking an advance position, as leading public sentiment; and sundry such self-laudatory commendations we have indulged. Will a candid and impartial review of our literature pronounce it superior to that of all other people? What would be our own verdict to see an average of our writings laid side by side with the articles in the Atlantic monthly or the Princeton Repository? Let us not deceive ourselves. We cannot overcome nor bias the sentiment of all mankind. Our works will find their level in the general average of real merit.

I would not, I do not, *ex animo*, depreciate our literature as the well meant effort of a young people. I could refer with a high relish of satisfaction to much our brethren have done, which entitles to a high rank in authorship. And it is peculiarly gratifying and hopeful to discover the recent efforts to accomplish an improvement. But it will scarce be regarded too bold, if spoken in candor and kindness, to say that our literature, in the subject, style and spirit of many of our periodicals, needs to be revised and amended.

7. Our church music is below the standard of the times. No one is censurable for doing the best he can, if he work in humility. Our general standard and style of tunes is too low.—We have too many tunes that are light and fugitive, caught up from social circles and secular associations. They served, perhaps, well for the time. But we are fast passing on by them. A new and better taste is gaining the ascendant. Our psalmody is purified and augmented. Let our music be brought up to a corresponding degree of improvement.

8. Our liberality of sentiment, and our bearing toward other Christian societies need a decided change. When we began our work we were, in many places,, treated as outlaws by the consent and tacit agreement of other Christian communities. The law of reprisal we held to be in force, and we acted under it as a "military necessity." The warfare went on, and while the conflict grew hot, some of us waxed hot as well. A second stage came. We so far prevailed that they proclaimed a truce; and now we stand

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much as the late Confederacy was regarded by some foreign Courts, as a belligerent power. About in that grade of standing are we represented in courts ecclesiastic. One more step is to be gained before we can compel a recognition of our true ground and position. Shall we prove ourselves, by true Christian urbanity, entitled to a farther recognition? For it must be yielded that we are a Christian people before we can manage the really true and grander argument of our plea, that we are holding the veritable apostolic ground, and that the ultimate union of all the followers of Christ is attainable only on this ground.

9. We must advance in this respect to a competent and reliable oversight of the churches. It is doubtful if any times or circumstances were ever favorable to the loose manner of administration known in many places among us. *No* people ever prospered without leadership. It were an anomaly without a parallel. The sooner we dismiss all such unwarrantable expectations and adjust ourselves accordingly, the better for us. Collateral with this is the purchase and fitting up of *parsonages*. It was a great oversight in our early counsellors that this measure has been so long neglected. In many places now we can obtain no property for this purpose without an exorbitant price. It should not be neglected for a day. You may accept it with the certainty of an axiom in science, that the ultimate prosperity of a community depends on its stability, order, system; resulting in compactness of organic arrangements: and this stability is attainable only by a people who own their own property. Who owns the soil rules the land. Ownership is lordship. Renters are floaters. A borrower is in debt. Then let the church own their own church building, their preacher's residence, with a good man in it—with a *quantum sufficit* of the soil, and the contingent conditions are mainly complied with that secure firmness, durability and independence to our churches.

Some of the benefits of progress in such matters are herein named:

1. We shall restore primitive Christianity not merely in its statutes, its order and ordinances, but also in its capacity of universality,—its flexible conformity in things of expediency to all times and places, and to all states of society.

2. We shall avoid some of the useless conflicts of opinion, which are unedifying, often damaging to the temper, which close

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up the avenues of approach to people, who if not more correct than ourselves, are ofttimes more amiable. It is a shame for the Christian who holds the ancient Gospel, to be outdone on the field of generosities and good temper.

3. We shall avoid false issues, and make more clear and prominent the true ones.

4. We shall gradually and I hope speedily do away with the disastrous and damaging effects of the stinted and illiberal policy which has too often and too long governed many of us.

In one State where there is a union of all the principal denominations in the Sunday School enterprise, our brethren have neither representation nor name. They are simply ignored. I examined their State report, full of interesting details of a grand moral and religious work, and found no where our brethren or churches referred to. Why is this slurring over of one of the largest and most enterprising, and most wealthy of the bodies of Christians in that great State? Is it a result of our own repugnant policy!? On this very point exists a misunderstanding among ourselves;—a fact which reflects no honor upon us. We who have applied to others the terms "straight-laced"—"tight jacket" till they are become hackneyed, should consent to borrow, however humiliating, some of the melody of a milder accent, and some of the suavity of a more charitable spirit. Progression! Are we alarmed at the word! While all things about us are moving forward, shall we be motionless? Proclaiming ourselves leaders, shall we, through inertness, place ourselves where we must be led? Asserting our right to be the head, are we content to be the tail? With a system in our hands which man has not made, shall societies with human systems outstrip us? Shall we sit while others run?—Shall we go laggard to duty while others are astir and seize with alacrity every opening for their institutions? While others anticipate the dawn, shall we repose at ease till the day grows hot? In one word, brethren, shall we suffer the case to go against us by default through sheer indifference, or criminal negligence!

But this is zeal, you tell me, not progress. And are you in doubt whether zeal impels to progress? No zeal, no progress. But as zeal without intelligence is like Polyphemus with his eye put out, strong in his blindness, and blind in his strength, I have not refrained to declare some matters to which our immediate attention should be given.

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HOW TO GET HEARERS.

MESSRS. EDITORS:—From no annals now extant, but from an imagination that gathers from all the past and all the future, I am able to present your readers with the following curiosities:—

"The Right Rev. Simon Peter will address the citizens of Jerusalem to-morrow on christianity and the art of fishing."

If Peter was impulsive, he must also have been sharp and calculating, for this notice must have been a happy hit, since we may suspect the presence of many Galileans in Jerusalem at the time, and if we may be allowed to suppose from a dateless notice, that it was in the spring, and about the opening of the fishing season, the fitness of the theme appears more manifest. It is a great thing to study human nature, not in the highest type, but in its inferior principles, which have gained the ascendency, since the fall. Get a hook in these, and you may angle with success and with rare sport. We are not told, but may safely infer, that Peter's notice would attract an audience more animal than spiritual; better pleased with the fishes, than with the few crumbs of the bread of life, that his prudent policy would allow him to deal out.—As the theme announced by him is a compound, he will consult the taste of the audience it has attracted, and give them more fish than religion. Politeness, if not fidelity, requires this; for when a man offers hearers a bait to bring them out, he is bound by all the principles of politeness and fair dealing to furnish the meat announced in the published notice, which addressed itself to these appetites. The nobility and worthiness of the appetites, have been indorsed, and they cannot now be frowned upon, and denied what they claim, and what the published notice authorized them to expect. In this primitive apostolic discourse, then, to this large audience, brought out by the preceding public announcement of its theme, I do not doubt but there was a full proportion of fish and fishing. The obscure annals from which this notice was obtained do not say whether it was for Lord's day morning or not, but I presume it was. But I hasten to give another notice.

"The Rev. Mr. Timothy, of Derbe, a distinguished pupil of Rev. Dr. Paul, will preach in Rome to-morrow, on *Christianity* and the *Appian Way*."

The Romans were proud of their great national high-way, 350

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miles long and metaled with massive square blocks of stone, accurately jointed and securely fitted and firmly laid. Young Timothy inherited mother-wit, as well as faith, and saw, that while Christianity might not go by itself, that when yoked to the Appian Way it might make a theme that would allow an eloquent appeal to national pride and vanity, almost equal to "Radicalism and Conservatism; their relation to Christianity." Those vain of state pride, and pomp, and glory, would likely attend, and the believers in the perpetuity of the Roman Empire, would likely derive great pleasure on such an occasion. The small amount of the bitter herb of Christianity, itself an exotic, that the wise Timothy would mix, would be swallowed untasted by the admirers of the Appian Way. Besides young Timothy was smart enough to know that the largeness of Roman generosity and magnanimity, which had built along side this great high way, a separate and smooth pathway for pedestrians, had secured the affection of the plebeians, and these added to his proud state hearers, would secure him a very large audience. It is not to be denied too, that as he and all his co-laborers generally traveled afoot, that the impulse of gratitude aided the suggestions of policy, in yoking the Appian Way with Christianity, in a theme for a discourse. Our motives are often mixed, but alas, too often in the proportion of one grain of the good to nine of the selfish.

The next notice or ancient advertisement, is accompanied by some editorial remarks, which I must first give, and which some uncharitable cotemporaries slanderously hint, were written by the orator himself, and for its editorial appearance, he paid with the money which his church gave him, to preach the gospel.—The same uncharitableness is not worn out, but strongly suspects the empty newspaper puffs of the age, to be auto-puffs, which for advertisement price, venial editors give a status among their editorial paragraphs. How can this be so? Such roguery on the part of preachers would be an infamous stain upon their profession. But I give you the editorial remarks.

"We are greatly pleased to publish the following preaching notice that has been sent us, which will inform our citizens of a rare and immediate opportunity of hearing one of the most pious and distinguished pulpit orators of the age. He has been preaching in Alexandria and in Ephesus, to houses crowded with the élite of those cities. He has added many to those churches, and

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his fame as a popular speaker greatly exceeds that of the Rev. Dr. Paul, whose fame is world-wide. But as you will have an opportunity of hearing for yourselves, I shall simply ask your attention to the following notice:

"The eloquent and Rev. Mr. Apollos, formerly of Alexandria, but recently of Ephesus, will preach to-morrow in Corinth. His theme will be "Christianity and Architecture." No doubt the preacher's ambition for a large audience was gratified, and there is as little doubt, that they were greatly pleased and delighted, for although the Grecian had no taste for the forbidding humility of the cross, yet its alliance with "Architecture," so wisely conceived, enabled the expert orator to throw around its native homeliness, the splendors of Corinthian Architecture. Apollos must have made a very deep impression, on the judgments of some, eclipsing Paul and Christ, for they cried out years afterwards, "We are for Apollos"! Indeed, it seems that the cross had paled before the splendor of his oratory.

A legend says, that certain worldly wise ones, knowing that Rome abounded with state-craft, law, history, poetry, philosophy &c., suggested to Paul, that it would be wise in him to announce a discourse on "Christianity and Jurisprudence," and that instantly his eye kindled, his bosom heaved with holy indignation, and with unearthly majesty and earnestness, he exclaimed "God forbid that I should glory save in the Cross of Christ." What an old fogy! A fossil of by gone days! A man incapable of appreciating *progressive* ideas! It would take an antiquary, a Prichard, Cuvier, Blumenbach, Glidden, or an Agassiz, to tell *of* what you were made, or *for* what you were made! Too old fashioned for the 19th century! Too narrow and contracted, for the cultivated audiences of Brooklyn and Cincinnati! As an element of antiquity this doctrine of the cross might do to mix in infinitesimal doses, with modern science, art, and fashion;—just as an antique and worn vestment, is some times made by contrast with the gorgeous drapery of the stage, to add to its effect.

But, Messrs. Editors, I will no longer puzzle my imagination with these ancient notices. Our country, our church, and our daily papers furnish us with a number of similar notices. I clip from a daily paper of one of our Western cities, and *not from my imagination*, the following recent announcement:

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"Rev. ———, at the Christian church, on * * * * * * * * * preaches to-morrow, in the morning, on "CHRISTIANITY and RAILROADS," and in the evening on "CHRISTIANITY and LITERATURE."* Immediately below, is a modest and simple announcement of a Congregational preacher, and just below his, one from a Universalist preacher, breathing the same ambitious spirit, except that it is less secular, and so far, to a Christian, less distasteful. It reads as follows: "Rev. ———, at the Universalist church on, 'Great hopes of Great Minds concerning the soul.'"

You now, Messrs. Editors, have a specimen of modern announcements for preaching. The announcement of the congregationalist is modest, and unobjectionable:—of the Universalist, as good as we expected;—of ———, as bad as we could have imagined or feared. Campbell, Scott, Stone, Johnson, and the early pioneers in unfolding the old Gospel, sympathized in their holy natures with the feelings of Paul upon this subject, and indulged in none of these vain and worldly tricks. Their inmost souls abhorred the worldly and adulterous miscegenation that such advertisements display.

Am I mistaken in supposing that this "Reverend Christian Minister," who according to the advertisement, enters the Christian pulpit of one of our large cities with his pockets and mouth full of Christianity, Railroads and Literature, is a graduate under our lamented brother Campbell, and the acknowledged editor of popular works among us, designed to set forth the views and habits of our preachers! and also an adjunct teacher, in a distinguished college of young men qualifying themselves for the ministry? Is there nothing in these antecedents, Messrs. Editors, to make me doubt whether this imitator of Beecher, is my veritable and distinguished brother? If I am not mistaken, then, he progresses well and fearfully, but is still behind his great New England model in this worldly art, of whom it is said, that hearing from a man in the street, on a cold night, when passing to his church, the profane ejaculation, "it is damned cold to-night," entered his pulpit, and standing erect on his platform and before his large audience, proudly, defiantly, and profanely eccentric,

* We suppress names that we may not even *seem* to intend personal discourtesy,—and because the Apostle, in speaking of such "*boasters*," alludes to them as "*Some among you.*" *Neminem nomino, quare nemo mihi irasci potest.*—CIC.

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exclaimed, "it is damned cold to-night!" and making it a text, he proceeded to denounce a philippic against swearing. The better portion of his audience shivered at his apparent impiety, but his apology was, the necessity of securing the attention of his audience! Alas, when the cross leaves the pulpit and passes out of view, and the whims and antics of eccentric and ambitious orators hold empire over the minds and hearts of men! Why stoop to steal the thunder and scenery of the stage, to add to the efficiency of the pulpit? Let the lowly of the earth, occupy the pulpit, with the cross for their weapon. Give to the stage the wordly and ambitous geniuses, who now profane the temple of God. Then let it be seen whether the pulpit and the cross or the stage and its tricks are to rule men. Oh, that we had the faith of Paul to conceive the glory and power of the cross; his courage, to unsheath the two edged sword, and with quenchless enthusiasm, to wield that weapon, before which the gymnasiums and theatres of Rome fled; and before which the American theatres, actors and confiders in human inventions and policies, shall yet flee like chaff before the wind. God grant us an humble, earnest and faithful ministry, sick of the world and its vanities and entranced with the love of the simple, pure and incorruptible truth.

An Observer.

A Great Man in Israel has fallen---Elder John Smith.

Last Fall he went to Mexico, Missouri, to spend the winter with his son-in-law and daughter Ringo, intending to return early this Spring, to Kentucky, the home of his labors and many conflicts for Christ, against the powers of darkness. Although in his 84th year, his mind seemed to be as vigorous and elastic as ever, with a memory unimpaired. No minister of the Cross has ever lived in our State whose name and work will be longer remembered than that of John Smith. He moved to this State from Tennessee, more than 50 years past. He was then a strong advocate of the Old School Baptist Gill or Calvinian stripe, and but few men in his day could more harmoniously string his proof texts in its support.

His mind was always inventive, his mental vision remarkably clear and discriminating, and his power of concentration unsur-

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passed. His wit and satire though always tempered with kindness was both electrifying and withering. It is said by those who knew him longest and best that brother Smith was never taken by surprise. He seemed to be intuitively ready for any emergency, and able to meet the most sudden and unexpected attacks. At the introduction of the labors of brother Campbell in Kentucky, brother Smith was soon made acquainted with his teaching. So far as he had developed his principles, he was both doubtful and believing. His teaching was remarkably clear, yet so opposed to his whole modes of thought and reasoning, that he was like Thomas, but after a hard struggle he yielded to the power and clearness of Bible facts. The revolution not only took him into a new field of spiritual ideas and principles, but it compelled him to the task of correcting the errors of his immediate friends, and the churches which he had been instrumental in blinding by his hyper-Calvinistic teaching.

For the first time in his life his eyes were opened to the meaning and design of the last commission, and that "He by the grace of God tasted death (not for a select few) for every man." He saw clearly that all his past ministry had been engaged in teaching men what they could not either believe, or do, in order to make them obedient "to the faith."

So charmed was Bro. Smith with the freedom of the gospel, that he resolved to undo what he had for years taught the people. This was no easy task. The education and prejudices of generations were in his way, but he was not the man to falter. With a strong and an ardent temperament, he resolved that he would not consult with either flesh or blood as to the propriety of his change and duty. The opposition among some of his preaching brethren was strong and persistent, and he clearly saw that so far as he was concerned, it was victory or ruin. For the year 1827, he toiled day and night among his churches in Montgomery, Bath and adjoining counties. The result was over 700 immersions, and the larger part of his brethren carried with him. The gospel triumphed over human dogmas, and sectarianism trembled and became powerless. During that year the Baptist churches in Kentucky were terribly convulsed by the loss of myriads of their members, and many of their strongest men. From that year till the present, the name of Bro. Smith is heard and known in every part of Kentucky and the West, and though now,

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with A. Campbell, J. T. Johnson, Jacob Creath Sen., William Morton and a host of others, his mortal remains are interred in mother earth, yet their happy and joyous spirits are shouting victory to God and to the Lamb, in the regions of love, glory and felicity!

Bro. Smith was severely ill for about one week before his death, and as he lived he died. His son-in-law, Mr. Ringo, brought him here from Missouri on the 4th, and at half past eleven a large crowd had collected at the church. Bro. Jno. A. Williams, who is writing a memoir of his life, was to have delivered an address, but circumstances prevented. Short addresses were made by President Graham, Bros. Walk and McGin, and the writer, when he was deposited in our cemetery vault.

Another John Smith will not soon appear in our midst again. May those of us who are left behind, faithfully act our part until the Master shall call us. My long acquaintance with Bro. Smith compels me to this short and imperfect sketch.

LEXINGTON, KY., March 5, 1868. GEO. W. ELLEY.

"Strife and Division among the Campbellites.

"In a recent number of his Quarterly, Lard has a lengthy article, from which it would seem that a large party among the Disciples of the West are virtually renouncing Campbellism.—He says:

"'The sturdy love for the primitive faith which characterized the early preachers of the Reformation is cooling in men who still linger in our ranks and call us brethren. They are yet with us, but they are not of us. Their name is not legion; still they are numerous enough to do no little mischief, if allowed to remain. These men are known and watched; and while the wish is to save them, save them for their own sakes and for the sake of the cause, still the belief is deepening that it will not be done. They may be easily known.'

"He then goes on to tell how this refractory party may be known. We quote his language:

"'They have an enormous fondness for sects and sectarians, and scowl on no one so indignantly as on the brother who dares to speak against them. With them, sectarians are all Christians; and it is a favorite saying among them that 'we are as sectarian

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as any other people.' They seldom speak of their brethren except to disparage them; and never of 'the other' parties of the day except to laud them. In plain English, these men see nothing good in the great brotherhood to whom they are an offence, nor anything bad in the sects with whom their affinities really are. There is a peculiar dialect which characterizes these men. 'The Reformation is a failure,' is one of their favorite sayings.—Not quite true, gentlemen. You are the failure; it is not the cause we plead. Again, and specially, 'I do not believe that baptism is for the remission of sins.' This is said with weighty emphasis. Why, then, do you continue to fraternize with a people who do believe it? Your departure will give us pleasure, not pain. 'We must quit opposing the sects; they are as good as we are.' This is another of the pet expressions which ripen in the lips of these men. But we shall not abandon our opposition so long as the Bible remains the law of our action. On this you may count with confidence. Further: 'We must quit preaching our distinctive doctrines;' and again, 'our religion lacks style.'"

We quote the above from the column of "Items" in a recent number of the Religious Herald. The compiler has, in this case, magnified a mole-hill into a mountain. Perhaps he has been too eager to see "strife and division among the Campbellites." We do not understand Brother Lard to assert any such broad conclusion. He is speaking of "certain men who linger in our ranks," not of any great "party," as the heading of the "Item" would infer. The fact is there is no such "party," nor is there any sign or fear of division among us. There never was a more united and indissoluble people, than we are. We have our differences; we have some imposters; some erratic and diaffected preachers; some croakers;—and a few, perhaps, who are disposed to "bend the pregnant hinges of the knee" to popular sectarianism;—but what of this? Were there not such persons in the apostolic church? Do not the Apostles speak of such, and warn the true worshippers against them? Do they not say, that they must be rebuked and that their mouths must be stopped? Are there no croakers in the Baptist church? Hear the "Examiner and Chronicle" on such. It says:

"We believe it is the duty of every Baptist to stand by his colors—to be everywhere and always a self-respecting, earnest

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and consistent defender of the faith which he has avowed; and if there is one man that we have less patience with than another, it is that Baptist who is an inveterate croaker about what his denomination is—in its ministry, membership, and beneficence, and all else that goes to make up a denominational existence. The influence of these croaking brethren is, we are glad to know, never strong, but so far as it goes it is bad, only bad, and that continually. They are our denominational dyspeptics—seeing every hopeful thing through a dismal haze, and turning their eyes instinctively upon the darker shades of every picture presented to them. From the influence of this Baptist dyspepsia we trust that our blessed Lord will keep us free."

This is quoted by the Herald;—but it is no sign of strife and division among the Baptists! Why not? Has the experience of the Baptists proved them less liable to division than are these Campbellites. Who that is acquainted with the many sects of the Baptists now found in the United States, dares say so? We commend the Editor of this "Item" column of the Herald to refresh his memory of Semple's history of Virginia Baptists, before he again seeks to thrust at us because we have some men of doubtful soundness among us. The long strife of the "Separatists" and the "Regulars" and the many struggles of the early associations against the various tendencies to division, which the Baptists so zealously and successfully conducted, might make him a little more hopeful of our case, than he seems disposed to be.

We profess to be pretty well acquainted with the internal workings of our movement, and do not think that we are insensible to the signs of division among us;—yet we are free to declare, that at this present writing, with a full survey of the whole field and all its foreshadowings, we have not one serious or warranted apprehension of division anywhere in our ranks. If "these men," of whom the Quarterly speaks, are not truly "of us,"—a little more time will show it, and the effect will be that we shall throw them off, by the power of our own life, and they will go to their place. There is no surer sign of a vigorous life and healthy organization, than the power to throw off, with ease and without self-injury, whatever is foreign or uncongenial to the constitution. This power is ours, in an eminent degree. No preacher can sustain himself long among us, who is not heartily with us. We

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need no council or association to legislate him out of our ranks *The brethren simply drop him.* The churches will not have him to preach for them. He rises to the surface like dross, and is thrown off, as a foreign substance, with which there is no affinity, and there can be no permanent union. This is the fruit of the unity of the Spirit in the bond of peace.

We are sorry that the Baptists are so eager to see signs of evil towards us. Our heart's desire and prayer to God is, that we may be united in love and Christian fellowship. But how can it be, while this greedy appetite for our injury is so zealously cherished and fostered by the leaders in their ranks? Does it not look as if they are seeking through sheer prejudice to prevent the growth of a better and more fraternal feeling among us? Thoughtful and candid men will de constrained to conclude that this is the unworthy spirit of this method of opposition. We recognise for the Baptists, as much as for ourselves the privilege and the duty to manfully, conscientiously and earnestly contend for all that they believe to be essential to a pure and genuine christianity; but this we regret is not the nature of their opposition to us.

If they would fairly and courteously discuss our differences—and let both sides see the arguments of both, no one could object;—but this they will not do. Is the truth afraid of the light? Can it not stand fair investigation? Is there no way of openly refuting our errors? Or must we be assailed only by jeers and overcome by prejudice! We rejoice to know that these weapons of ignorance and priesteraft are fast losing their power with the people, and that even though investigation must be confined to *one* side, so far as the press is concerned, it cannot be altogether kept from the eyes of many searchers after truth on the *other*, and that with them at least its convincing power must be felt. W. K. P

BIBLE WOMEN.

One sultry day in June, 1857, Mrs. L. N. Ranyard, a lady who had recently come to live in London, walked with a friend through the narrow streets of St. Giles, a district of dilapidated tenement houses densely populated by some of the most degraded classes of the London poor; and as she glanced around upon the miserable inhabitants whom the heat had driven from the close rooms, each of which was the home of a family, into the scarce

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purer air of the streets, her heart was filled with pity, and a strong desire to do them good.

She had been actively engaged in the circulation of the Word of God in the rural districts of England, and as she talked with her friend, the question arose as to how far these people, in their countless courts and allies, would be found to be supplied with the Bible. This inquiry grew into a determination to learn that they were so supplied, and led to a reference to one of the active missionaries of the district. He was asked if he knew of a poor, good woman, who would venture with a bag of Bibles into every room, as a paid agent for the Bible society, and give a faithful account of her trust.

God's time was come; He had a message to the inhabitants of St. Giles, and a "messenger" who was waiting to deliver it. The missionary had a letter in his pocket from Marian B. a poor woman in the neighborhood, who had been led to Jesus through reading a Bible he had given her, and who had been providentially prepared for just such a work, offering to spend, gratuitously, three hours a day among the sick and suffering he might meet in his visits, especially the abandoned of her own sex, to whom she thought she could be of use.

She was at once employed, and began to work in the streets around her own home; finding her way down into the dark, damp cellar; up rickety stairs into the miserable attic; into the haunts of the fallen and the dens of vice; from room to room of the crowded tenement houses; and doors always before barred to missionary or district visitor who had been courageous enough to attempt to enter them, opened to admit this plain, kindly mannered, middle aged woman of their own social class; and her ready tact and quiet persistence soon disarmed the very few who attempted to molest or hinder her. Mrs. Ranyard superintended, and directed her in all the details of her work.

She spent part of the day in Bible work alone; selling Bibles by weekly subscriptions of one penny, to those who could not pay at once; reading the Bible, and praying in the homes when practicable; but when her Bible work was ended for the day, she went back to cases of distress or suffering she had met in her morning visits, and helped them by whatsoever her hand found to do, and by her cheerful sympathy and kindly care for the body, opened hearts to receive the spoken or written "message from God" to the soul.

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Then she gathered little meetings of poor mothers into her own poor but neat and comfortable room, and read the Bible, and prayed with them, and taught them how to improve their own homes and food with their scanty means. Soon her room became too small for the mothers' meetings, and a mission room was procured in the center of her district. Mrs. R. bought material for clothing, and with her help Marian cut out the garments and taught the poor mothers in the mothers' meetings to make them for themselves and children, and then sold them to them at the cost price of the goods, paid in small weekly sums. Clean, whole garments soon induced a desire for clean homes in which to wear them, and a bedding club was added to the clothing club, and one improvement to another, until this best of all charities of "helping the poor to help themselves," brought comfort to the changed homes of St. Giles; and far better still the love of Christ —the chief theme of conversation between these earnest workers and those whom they sought to benefit, and the "message from God" read and talked of in the mission room and homes—brought peace and comfort to very many changed hearts among its once wretched inhabitants.

And so Marian—this first "Bible woman"—became the "missing link," long sought for but never found until then, between earnest Christians who had the means as well as the desires to help, and the masses sunk in misery and sin; and the medium through which they could reach down into "the depths" and raise them, and send the Gospel to those whom it never before had reached.

The first "Female Bible and Domestic Mission" was such a success, met a want which had long been vainly felt, and opened up such a practical field of labor to earnest Christian ladies who longed to do some work for she Master, but did not know "what to do or how to begin," that another and yet another "Female Domestic and Bible Mission" was begun and carried on successfully, until at the publication of "Life Work, by the author of the Missing Link," three years and a half after Marian began her work in St. Giles (the latest record we have at hand), 150 Bible women and their superintending ladies were at work in 150 defore destitute districts of London, more than 20,000 Bibles had been sold by the Bible women to the outcast poor of that city; while the sum $30,264 74 in stray pence, which but for this mission would have been spent in the beer shop, or gin palace, had been paid into the

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clubs by poor mothers for beds, anb clothing for themselves and families; and the work is still contining, and increasing as we learn through incidental notices of the press.

Each district is worked by one Bible woman and one superintendent ("a worker and a watcher; the head and the hand"), although sometimes several lady volunteers assist in the mission room, clothing clubs, prayer meetings, mothers' meetings, industrial schools, &c., their efforts linked to one centre by one superintendent, to whom alone the Bible woman is responsible.

Each district is independent of the others, in details. Each superintendent follows out her own plans, according to the needs of her district, as if her mission stood alone, but the different workers meet socially at times, to gain each other's experience; and as the Bible woman reports weekly to her superintendent, she in turn reports regularly to Mrs. Ranyard, who retains the general supervision of the whole field; while a board of lay trustees receive and administer the general domestic mission fund, select the Bible women and their superintendents, and appoint superintendents, and appoint their districts. These, with a "Council of friends" of leading Christian men in the city, to advise with when necessary, constitute the whole of the simple official machinery.

The Bibles are furnished by the British and Foreign Bible Society, and the Bible work of the Bible women is paid by that society. The funds for the domestic mission are raised by each superintendent for her own mission, and the Bible woman's salary for her domestic mission-work is paid out of the same fund, and as a great deal of the money expended is repaid by the poor in the form of clothing clubs &c., the cost of carrying on each mission is comparatively inexpensive. The Bible woman never dispenses pecuniary aid, but reports needy cases to her superintendent, who relieves them from her domestic mission fund, or refers them to the proper benevolent societies, and so helps those societies to discriminate in their charities.

This "Bible woman's Mission" is no longer an experiment but a success wherever employed. It has been adopted successfully in other cities of Great Britain; native Bible women have been for years successfully at work in Burmah, Cairo and Syria, and in 1860 the New York Female Bible Society employed and set at work the first Bible woman this side of the Atlantic and there are

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now thirty-six Bible women and their superintending ladies at work among the outcast poor of that city, five of these supported by their superintending ladies; four by the University Place Church (Rev. A. H. Kellog, pastor), and the remainder by the New York Female Bible Society, while all of the missions are under the superintendence of a commitee of ten ladies selected from members of the New York Female Bible Society.

A Bible woman and her superintending lady have been for a short time past successfully at work in a destitute district of St. Louis, Mo. The Bible society in the city furnishing the Bibles; the lady superintendent securing the funds for the Bible woman's salary and other necessary expenses.

The Bible woman's mission interferes with no other existing organization. Its work is chiefly among a class below the decent poor; a class who are never seen in church or Sabbath school, and seldom by day in the most frequented streets, who keep themselves outside the pale of all good agencies and influences; and to whose homes and haunts the gospel must be carried, or it will never reach them.

The work is not sectarian; members of all the evangelical denominations both here and in Europe working together harmoniously in the common cause of Christ, while all the evangelical church and mission stations near the district reap the fruits of its labors, and so it becomes a true helper to both pastor and city missionary.

"The Bible woman's work is a precious work" writes Rev. A. H. Kellog to the American Chrisian Commission. "You inquire what has been the success of the Bible woman's mission in this city," says a letter from Miss Westerloo, the Secretary of the New York Female Bible Society, to the Secretary of the American Christian Commission, "and I think I may truly affirm it exceeds greatly the expectations with which we commenced it, and commends itself to all interested in evangelizing the city, to such a degree, that we are constantly receiving requests to place new readers in new districts, which are anxiously waiting to be occupied. Nothing but want of means prevents our covering the whole city with Bible women. We work as far as possible on Mrs. Ranyard's plans, but our population being principally composed of foreigners, and these Romanists, require different modes of approach. We find the Germans more accessible than the Irish, being more generally intelligent, or desirous of acquiring

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knowledge on any subject, and therefore we prefer engaging readers with some amount of education."

The English Bible woman was taken from the same social class in which she was to work; one who lived among them, and "knew their ways;" but in our country the social classes are not so distinct, and the lowest generally more intelligent than the same class of London poor.

"Our Bible women are not usually educated women, but poor, with an earnest desire to do good," says a recent letter from Mrs. J. L. Graham, Directress of the New York Committee for superintending the Bible Woman's mission, to the American Christian Commission.

"We do not seek for them decidedly among the lower classes, but prefer a plain, sober, sensible woman to one a little above that class. They are not as well received, if they seem to be too much of the lady.

We have no difficulty in finding women for this mission work—I have at least a dozen on my list waiting to be employed. I talk with them upon their motives for entering upon their work. If it seems to be as a means of support only, I dismiss them at once. If the desire seems to be prompted by a love for Christ, to work for him, I then look at the other points. Discretion, good judgment, are very essential. If they bring me a recommendation from their pastor, of their good standing in the church, or from Christian friends who can bear good testimony as to their character, I then indorse them with my approval, and refer them to a commitee of application of three ladies. This is with a view of being particularly careful as to the persons who are accepted for the work.

We have followed out, as far as possible, the English plan of work. I saw Mrs. Ranyard when in this country last summer, and she saw and conversed with many of our Bible women. She thought them rather superior to the class employed by them, and whatever difference existed in our work was almost entirely from the difference of population—the different matereial we had to work on.

Every Bible woman here has a superintendent, to whom she renders at least a weekly account of what she is doing; enlists her sympathies in cases of sickness or distress, &c. A faithful superintendent has almost as much work as her Bible woman. She is expected to preside at the mothers' meetings. She must know

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generally, at least, all that the Bible woman under her superintendence is doing. The Bible woman cannot go far astray under these circumstances; but we can get a dozen good women where we can get one good superintendent. The heart must be in the work.

Our Bible women receive a monthly salary of $20. It is not an inducement to take the situation for the salary, but only to assist them to do the work their own hearts would lead them to if their means were adequate. In addition, we allow them $5 monthly for extreme cases of need, or relief of sick poor. If not expended by the superintendent herself, the Bible woman must account to her for it.

This agency is found very successful in building up mission churches and Sunday schools. It is the injunction given to every Bible woman, whether working for a church or the Board, to bring in as many children as they can induce to attend Sunday schools. Some of the Bible women are paid by churches for the express purpose of commanding their time and work, directing it by one of the ladies of their own church."

Dear Christian lady—you to whom God has given means, and influence, and time, and desire to work for Him, but whose home duties confine you to one city or neighborhood, can not you too find some such work to do among the perishing souls around your home? Can you not send out a Bible woman into the depths from which Satan is reaping such a harvest, and find your "life work" in superintending and assisting her? Or, if you can not superintend her personally, can you not secure the means for such a mission, and induce some earnest Christian friend who has the heart, and ability and time, but not the means or influence which God has entrusted to you as a steward in his household, to superintend the work while you encourage and aid her.

The fields are white to the harvest. Satan's legions are busy at work, but the Lord's "laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." AMERICAN CHRISTIAN COMMISSION.

PRECEPT is instruction written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

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THE CHURCH IN ALLEGHENY CITY.

We had the pleasure of attending at the opening of the new meeting-house of the church in Allegheny City, Pa., on the 23rd of February. The building is one of the finest church edifices in the two cities, of large dimensions, as it should be, elegant but not extravagant, and is worthy of the brethren who have built it for the service of the Lord. The *Pittsburgh Commercial* gives the following more particular account of it :—

"The First Christian Church, situated on the corner of Beaver street and Montgomery avenue, Allegheny, will be dedicated to the worship of God to-morrow (Lord's Day), the 23rd inst. As it is one of the most tasteful and substantial church edifices in our sister city, a brief description of it may not be uninteresting to our readers. The lot was purchased at a cost of of seven thousand dollars, and the foundation was begun in March, 1865. The carpenter work in preparation for the walls was begun July 5th, 1866, and the first brick was laid on the 25th of the same month. The building is sixty-two feet wide and ninety-five feet long, with a lecture-room and main story. Since the 26th of May last the congregation has been worshipping in the spacious and cheerful lecture-room. The lower story is fourteen feet and the main story thirty feet high. The front and north side of the building are faced with the best Pittsburgh pressed brick, (furnished by W. T. Mawhinney,) laid in the best manner by Philadelphia workmen, and all the trimmings and mouldings are finely polished stone. The building is in the Gothic style of architecture, and is entered by three large arched doorways. The roof is Vermont slate, three colors, in diamond pattern. The lower story, besides the vestibule and lecture-room, contains a pastor's study, library rooms and infant class-room. The upper story is divided into a vestibule and audience room, with a gallery over the vestibule. The main stairways are located in the front vestibule—one on each side—and there are two smaller stairways in the rear, one leading from the pastor's study, and the other from the infant class room to the pulpit in the audience room. The baptistry, made in the form of the letter T, is in the platform of the pulpit. The church is seated with pews having walnut cappings. The pulpit desks are also walnut. The pews are all cushioned with crimson, fur-

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nished by A. A. Parsons, upholsterer, and the entire floor covered with carpet, crimson and black, furnished by O. McClintock & Co. The seats in the church are *free*, though it is arranged that families sit in the same pew, and by a vote of the congregation *every third pew* throughout the church is reserved for persons not members of the church. This is truly generous, and by such arrangement hearers not connected with the church will have given them as good seats as are in the house. The entire cost of the building is about fifty-six thousand dollars, and including the gallery will seat between eight and nine hundred persons."

The church has prospered much during the years that Bro. King has been with it. His earnest labors as a pastor, in and out of the pulpit, have been greatly blessed, and the church now numbers about five hundred members. The attendance at the opening of the audience room was very large. Bro. Errett preached in the morning and evening two very appropriate and effective discourses, and continued to preach during the week. Bro. Belding of New York had been holding a meeting in the lower room, just before the opening of the main room, and during his meeting fifteen were added to the church. While Bro. Errett remained two more were baptized.

We rejoice with the excellent church in Allegheny City that after years of anxieties, of wishes, and of hopes, and after years of discomfort in meeting in rented and uncomfortable halls, they have finally found a fixed and comfortable home for themselves. No better location could have been found in the city. These good brethren, we are sure, will now not regret the labor and expense they have incurred in erecting this building for the service of the Lord.

C. L. L.

LETTER FROM NEW ZEALAND.

DUNEDIN, NEW ZEALAND, Jan. 4th, 1868.

MY DEAR BRO. PENDLETON:—Your very kind letter of June 10th, arrived by last mail, per favor of "British Harbinger," having been six months in reaching its destination. Many thanks for the cheering news it brings, and especially that which relates to the prosperity and prospects of my *Alma Mater*. Permit me to express my high appreciation of the honor conferred upon me, and the confidence reposed in me, by the Faculty and Trustees of

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Bethany College. It is a cheering thought that my humble, but earnest efforts in this distant land, have enlisted the interest and sympathy of many dear and esteemed brethren in America. God grant that we may continue to be remembered at a throne of favor, and the great work in which we are engaged.

The "Public Welcome Meeting" to Bro. Gore and myself, in Adelaide, was large, hearty, and successful. A large number sat down to tea, and hundreds more attended the meeting after tea. Bro. P. Santo, M. P., presided on the occasion. Bro. Thos. Magarey was not present, as he had not returned from Sydney; whither he had gone for the benefit of his health. For some time he has been quite unwell. At present he is quite delicate, though not confined to the house. We sincerely hope and pray he may recover his usual health, and his valuable and useful life be spared many years more to his family, the church, and the world.

On May 16th I was married to Miss Annie J. Magarey. She is truly a help meet for me in the great work to which I have consecrated myself. Bro. Gore officiated on the occasion.

For several months my labors were chiefly confined to Hindmarsh, in the suburbs of Adelaide, and resulted in numerous additions to the church there. This church was formed by our esteemed Bro. Magarey years ago. Bro. T. J. Gore is still preaching for the church in Adelaide with success. We think of starting a monthly soon in South Australia, to advocate the claims of our Redeemer.

On Nov. 16th, Mrs. Earl and myself left Port Adelaide by the S.S. Alexandra, and arrived at Melbourne on the 18th. There we remained nine days, and for a second time witnessed the hearty welcome—with its attendant grand display—given to Prince Alfred by the Colonists of Australia. The first at Adelaide, and the second at Melbourne. We received a most cordial welcome from the Church and numerous friends; and on Lord's day preached to a crowded and attentive audience in Lygon Street Christian Chapel. At the conclusion of the discourse, one person came forward and made "the good confession;" and during the week others decided for Christ. Bro. G. L. Surber who preaches there, has the confidence and affection of the church, and is doing a great work for his Master—the Christ. The church there numbers about five hundred members.

On Thursday, Nov. 28th, we left Melbourne by the S.S. Tararua for this city (Dunedin), and arrived in health and safety

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on Dec. 4th. Dunedin is a very pretty city of about fifteen thousand inhabitants. It is beautiful for situation, occupying a lovely valley, surrounded with the most picturesque scenery. The approach to the city by the bay is enchanting. We have a small church here, numbering about twenty-eight members. We received from them a most hearty welcome, and on the following Lord's day I preached in "St. George's Hall"—the largest in the city, to about eight hundred persons. Since that time the hall has been filled to overflowing. This is a Scotch settlement, and a large majority of the inhabitants are either Presbyterians, or under Presbyterian influence and teaching. Still we are making some progress, and I doubt not that a good, active, and efficient preacher located here, would soon gather a large and strong church. Is there not a young preacher of talent and experience in America, who will enter this field of labor? The brethren in New Zealand, though few in number, will sustain such an one. Up to this time three have been baptized, two baptized believers have applied for membership, and a few others have decided for Christ. We have had some favorable notice from the secular press. Enclosed is a notice of our last Lord's day's meeting from the "Evening News" of this city. A goodly number of persons are interested in their souls' salvation. I expect to remain here about a month longer. I then visit Invercargill for a few weeks, thence to Wellington and Auckland, and thence to Sydney, N. S. Wales. After a visit of a few weeks at the last place, we return to Adelaide (D. V.), *via* Melbourne.

Kindest Christian regards to you and Mrs. Pendleton, in which Mrs. Earl joins me. Yours affectionately in Christ,

HENRY S. EARL.

AMERICAN BIBLE UNION.

GREAT NEED OF AID.

The subscribers and friends of the AMERICAN BIBLE UNION recognize the kind leadings of Divine Providence in the history of the organization. Scarcely any Society has been so watched over and blessed. Every circumstance of the past is adapted to awaken emotions of gratitude and praise.

The present financial year has been no exception. In the early part of December, 1867, when looking over the receipts of several

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consecutive years, we prepared our new letter-heads with the following encouraging summary for the eyes of our correspondents:

RECEIPTS—1863, $16,599 01; 1864, $21,189 22; 1865, $29,931 96; 1866, $41,779 96; 1867, $55,127 79; present year, at the rate of $75,000.

SCRIPTURES CIRCULATED—Copies, 603,184; Pages, 108,604,418.

What a thrill of joy pervaded our own hearts as we contemplated this condensed statement of facts! How delighted, we believed, every lover of the enterprise would be, as he examined these figures, so full of significance!

As usual, we were donating and appropriating Scriptures to the destitute, especially to our own countrymen at the South. We had just secured the whole time of Dr. Hackett, under a most favorable contract for many years. We also applied for and engaged others to assist in the work of revision. We made a contract with Rev. E. C. Lord, Missionary to China, to employ him, with assistants, for five years, in the work of translating the sacred Scriptures, especially the New Testament, into the Chinese Character and the Ningpo Colloquial. We sent a letter to every missionary of the American Baptist Missionary Society in the Southern States, offering to aid him in his work with grants, as they might be needed, of copies of the Scripture books prepared for those who were learning to read God's blessed truth—Easy Lessons, Bible Lessons, and Large Letters; and also of the whole Revised Testament. We pushed forward Genesis at an increased expense, to have it out at as early a period as possible, and distributed all the other books of the Old Testament, with injunctions to the revisers to hasten the work for the printer.

Under these circumstances a change came over the aspect of financial affairs! Our daily receipts greatly diminished, and the cry of distress came up from every part of the land. This state of things has continued now for about two months. A favorable change is already distinctly noticeable, but by no means yet reaches the point at which receipts exceed expenditures.

Under these circumstances we make to you a special appeal. You will bear in mind that this has not been done for a long time past, and we have reason to hope that it will not need to be soon repeated.

OUR PROPOSITION IS THIS: That every person who reads this appeal immediately remit to us at least *One Dollar*, and that those

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who are able, send a larger sum. This should be in addition to the ordinary contribution for the year.

In order to make this proposition work to mutual advantage, we propose to send to every person thus contributing One Dollar extra (if so requested by him), an extra cloth 32mo Testament; to every one contributing $2.00, an extra cloth 18mo; and to every one contributing $4.00 or more, half the sum in octavo Testaments, as he may choose; also, to every child contributing 10 cents or more, one of our handsome Sunday-School Certificates.

If you are already supplied, and do not need more copies of the Revised Testament for use in your own family, you may do much good by presenting them where they are needed. Let every friend of the Bible Union bear in mind that he contributes his influence to give character and reputation to the Revised Testament, so far as he and his family and friends use it, and aid to give it circulation.

And now, dear friends, we leave the matter with your own hearts before God. Of course, your first idea will be that your means are small—not so large as they were last year. This is the condition of nearly all the devoted friends of the Bible Union. If you act upon this suggestion and withhold, our appeal will be in vain. But we are persuaded better things of you. We feel confident that you will reason thus: "The Bible Union would not make such an appeal if there were no special cause; I *must* help them when they so need it, and God will help me, should I need." So do, my brother, my sister, and the blessing of Jesus rest upon you.

THOMAS ARMITAGE, *President.*

WM. H. WYCKOFF, ISAAC WESTCOTT, } *Cor. Secretaries.*

WM. D. WRIGHT, *Asst. Treasurer.*

☞ We commend this appeal to all the Lord's people. Let us help this great and good work, and hold up the hands of this tried and patient workman.—W. K. P.

Good John Newton said: "If I wish to prevent my half-bushel from being filled with chaff, I take care first of all to fill it with wheat."

A man that flattereth his neighbor, spreadeth a net for his feet.

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FAITH.

There can be no higher attainment of human life than to acquire power with God. To prevail with Him is to lay hold on Omnipotence. The great study and aim of a man should, therefore, be to appropriate this power,—to cultivate the means whereby it may be made ours to help and comfort and deliver in every time of need. Everywhere in the Scriptures, this highest of human achievements is ascribed to faith. It is affirmed in positive declarations and illustrated by noble examples, with a fullness, clearness, and emphasis, that leaves no shadow of doubt on the subject. Without it, it is impossible to please God;—with it, we have access to the Father through the Son, and rejoice in the hope of glory. By it, Christ dwells in our hearts, and we are enabled to overcome the world and the devil. It lifts us above the accidents of the passing time, and plants us upon the high and immovable rock of ages. It is the foundation of our hope—the unwasting spring of all divine joy. It is the birth-place and tranquil home of peace in the soul; the inspiring power of all high and courageous effort in divine work; the shield of protection in every danger; and the sword of victory in every conflict. It has been the element of greatness in all God's greatest men and women. No faith no heroism, is the Bible law of distinction. Abel, Enoch, Noah, Abraham, Sarah, Jacob, Moses, Joshua, David, and others, what made them great—so great that they stand to-day the brightest cluster of all the stars that shine in the heavens of renown? It was not learning, not genius, not autocracy of will, but faith—faith that, rising above the entanglements of human schemes and conflicts, and all confidence in human strength, stretched its arm out for the arm of God, and laying hold of his omnipotence, held them steadfast, till the storms were over and they rested in the tranquil harbor of the celestial city.

How comes this faith? The answer to this question is often partial, according to the standing point from which we regard it. If we consider it *objectively* simply, that is to say, with reference to the external conditions of it only, then the Scripture answer, as given by Paul, is perfect and complete: "Faith comes by hearing." Nothing can produce in us conviction until it is presented to the intellect. This proposition is so manifest to the consciousness of every man, that it must be admitted as an axiom of

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thought and reasoning. Paul so presents it. His style is the most emphatic—virtually affirming that the contradictory of the proposition is a manifest absurdity,—for he says: "How, then, shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?" (Rom. x., 14.) Until, then, some one can show the possibility of producing conviction or, in any way, of reaching the intellect and influencing the judgment, save by verbal communications that carry information and proof, we shall take it as conclusive, that the first and necessary step in the production of faith is the *hearing of the word of God.* This John affirms, beyond all cavil, is the purpose for which he wrote his testimony. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." (Jno. xx., 30, 31.

Not only is this proposition, both philosophically and Scripturally, beyond all rational or authoritative dispute, but it is involved, as the *major premise,* in all the reasoning in the Scriptures concerning the guilt of unbelief. "Hearing" is universally taken *as the only necessary objective condition of faith,* as a duty of every man to whom the claims of Jesus shall be presented. Paul rests the justice of rejecting the Jews upon the single question, "Have they not heard?" He first affirms that faith comes by hearing the word of God, and then triumphantly argues that, because the Jews had heard, there was no excuse for their unbelief. What can be more irresistable in logic than this? He has sharpened the point of the argument into a single question, "Have they not heard?" We may evolve it into fullness of form thus: 1st. Persons who hear the word of God have the necessary conditions of faith; the Jews were persons who heard the word of God; therefore the Jews were persons who had the necessary conditions of faith. 2nd. Those who have the necessary conditions of faith and will not believe, deserve to be cut off from the covenanted blessings of God; the Jews had the necessary conditions of faith and would not believe; therefore the Jews deserved to be cut off from the covenanted blessings of God. This is Paul's conclusion, and who that understands the laws of reasoning does not see that it depends upon the great proposition that hearing the

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word of God is all that is objectively necessary to faith (Jno. xv., 22), and that he who has this privilege, not only can believe, but is criminally guilty if he does not believe.

But if we were to stop here, we should have only a partial answer to the question, *How does faith come?* If the objective condition of faith, which is hearing the word of God, were all that is necessary to faith, then all to whom the Gospel comes would believe. But the human heart is not a mere passive receptivity, that takes necessarily any and every impression that is made upon it. It is not subject to the *necessity* which belongs to the action of material laws, but has a choice of its own—a power to receive or to repel the effects of external forces, and to make for itself a decision as it may choose. So that when we have shown what are the only necessary *objective* conditions of faith, we have not exhausted the subject, or fully answered the question, *How does faith come?*

In nature, when the external conditions of an effect are present, we look for the effect to follow, with invariable certainty, because the thing to be effected has no will of its own to oppose or resist the action of the natural causes. The solid ice of winter, we know must melt, when the temperature rises above the freezing point. We do not expect this to be true in one place and not in another; but, everywhere, the presence of the proper temperature will produce a similar effect. The ice cannot help it. It must melt. It is under the law of necessity, and not the law of liberty, as is the human heart. While hearing the word of God is then the only necessary objective condition of faith, it does not follow that faith is always a necessary consequence of hearing the word of God. This we know both from Scripture and observation is not the case. Many hear and do not believe. The same discourse, or argument, or evidence, that leads one man to bow to Christ, does not convince another. How is this to be explained? Several views have been taken of this question. We shall reduce them to *three*, and briefly consider each in the concurrent light of Scripture and common sense, for these we believe can never be contradictory of each other.

1. There are some who think that hearing the word of God has no power to produce faith;—that it is the irresistible working of the Holy Spirit, for which we must wait, and without which, and even against which, we can do nothing. This work comes upon

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us, or is withheld, at the sovereign pleasure of God. It is, in no-wise, possible for a man to believe without it,—and yet there is nothing that he can do which will certainly secure it. He will be damned if he does not get it, and yet he has no power to do so. This explanation is based upon a certain theory of human depravity which denies all *freedom* to the human will, and locks up the moral nature of man in a necessity as absolute and hopeless as that which reigns over the world of matter. It denies the very foundation of human responsibility, which is the power to discern and obey moral law, and reduces the human family to a class of miserable wretches, with whom the great Creator is pleased to amuse himself by issuing commands, that they cannot obey; denouncing punishments, that they cannot escape; and holding out rewards, that they cannot win. It makes God a violator of the sense of justice, with which he has endowed us; the cruel tormentor of a helplessness that he himself has laid upon us; and a tantalizer of hopes raised by his own promises, and rendered worse than vain by his own infidelity. The Savior says: "He that believes and is baptized shall be saved;" but when we would gladly receive the word, this theory steps in and says: "Stop; this desire of yours has not been produced in the right way. It is a mere conclusion of your own. It has not been wrought in you by an irresistible, overpowering work of the Holy Spirit, sensibly felt upon your heart, breaking up its stony nature into dust, and melting it into a heart of flesh. You cannot believe God like you believe your fellow-men, or take his promises at his word. He does not mean *that*—not at all. You are a poor, deluded, totally depraved and helpless wretch, and while the Savior offers this blessing to all men on these terms, he does not intend to give it to any but an elect few, whom he himself will duly call. You must stand back and wait for the operation of the Spirit."

2. Another class think that hearing the word of God has power to produce faith, but that there must be the concurrent and accompanying influence of the Holy Spirit. This influence, however, is given or withheld by an arbitrary and sovereign act of God, and is not dependent upon the will or concurrence of the subject; so that his faith still hangs upon a condition which is beyond his reach, and for which he must wait the arbitrary pleasure of the Creator. This explanation, while it is more plausible and apparently Scriptural, is still irreconcilable with the plain dictates of common sense and the express lessons of the word of

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God. If there is a necessary condition of faith beyond the control of the subject, and independent of anything and everything he can do, and which also is arbitrarily withheld from him, how can he be held responsible for his want of faith, and adjudged guilty before the bar of the divine justice for what he could not help? This is a question which the common sense of mankind will ask, and which this theory cannot answer. God must be just when he judges. Let Him be true, though all theologies are false.

In vain has Christ died for all, if the efficacy of his death is available to only a part. The salvation is not free, if the power to embrace it is arbitrarily withheld. That is no gift to me which hangs upon a condition which is not also given to me. If my salvation depends upon my believing, and the very power to believe is denied me, then salvation itself is denied me. What can be a more cruel mockery than to invite me to a feast, and then, when I would gladly go, shut the only door of entrance in my face! Imagine the Savior going about Judea saying to the paralytics: "Arise take up your beds and walk," when he knew they could not do it, and yet withheld from them the power necessary to enable them! But no more absurd and cruel is the doctrine that represents him as commanding us to believe, and making our refusal the ground of our condemnation, when he knows we cannot believe without a special overpowering influence of the Holy Spirit, which at his own arbitrary will he steadily denies to us. This cannot be the doctrine of his grace.

3. A third class recognizes the free grace of God and the free will of man as both necessary to faith. By the free grace of God the salvation is provided and offered, without money and without price. This is the grace of God: "That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. iii., 16.) "To as many as receive him, to them gives he power (or privilege) to become the sons of God, *even* to them that believe on his name." (Jno. i., 12.) This salvation through faith is no right of ours, no effect of any work of ours. "It is the gift of God," for "by grace are we saved through faith; and that not of ourselves, it is the gift of God." (Eph. ii., 8.) To be saved through faith is the wondrous revelation and gift of the divine grace. Herein we discover the wisdom, the condescension, and the mer-

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cy of God, that he "sent not his Son into the world to condemn the world; but that the world through him might be saved." (Jno. iii., 17.)

But this grace is not force. Men are not compelled to receive it. It is not irresistible, driving its way into the soul by an overpowering compulsion of the Spirit. It is persuasive. It comes with proof, with argument, with motives. It recognizes the freedom of man. It speaks to his heart in love, and to his conscience with authority. It reminds him of his present ruin, and reveals to him the still more fearful judgment that awaits him. Working by the power of the Spirit upon the recondite and unconscious springs of mental association, it marshalls all the proofs, and arguments, and motives of the gospel; knocks at the door of the guilty conscience with every deep lesson of providence; and quickens the heart with a strange sense of regenerative life, that needs only the consenting will to grow into the fulness of the new birth. The word and the Spirit go always together. Where the word makes no impression, the Spirit makes none,—and where the Spirit makes no impression, the word makes none. Even providence, so far as it leads to salvation, is a ministration of the Spirit. It is, with the word, a co-operative instrument, under the ministry of the Spirit, in leading us to God. But in all this, man's freedom is not violated, nor his moral responsibility compromised. The Holy Spirit takes possession of him only by his own consent; and this consent is procured in harmony with the laws of his own intellectual, moral, and voluntary nature. The Holy Spirit works upon every man, by all the means that are provided in the economy of the Gospel, but only so far as he will consent, do they benefit him or lead him to Christ. *Its* work is to *persuade*,—*ours* is to *yield*.

Does faith come then by hearing the word of God? Yes, but not alone,—only indeed so far as the external* conditions are concerned. There is another element, and that is found in man—in his freedom—in his power to receive or to reject according to his own heart, the offered grace of the Gospel. This point is profoundly made by the Savior in the parable of the Sower, and here we find the answer also of the question which we raised some pages back, "Why is it that, of many who hear the

* We use the word "external" to signify *all* that is not supplied by man's own nature.

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same Gospel confirmed by the same testimony, urged by the same arguments, and commended by the same motives, some believe and some do not?" The Savior in this parable makes "the seed" the same to all. It is "good seed,"—that is, has the germ of growth alive in it. It is also sowed upon all the different kinds of ground alike. There is no giving in the one case and withholding in another—but the same "good seed" is scattered freely upon all alike. Why the difference in the result? It is all in the nature or condition of the ground. But what do these different kinds of ground represent, if not the different dispositions of the different hearers of the word? And to what is the failure of the "good seed" attributed, if not to the state of the mind and heart into which it is cast by the sower? And who is responsible for this? Shall we charge God with our hardness and obduracy of heart? Shall we ascribe our impenitence to him? Shall we excuse our unbelief upon the ground that he gave us no faculty of faith? Rather let us look within ourselves and discover our defects in our own rebellious wills. The Savior has given the solution when he says: "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." (Jno. iii., 19.) Unbelief is only a sin because belief is possible,—fully in our power; and we are responsible for rejecting Christ because he invites us, and makes it practicable and right for us to receive him. W. K. P.

An appeal to the Brotherhood of Disciples throughout the United States and Canada.

BELOVED IN THE LORD:—The cause we plead is onward. The conquests already achieved have gladdened the hearts of thousands. Still greater victories await us. But we MUST have an increase of earnest, godly men, well-trained in the knowledge of the holy Scriptures, to plead the blessed cause. We need at this moment one thousand more than we now have, to occupy the fields, and do the work which is on our hands. These men must be forthcoming. We have them in our churches, but they require training in the knowledge of God's word. In order to supply this *pressing* want, we propose to you, the endowment of Bethany College, as a "*School of the Prophets.*" We have the capacity to educate five hundred young men at Bethany at one time. The mission of Bethany College is evidently to *furnish* and *qualify* a *godly ministry* for the blessed cause. Let us at once provide the endowment that is needed. You can do it without a

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single sacrifice from any one. The plan proposed is, for every disciple and friendly alien to have the privilege of contributing one dollar. Let a *good collector* be appointed in every church to solicit from every member and friend of the cause. Let every man, woman and child having the ability, contribute one dollar. Do not think, that because the sum is small, therefore you need not give. Remember the ocean is composed of drops. That the Mississippi is formed of rivulets and tributaries, that compose the majestic river upon which may float in triumph the navies of the world. Then contribute your mites, to form and swell that majestic river, the streams whereof shall make glad the city of God, and which shall bear the glad tidings of salvation to the perishing millions of earth. The books are now open. The stock is good. It will pay. The dividends will be a *hundred fold.* Send on your dollars, and be careful also to send your names; we need both. A careful record will be kept, and we will report progress. And do not forget to sanctify your gifts, by earnest prayer to the Great King and Head of the church. That his blessed word may have free course and be glorified, in the salvation of perishing sinners. Send to me at Somerset, Pa., or to Wm. K. Pendleton, Bethany, W. Va. JAMES DARSIE.

LITERARY NOTICES.

"THE LIVING PULPIT."

This is truly a most elegant volume; one which, in its execution, is worthy of any publishing house, either in this or the old country. It contains twenty-eight Sermons, by as many Preachers of "the Church of Christ," and is as broadly representative of the characteristic movement of the reformation in which we are engaged, as any volume of equal size and design could well be. The subjects of the sermons are all different, and in their general scope and comprehension, set forth and embrace the themes most characteristic of our pulpit labors. They have been written without concert on the part of the authors, and if there be, as many suppose there must be, a fatal want of evangelical unity among us, because we are governed by no creed, surely these sermons would reveal the fact. But they do not. Each preacher has drawn both his theme and the light of it, from the Scriptures; and the result proves that they are a surer guide to unity than any human creed has ever been.

But we cannot here do more than express our appreciation of this book, and the sincere wish that the generous publishers of it, may find that they have not miscalculated on the tastes of the people for whose pleasure and profit they have so confidently and liberally ventured. The work is unique in its style. There is a fine steel engraving of each preacher, quite a satisfactory statement of his physical and mental stature and complexion,—a graceful and manly preface by the Publishers, and a well-written and valuable introduction by the Editor. The engravings alone

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are more than worth the cost of the book. The biographical sketches afford a gratification to our curiosity and Christian esteem, nowhere else to be found,—and the Sermons are a treasury of true Scripture teaching on the great doctrinal and practi cal themes of Christianity, that deserves to be ranked first among the sacred volumes of our libraries. Let every one subscribe for a copy.

The work is from the enterprising house of R. W. Carroll & Co., Cincinnati, and is *sold only to subscribers.*

LIPPINCOTT'S MAGAZINE.—The April number contains, Dallas Galbraith, Part iv., by Mrs. R. Harding Davis; Wings, by E. L.; Correlation of Forces, II., by Prof. S. H. Dickson; Quotation Marks, by Lloyd P. Smith; The Situation of Europe, by Louis Blanc; Ranlock Branch, A Tale, by J. T. McKay; Opium and Opium Eating, by 'Sigma;' The Old Volunteer, by Mrs. Mary H. Eastman; Common Schools of New Jersey, by Prof. John S. Hart; Womanhood and Chivalry in America, by Henry Morford; An Interlude, by S. Emlen Randolph; "La Reina de Las Antillas," by "Enfermo;" Excise Taxes on Manufactures, by Hon. Amasa Walker; From the Bridge of Sighs, by Julia Ward Howe: Our Monthly Gossip; Literature of the day. For sale at all the Book and News-Stores throughout the country. Single number, 35 cts. Yearly subscriptions, $4. Address J. B. Lippincott & Co., Publishers, 715 & 717 Market St., Philadelphia.

FIRST PRINCIPLES—OR THE ELEMENTS OF THE GOSPEL.—By Isaac Errett. We give this valuable tract a most cordial welcome. It is an elegant discussion of the elements of the Gospel—and the man or woman who can only preach by their good works, cannot do better than to help circulate this tract. It is written in the finest style, simple, clear, and beautiful. Published by H. S. Bosworth, Cin. 159 pp. Price 15 cents, or $1.50 per dozen.

THE PIONEER—CHILICOTHE, Mo.—We note that Bro. Wright has associated with himself, as Assistant Editors W. C. Rogers and J. M. Long. We are glad to see this. These are both honored students of Bethany College, and will bring valuable aid to Bro. Wright and the cause.

THE GOSPEL ECHO—MACOMB, Ill.—This valued co-laborer commences its VI volume with Bro. J. C. Reynolds as co-editor with Bro. Craig. Again, an honored Bethanian is welcomed to the Corps Editorial. Bro. Craig has done well in this. Bro. D. P. Henderson and J. S. Sweeney are to be constant contributors.

ECCLESIASTICAL ALMANAC.—This little work is full of useful information. In charity, we assume that it is fuller and more satisfactory as to the various religious denominations, whose statistics &c., it gives, than as to the people whom it calls, "Disciples or Campbellites." It is published by Fred. Gerhard, New York. Price, 30 cents.

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LECTURES FOR MINISTERS.

Our regular course of *free lectures* for ministers commences on Monday the 31st of March, and will continue till the last Monday in May. We are assured of a class of *twenty* or *thirty*, and shall be gratified to have as many more. The themes to be discussed will be of the greatest interest and importance to the minister of the blessed gospel. The course will embrace,

I. The New Testament—Its language, authenticity and genuineness of the Books, with the particular history and discussion of each book and the principles of their interpretation.

II. The Christ—His Life, Resurrection, Doctrine, Reign, and Second Coming.

III. The Church.

IV. The Preacher—His Work, Duty and Reward.

All are cordially invited to attend.

W. K. PENDLETON, Pres't. B. C.

A CARD.

During this and the past month of December I addressed a circular to a large number of brethren, asking of each the small sum of ten dollars, to aid in completing the buildings of Bethany College, (upon which work had been suspended for several years) and proposing to send in acknowledgment to each, upon the receipt of this sum, a large and beautiful colored picture of the College building, and a copy of the 1st Vol. of the "Life of A. Campbell," by R. Richardson.—5000 to be published—or a copy of the Millenial Harbinger for 1868, as they might elect.

Already a considerable number have responded favorably to our appeal, and I now wish to say to such as have not done so, and may see this notice, that they will please indicate their purpose at as early a date as is practicable, and to bear in mind that it amounts to a simple question of whether they will or will not give so small a sum to secure the completion of this beautiful structure founded and cherished by one to whose illustrious life and charater it will be a fitting memorial. Let no one be responsible for the failure of this enterprise by withholding the token of sympathy asked

Others not directly addressed through the circular, and who may be willing to contribute to this purpose, will please remit to me at Bethany, W. Va; sending their post office address and I will mail to them the picture and either of the above named works, selected by them.

Parties not receiving the picture in a reasonable time from the date of their remittance will please notify me of the fact.

ALBERT ALLEN, Financial Ag't B. C.

Semi-Annual Meeting of the A. C. M. Society.

A semi-annual meeting of the General Missionary Society will be held in the city of Baltimore in May, the day not yet fixed.

Important matters connected with our missionary work will be laid before the meeting, and several interesting addresses will be delivered.

It is expected that the usual half-fare arrangements will be made. The brethren are all cordially invited to attend. JOHN SHACKLEFORD, Cor. Sec.

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GOOD WORDS FROM OUR CORRESPONDENTS.

DEAR BRO. PENDLETON:—I have just returned from a little evangelizing tour in Ohio of one month. My labors were chiefly confined to the southern part of Belmont county, and the northern part of Monroe. The religious interest in this region, as in other parts of the country, is very great, and most of the watchers on the walls of the various zions are pretty wide awake to their work. I do not recollect any time, since I entered the ministry, when the fields seemed more ripe for the harvest.

I was out thirty days, gave fifty-five discourses and various exhortations, and over eighty souls were added to the congregations of the Lord—forty-three to the Belmont church, nine to the Benfork, twenty-five to the Beallsville, and five to the Morristown. About sixty of these we immersed, the others were added by letter, commendation, &c. I enjoyed the hearty co-operation for a few days, at the Belmont church, of our indefatigable co-laborer, Bro. William White, who should be ever kept in the field by the brethren through this region. He is a very successful enlister, and if he would make himself a little more social with the brethren and people where he labors, I apprehend his influence and success would even be increased. The rest of the time I enjoyed only the prompt, hearty, and liberal co-operation of the local brethren.

There are two or three things worthy of note connected with these labors and this field—

First: The weather was very cold, and the streams of water frozen over with ice about one foot in thickness. We cut away this ice and baptized all these persons, except four at Morristown where we have a baptistry, fully exposed to the water without any protective suit, and no one, either baptist or baptized was, as far as I learned, any the worse physically, mentally, or morally. What a deception the Devil has practiced upon the people, when he persuaded them that some climates were too cold for them to obey the Lord in this solemn and divine ordinance! I had a baptist with me a part of the time, but for more than ten days I was in the water almost every day in the latter part of the labors.

Second: About two-thirds of these additions were males, most of them heads of families. Others I united in holy wedlock, and then to Christ by burying them with him in baptism.

Third: In some of the congregations of this district there have been occasionally serious troubles; in fact, this remark is not confined to this district, for we have often met with troubles elsewhere in our congregations. These troubles are almost invariably connected with the officers of the church. Occasionally an Evangelist introduces some strange doctrine, and being desirous of being the father of something new, leads off a faction for awhile, but these all come to naught. The more common difficulties, however, have generally arisen with the local officers; they are self-willed, or soon angry, or lack patience or some other grace, and seem to feel and think as the fabled fly upon the ox's horn, which, when it had spread itself, and looked at its dimensions, was astonished that the ox could carry such a a huge creature as it was; and yet the ox moved on and did not know that the little diminutive creature was there at all. The Beallsville church has been much troubled for years, but for some time past, through the labors of other brethren, has been recuperating; and now I hope, having passed through the fire, she will be a little more cautious in the future, and that all will labor for the peace and prosperity of Zion. In view of all these facts, I suggest to our brethren that they be cautious as to whom

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they set apart to the ministry of the word, and that our Evangelists shall act with great prudence and discretion in ordaining Elders. No one should be ordained to this holy work, unless he have the Scriptural qualifications, no matter how often a congregation may elect him. These pert, sharp men, without much piety, are dangerous to the peace and prosperity of Zion. We want pious, holy, Godly men in these sacred trusts, and we must have them—men that love the Lord with pure hearts fervently, the people of the Lord, and the cause of the Lord. We need real pastors—shepherds of the flock—men who watch for souls as those who expect to give an account.

We heard very favorable reports of the labors of Bros. Sweeny, White, Atherton, Dunn, Cramlet, Higby, McDiarmid, and Carlton. The last is pastor of the church at Bellair, and is doing a good work there. McDiarmid is now located at Barnesville, and is very well liked by the church and friends who know him there and in the region around. He has labored in that field ever since he received the degree of A.B. at Bethany college last year, and has been quite successful. Higby is now, I am informed, located at Minerva, but was recently on a short evangelizing tour to this region; he also is, you will recollect, a son of Bethany college of a few years standing. Bro. Sweeny, though he resides in W. Va., labors a part of his time in this district. The others live and labor here. The Macedonian cry is coming up from all quarters, and I trust that the church and young brethren will prepare to meet it. As ever, your brother in Christ,

WEST LIBERTY, W. Va., Feb. 25, 1868. A. E. MYERS.

SABETHA, Nemaha co., Kansas, March 11, '68.

BRO. W. K. PENDLETON—*Dear Sir:*—I am reminded another year has gone, and notwithstanding many have gone to their long home, I am here through the goodness of a kind Heavenly Father, yet daily admonished that I must soon go the way of all the earth. I am advised of the death of my sister, Tabitha H. Norman. She was born in Wellsburg, in 1804, and died in Hardin co., Ohio, on the 8th of February, 1868.—She was baptized in the Ohio River at Wellsburg, we think in 1833, and has until her death lived a devoted Christian life. She was perfectly resigned, saying from the time she was prostrated, she would not live long. Her disease was Dropsy. She has left a large family, with many friends, to mourn her loss. Dear brother, those daily admonitions tell us that we should constantly draw nearer to God, that he might draw nigh to us, that when we leave this world we may be with him and his son Jesus Christ—with the church of the first born and all the holy angels, where disease and death are not.

As you were advised, we had a visit in October from our beloved brother John Mendel, of Wheeling, and you may be assured he made our hearts glad. He stopped several days with us, and gave 12 discourses. His manner you are fully acquainted with. Almost always he, as an introduction to his audience, quoted or recited an entire Psalm, and then his direct appeal to the affections, with his power of description, made him quite a popular preacher in our midst. During his stay, 4 young men were baptized.

Through great weakness, we are still holding fast to our begun confidence. We have our Lord's day meetings for breaking the loaf and edification, our Sunday School, our social meetings. We have also a monthly Sunday School Society, where we have from the scholars, Reading the Scriptures, Recitations, Singing, Prayer, &c.

We are in great need in this part of N. Kansas of Preachers to plant

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the pure Word of God. Since Bro. Mendel was here, we have had no laborers but Bro. Hand, and a single discourse from Bro Fisher, of Pawnee City, Nebraska. Can nothing be done to help us?

Please remember us in much love to all our dear brethren, and don't forget us in your prayers.——Yours as ever, JOHN C. PERRY.

BRO. W. K. PENDLETON:—As we have only one church in the Territory of Colorado, that is, only one of our denomination, or in other words, one which we hope is truly the Christian church after the pattern of the one established by the Apostles at Jerusalem, I take the liberty to inform you how we are progressing. We are no doubt deficient in many things, but we hope, by obedience to the commands of our Lord and Saviour Jesus Christ, in time to be able to walk in accordance with his divine teachings in all things, and that our little lamp may shed a more brilliant light than it now does, and in due time draw the attention of the world to it, so that they may be ready to take part in the first resurrection when the days of the Gentiles will have come in. A few brethren, about a year ago, organized a small church here, and have been laboring to keep it together.. It has been growing steadily during the year, and we have now the assistance of Bro. Holland, who has kindly consented to act for us as elder, and under his teachings a number have been added to the church. We have now about twenty-five members in good standing, and although we have had to work against many opposing parties who have called us heretics, we know that the truth is mighty and will prevail, that it is the eternal word of God. We have comparatively surmounted the opposition which we have had to contend with, and the different denominations of the city look on us more kindly than they have heretofore done, and we trust, with the assistance and help of Bros. Holland and Moore, to build up a church in this Territory which will prove to the world that the true teachings of the word of God will succeed against every and all opposition in whatever shape it may come.

Yours, in Brotherly love, M. C. KIRBY.

GOLDEN CITY, COL. TER., Jan. 24th, 1868.

HIRAM, Ohio, Feb. 10, 1868.

BRO. PENDLETON:—Pres't. Shepard, assisted by the College Faculty, commenced a meeting here a little more than a week ago, which has resulted up to the present time in the accession of thirty-one to the church. Almost all of these are students. Shall not all who are instructors of the young, be encouraged to labor and hope?

A. M. WESTON.

To the Disciples of Christ.

DEAR BRETHREN:—The time for the regular quarterly contribution for the General Missionary Society, is the 2nd Lord's-day in March.

It is a matter of great importance that the Missionary Society shall be sustained by systematic, regular contributions from churches and individuals friendly to the work.

Remember the second Lord's-day in March; make it a day of prayer for our Missionaries and of liberal contributions for their support.

Churches neglecting to take up this contribution on the regular day, will please attend to it at their earliest convenience.

JOHN SHACKLEFORD, Lock Box 966, Cin., O.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *APRIL*, 1868. [No. 4.

THE UNITY OF THE CHURCH.--LETTER 4.

[Translated from the *Archives du Christianisme.*]

What will be, according to the Scriptures, the state of the church before the return of its divine head?—This is the question, Mr. Editor, that I would attempt to solve to day.

The New Testament teaches, that in the last times heresies and corruptions will abound in Christendom, and that a great number will openly deny the faith. (2 Thess. 2. 3; 1 Tim. 4. 1, &c.) But if the tares sown by the enemy by the side of the good seed will thus be manifested, the good grain, in its turn, will also ripen and bear its fruit. In fact, the believers are compared by the apostle to a spiritual edifice founded on Jesus Christ the corner stone. This building, far from falling into ruins, will *grow* and become always more completely "a holy temple in the Lord" (Eph. 2. 21). This growth does not depend on the imperfect fidelity and the calculations of man; it will take place because God wills it and as he wills it; the body of Christ grows with a *growth or increase of God* (Col. 2; 19). The church will come effectively *to the unity of the faith and of the knowledge of the Son of God*; it will be no longer like an inexperienced child; it will have attained its ripe age; it will be able to be filled with all the fulness of Christ (Eph. 4: 11-21). We need only read over this passage to be convinced that it refers to a state of things *which will be realized* before the return of Christ.

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Is it possible to allow, that in thus increasing according to the will of God, the church remains in the state of division which characterizes it to-day?—a state condemned by the Holy Spirit in the Scripture, and which neither the Fathers nor the Reformers could have recognized as normal, seeing that in all times *unity* has been placed among the essential characteristics of the church of God!

We are not reduced to simple conjectures. The end of the apostolic age is admitted to be the prophetic mirror in which is reflected the last period of the Christian church in general. The state of the church, at the end of the first century, such as it is described in the seven letters which the Lord addresses to the seven churches of Asia Minor, constitutes thus the anticipated image of what Christendom will be when the times of the Gentiles will approach their end, and before the final things described in the Apocalypse, from the fourth chapter on, will be realized. The church will be anew *one* in every place; each congregation will be in direct relation with the invisible Lord. They will be surrounded by a world which will hate them with its ancient hatred, and with various sects whose false doctrines also they will have to repel. The congregation of Jesus Christ in each place will be more or less faithful; but there will be no more a diversity of denominations; and in each congregation there will be a nucleus which, in spite of the faithlessness of the body of the members, will listen to what the Spirit says to the congregations; and will see realized the promises then of the coming of the Lord.

The *Temoinage** (Witness) will now know that it is mistaken in attributing to me the idea of aiming to prove that the churches will be all *pure*; I do not even see any thing like this in the last period of the church. This same journal will also be convinced that the question is not at all, about the creating of a new denomination by the side of those which, alas! exist already.

If any of the readers of your journal, Mr. Editor, do not agree with my manner of understanding the three first chapters of the Apocalypse, there will still always be the letters of the second and third chapters of this book, the Acts of the Apostles and the apostolical epistles, to prove that the Holy Spirit, far from recognizing the division of the body of Christ, condemns it expressly. This should suffice to engage all Christians to labor for the abolition of

* A religious paper in France.

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the barriers which fence them in now into the different denominations.

It remains yet to show what every Christian convinced of this can do from this forth to attain this end. But if you will allow me, Mr. Editor, I will examine separately several objections which are raised against the realization of the unity of the church. At all events, let us not forget, that the most effectual of all means is *the prayer of faith*, made with perseverance. The spirit of Jesus Christ can alone enlighten the minds, and incline and bring together the hearts, of men.—Devotedly yours in the Lord,

TIMOTHY LETHORA.

THE DUTY OF BAPTISM.

From the Religious Telescope, of March 25th.

The very numerous additions which are being made to the church this winter and spring suggest the inquiry how far the ordinance of baptism is being attended to. Some of these persons who are being received were doubtless baptized in infancy; but it is fair to presume that the great majority were not, and are therefore, unless they have recently received the ordinance, unbaptized. We do not wish, here, to inquire into the meaning of the ordinance, whether it is in any sense the door into the church or whether it symbolizes by an outward sign, the inward work of the spirit or blood of the atonement. We leave, for the present, these questions for those who have a taste for them. But we wish to bring to mind the duty of the ordinance, and stir up our brethren, if any need stirring, to give it proper and early attention.

The duty of baptism is so clearly presented in the New Testament, that but few are disposed to question it. Such as seek a spiritual or allegorical signification to everything that is said in the Bible, will of course, find some other explanation for all that is said on this subject. In the minds of all persons inclined to take a sensible and plain view of scripture statement, the practice of the apostles and of the Savior settles the question. That there might be no reasonable doubt left on this subject, nothing in the practice or example of even the Savior, he himself submitted to the ordinance, receiving the administration from John, and thus sanctifying and approving an ordinance which, in common with the

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commemoration of his death, should be perpetuated among his followers throughout all time.

The practice of the apostles was to baptize immediately those who professed faith in Christ, in some instances even before they received the witness of the Spirit. They seem to have regarded it as a duty as clearly enjoined as any other which they laid upon those who believed. They have thus left a testimony, by their practice and teaching, in regard to the duty of this ordinance, which the Church has ever since fully acknowledged, and which, in its teachings, it now universally acknowledges.

How it has come to pass that in some denominations there are so many unbaptized persons in membership, and admitted to full communion, may not be easy to explain. That the fact, however, does exist is palpable, and in view of the plainness of the duty, inexcusable. It is quite possible that, in their zeal in urging the duty of the inward work, these churches forget to press the necessity of outward ceremonies. The religion of the New Testament has its inward spirit, and its outward form. It is true that while, under the Jewish dispensation, the outward was greatly in excess of the inward, the ceremonies being in large preponderance, these relations are reversed under the new dispensation. But while here the inward or spiritual is in preponderance, the outward still exists, and must receive the degree of attention appointed to it. The Savior acknowledged the validity of one outward ordinance, and himself instituted a second. The first he enjoined in his last charge to the disciples, when in commanding them to go into all the world to preach his gospel, he added, he that believeth and is *baptized* shall be saved. These outward ceremonial forms, so instituted and enjoined, were accepted by the apostles and the early church, and the modern church can not neglect them without incurring culpable guilt.

We would therefore suggest, that in all instances where persons have been received into the Church, the inquiry be made whether they have been baptized, and, where they have not been, that the duty of attending to this ordinance be urged by the minister.—In those instances also where persons have been for some years in the Church, the matter should receive attention. It is doubtless true that many persons are leading very imperfect religious lives because they have not followed the Lord fully in all that he requires of them. We are persuaded that this subject needs

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a larger share of attention than it is receiving in our Church. It should more frequently be made the subject of pulpit discussion than it now is, so that our people may clearly understand their duty, and be stimulated to its performance.

COMMENTS.

How hard it is, when some inveterate tradition obscures the vision, for us to see the whole truth! The sentiments of the foregoing article from the Religious Telescope have a practical force, that no conscientious man can escape. It is *most true* that "the duty of baptism is so clearly presented in the New Testament, that but few are," we will not say with the writer "*disposed* to question it," but rather, but few are *able* to question it.

We believe *many* are *disposed* to question it. We think it is very evident that many are strongly *disposed* to dispense with it altogether—Else, why in the face of the very *clear* presentation of it as duty, in the New Testament, do so many still practically disregard it. Must there not be a strong, a very strong, *disposition* to get rid of this duty, when so unquestioned a warrant for it in the New Testament can be set aside, and many admitted to full fellowship in the church without it? There is the Savior's *example*, the emphatic *command* of the Savior in the very commission to his apostles, which was his first and last proclamation of the terms of salvation under the new dispensation, the frequent *repetition* and *enforcement* of this command by the apostles, and the *uniform* and *unquestioned practice* of the apostolic and primitive church, all demanding it, and what more can there be for anything that is of authority in Christianity than these. If we may disregard baptism and put it aside as a contemptible and meaningless *ceremony*, then what can we not treat in a similar manner!

Nothing weakens the power and authority of the Scriptures so much as the practical infidelity of, what the world recognizes as, *the church*. When men read the New Testament, read ecclesiastic history, hear the *theoretical* harangues of the clergy, and discover from all these the divine and ecclesiastic demand for baptism as a condition, or say even a *formal antecedent* to salvation, and then discover that practically, large and respectable ecclesiastic organizations treat it as a worthless ceremony, that means nothing, symbolizes nothing, and that may therefore be practically banished

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from the institutions of the church and the respect and obedience of the sinner, what else can we expect but the contempt and ridicule of the world. How natural it is to reason,—that since all this may be treated (and is practically treated by the church itself) as an idle display of theological formalism, then all the rest, since it rests on similar authority, may be disposed of in the same manner! And who can gainsay the force of the argument?

If the church will have power with the world, she must practice what she preaches. If the Scriptures are to be appealed to as of binding authority upon the sinner, then we must show that we so recognize them ourselves. How can we condemn another when we do the same things!

We are glad to see that "The Telescope" acknowledges the fact that "the practice of the apostles was to baptize *immediately* those who professed faith in Christ, in some instances even before they received the witness of the Spirit." This is a broader concession than we generally find in these columns,—and yet *not as broad as the facts in the case justify.*- But if it was the practice of the apostles to baptize upon a simple confession of faith, why should we not follow their example? What right have we to demand an "experience," and hold the subject back, though he is anxious to confess his faith, till we can be satisfied that he enjoys "the witness of the spirit"? If it be true, as so many insist, that faith is itself such a work of the Spirit, as gives sensible evidence of his presence and power, how could those whom the apostles baptized upon a confession of faith, before they had evidence of this work, have had faith at all? Did not the apostles baptize them upon a delusion, which cheated both the subject and the administrator?

The fact is, that our modern views of faith are about as great a perversion of the scriptural idea of "faith" as is our modern practice, with reference to baptism. But we are glad to see that "The Telescope" admits that the apostles did recognize an acceptable and saving faith, or at any rates one that filled the requisitions of the Commission for baptism even where there was no antecedent or concomitant witness of the Spirit. Keep your *focus*, dear "Telescope," adjusted to the distant days of apostolic times, and you will soon discover some other things which it would be profitable for your readers to learn. You have discovered that "in some instances" the apostles baptized upon a confession of faith, before the Witness of the Spirit. Let me ask you, to sweep over the

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whole field of the apostolic heavens—and tell me if with the solitary exception in the case of Nicodemus (Acts 10. 45) they did not always baptize upon a simple confession of faith, before the subjects of their baptism had received the Witness of the Spirit?

We would be particularly gratified to know what the "Telescope" sees on this question. Other seers have swept every circle of this part of the ecclesiastic heavens, and they tell us as does Alford, (commenting upon John iii. 4, 6), "It is observable that here as ordinarily (with especial exception, Acts. 10. 45.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received." Will the Telescope point us to another exception?

The reason of this exception is given. It was a question hitherto not understood or settled, whether the Gentiles should be admitted to baptism at all or not. Peter and the rest had not yet learned that the offers of mercy and salvation were to be extended freely to those who had hitherto been excluded from the benefits of the old Covenant. This must be settled by divine authority, and hence this open and miraculous outpouring upon Nicodemus and his household, that as Peter himself expresses it, they might receive the Holy Spirit even as did the apostles themselves in the day of Pentecost or in the beginning of the gospel dispensation. But no one receives the Holy Spirit in this miraculous way now, and the case stands a solitary exception to a general rule upon its own peculiar reasons, and cannot be adduced, as a precedent for our practice, in the present day of the Christian economy.

Whilst, then, "The Telescope" is exhorting his brethren not to neglect baptism, may we not hope that he will also counsel them to urge it upon all who are ready and prepared to make a simple, honest, earnest, heartfelt confession of their faith in Christ?

But why should we stop here? If baptism is to be insisted upon, must it not be the baptism of the New Testament? If the Savior's example settles the question, what does it settle? Does it not settle this—That we must imitate him? And what is this imitation? Is it found in sprinkling, or pouring, or is it not only in immersion? So with the uniform lesson of apostolic times.

If it teaches us to do anything, it is to be immersed. We do not argue this question. We are warranted in simply asserting it.

We regard the proposition that the Savior was immersed as a settled question. If it is not, then the authenticity of the Holy

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Scriptures is not a settled question. We do not mean to say, that these propositions cannot both be denied. We know they can be and are:—but we do mean to say, and are prepared to defend the proposition against any respectable disputant, upon our pages or else where, orally or by the pen, that if the proposition that the Savior was *immersed* and that the apostles practiced *immersion* is not established, and must not be so conceded to be by scholars, then we can regard nothing connected with Christianity as established. We must give up our confidence in every thing connected with our most holy religion, and joining hands with Straus, Renan, Colenso and the rest, relapse into a dreamy and vague incertitude, a mythical or rationalistic method of interpreting the past, which makes all history a pictured fiction, and revelation a delusive fabric of fond enthusiasts, the material of which has been spun out of their own brains and cunningly woven into the story of the New Testament.

Why then urge the church to insist on requiring baptism at the hands of sinners upon the authority of the New Testament, where the something we substitute for it is not New Testament baptism at all? You say to the penitent believer "Sir, you must be baptised." Why? "Because the Savior has commanded it." You show him from the New Testament that he has,—and he is convinced,—but when he comes forward to receive baptism at your hands you offer to do something under the name of baptism which it is conceded is not what the Savior commanded at all. Neither is it what he submitted to nor what the apostles and primitive church practiced. Is it not evident that the foundation of your agreement is swept from under you the moment it appears, as it cannot but appear, that the thing you demand upon the authority of the New Testament is not commanded in the New Testament at all!

O, that we could lay our pride humbly down before the authority of the New Testament, and laying aside all the cunning learning and sophistry by which we cover up our own perverse practices, return again as little children to the single light of apostolic times!

W. K. P.

Prayer is ever profitable: at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.—FELTHAM.

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TWO DAYS AT THE SEA OF GALILEE.

It was on Saturday, the 30th of March, 1867, we crossed by the short route from Nazareth to Tiberias; a road, the greater part of which is utterly uninteresting (perhaps the most so in Palestine), but pervaded throughout with the paramount remembrance, that that it must have been trodden by HIM, on His way from the home of His youth to the region of His most successful labors. Towards the afternoon, the well-known scenes began gradually to unfold themselves. The grandest and most conspicuous feature in the view was undoubtedly colossal Hermon, with whose snow-capped summit, however, we had now been more or less familiar since the first glimpse obtained of it from the top of Gerizim.—Then, ere one gleam of the inland sea was visible, the bifurcated cone of Hattin—the traditional scene of the Sermon on the Mount—rose to our extreme left, unmistakable also in its outline, and overlooking the Wady Hyman, "the Valley of Pigeons."—The interest grew as we approached, through featureless uplands, the point where the depression of a thousand feet begins, which terminates in the tropical shores and climate of the lake,—this depression attesting, as it has been well noted, the minute topographical accuracy of the description given in the Gospel narrative, in connection with the journeying thither of the Divine wayfarers, that "He came *down* to Capernaum." (Luke iv. 31.) Soon the upper portion became visible, with a striking outline of distant hills—the outliers of Hermon—guarding the ancient kingdom of Bashan. Dismounting for the steep descent, the lake spread its ample form beneath. First, the northern end, where the Jordan enters, with Hermon in an unclouded sky as a background; then the unclothed mountains of Gadara, wearing, as they first came in sight, a dull, sombre, uniform brown colour, until the westering sun lit up their corries and gullies with purple tints. Conspicuous among these, with a deep shadow projected on it, was what we afterwards identified as Wady Fik. On a turn in the mountain path, the crumbling ruins of the once regal Tiberias disclosed themselves running out into the lake, and still surrounded with the battered fragments of towers and walls, which the earthquake, thirty years ago, had spared. The very brightness of that bright spring evening, made, by contrast, the

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treeless, silent scene more death-like. Even had the first view, however, of the nearer parts been disappointing, (which it was not), glorious Hermon would have redeemed all. We reached our tents on the beach just as the setting sun was wreathing this Jebel-esh-Sheikh ("the Kingly Mountain") in a coronal of crimson glory. I never could afterwards look on its calm majesty, blending as it does with every view of the lake, without thinking of Him who had left behind Him so enduring a type of his own eternal power and Godhead, in the region most hallowed by his earthly presence and love.

A peaceful Sabbath was spent amid these memories. Resting "according to the commandment," we had leisure to drink in the scene, and calmly to survey the varied parts of the now shattered framework. Sadly as the glory has departed, yet when imagination set itself to work to people these mountains and these desolate waters with busy life, the truthfulness of the old ideal picture began gradually to be vindicated. First of all, the hills on the western side (not only those immediately above our camping ground, but extending north to Magdala, and south beyond the warm mineral springs of Tiberias) are devoid of the dull uniformity in color and form which characterizes those on the eastern shore. And although one loves to think of them as in the Gospel era, glittering with Roman villas and palaces, and studded with gardens—these again, brilliant with tropical color and fragrant with tropical perfume—the verdant mountains around (the greenest I think we saw in Palestine) were, if not picturesque, at least pleasing and graceful. They reminded one less of the northern Highlands of Scotland, than of the peculiar pastoral hills in Ettrick and Yarrow in the south, or in Cumberland and Westmoreland: while in the upper end of the lake, as they recede to girdle in the fertile "Plain of Gennesaret," they display here and there bold rocky cliffs, beginning above the now ruined Magdala: more broken and not so continuous, yet those who are familiar with Salisbury Crags at Edinburgh may have a tolerable impression conveyed to them of their peculiar character and contour. Although now laving piles of shapeless ruins instead of the basement of marble palaces, the pure, delightful *water* of the lake, shares with Hermon the unchanged identity of which I have already spoken. Nor, though of a subordinate character, must another unaltered feature be omitted: I refer

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to the remarkable fringe of white shells, many of them of microscopic size and delicacy. This duplicate of a more familiar "silver strand" in northern latitudes, girdles the greater portion of the western shore. While the scene of the Parable of the Sower, in its wild and rank luxuriance of vegetation, is a travestie of Josephus' "Paradise,"—while we look in vain for the old palm groves, or of these if we can find at best but one stinted, degenerate representative,—the beach on which the limpid waters still gently ripple, retains the same pearly margin on which was spent the childhood of the young fishermen of Bethsaida; on which, in maturer days, their boats were moored after a night's "launching forth into the deep;"—above all, which was trodden by the footsteps of the Lord of Glory when "entering into the ship," "coming to land," or making the fishing-vessel his pulpit, while "the whole multitude stood on the shore;" or when the disciples kindled upon it the charcoal fire for the simple morning repast, "fish laid thereon and bread." (John xxi. 9).*

On the morning of Monday we hired a boat, which had just come into Tiberias with its cargo of fish. Its four owners had been out all night, and were now wearied and half asleep with their prolonged labors: but their toil, unlike that of eighteen centuries ago, had not been unrecompensed. Roman galleys and pleasure-barges had, in former days, floated on these waters; but even could they have been still procured, more pleasing far was the thought that we were sailing on Gennesaret in a rude fishing boat, similar probably to the craft of Zebedee and his fishermen sons; similar, rather, to that in which, with the omnipotence of Godhead, He who rules the raging of the sea rebuked winds and waves; or where, stretched on the bare planks, exhausted nature asserted its claims on repose, and yielding to the innocent infirmities and needs of a common humanity, He fell fast asleep.—The morning was calm, and scarcely a breeze rippled the water, although the rough Arab boatmen bore testimony to the well-known capriciousness and suddenness of the gusts that ofttimes still sweep its surface. Skirting the dilapidated walls of Tiberias and rounding a gentle promontory, there came all at once into view the "Land," or "Plain of Gennesaret," to which I have already referred as a recess in the north-west end of the lake, en-

* We partook of the ordinary fish of the lake, which seemed in shape and flavor to resemble the perch.

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circled with a group of varied hills; these latter culminating in the sacred city of Safed, perched like an eagle on its lofty rocky nest. Enveloped, however, in cloud, it was at the time hid from view. We landed at Magdala, or Migdol, situated pleasantly on a gentle plateau of its own, on the northern bend of the hill which had hitherto hemmed in the lake. Like a warder-tower it overlooks the rich garden-land beneath, and ought to be called picturesque, with its one palm and bold cliffs above, but for the utter ruin and filth of its wretched hovels, which forbade a nearer approach. The "Land of Gennesaret," (the "El-Ghuweir," as the Arabs call it, "the little Ghor"), the probable scene (if undoubted be too strong a word) of the Parable of the Sower, was too dense with its profuse, untended, impervious vegetation—its thickets of nabk, agnus castus, and oleander, to admit of being explored. The very profusion, indeed, of the rank weeds bore testimony to the prolific richness of its alluvial soil, and tended to corroborate the accuracy of the glowing coloring of the Jewish historian in describing this "Land Beulah" of Northern Palestine.* There was nothing, however, to invite a more lengthened survey, unless it had been the exploration of the Wady Hyman and the ascent of Hattin, which here, once more, revealed its familiar double apex, and nigh to which are the rocky caves of Betherbal, the haunts of robbers in the days of Josephus. But time, and the sultry furnace-heat, untempered now by the abundant vegetation of former days, together prevented.

Re-embarking, as our blessed Lord must often have done from the same point in the days of His flesh, we "took ship" straight across, to what, after all, in point of local memories, is the most interesting spot in Gennesaret—His own oft-frequented—shall we call it His permanent Galilee residence?—CAPERNAUM. A war of opinion has long been waged among able and conflicting authorities as to the true site of this city; and hitherto it would have

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* "One may call this place the 'ambition of nature,' where it forces those plants, that are naturally enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them had claim to this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectation, but preserves them also a great while. It supplies men with the principal fruits—with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Caphernaum.—JOSEPHUS, lib. iii. ch. x. 8.

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been presumptuous to indulge in strong dogmatic assertion. But recent explorations seem decidedly and confidently to confirm the claims and identity of Tel Hum.* It is spoken of in the gospel narrative as "exalted to heaven." (Matt. xi. 23.) This must have been in a figurative sense (in opulence and architectural splendor; above all, in religious privilege, and in possessing the paramount honor of being the Galilean home of Jesus), but not in

* There is no more interesting result in connection with the labors of the Palestine Exploration Society, than the almost certain identification of the site of Capernaum. The strongest objection hitherto urged against the claims of Tel Hum, was the failure to discover the famous fountain so specially referred to by Josephus, whose waters of old irrigated the plain of Gennesaret, and which ideed bore the name of the town (the fountain of Kepharnome or Caphernaum). Neither Ain-et-Tin nor the Round Fountain, which diffuse their more limited supply, can answer the description of the Jewish historian. But the remains of an equeduct discovered by Captain Wilson conveying the copious waters of Ain Tabighah in the direction of the plain, removes at once the most formidable difficulty. "Supposing it to be Ain Tabighah, his allusion is at once explained by the copiousness of the supply, and the excavated channel through the rock above Khan Minyeh, by which the water was carried into the plain; the fertilizing powers of the fountain are still attested by the rank vegetation round the mills, more noticeable there than at any other point on the lake."—*Statement of Progress of Palestine Explorers*, 1866.

It may be well in a matter of such topographical interest, to give Captain Wilson's own words. "Yesterday, when coming from Tel Hum, It struck me as contrary to the usual good engineering of the Romans, to cut a road through the solid rock without any visible reason, and to-day I have discovered that the broad cutting in the rock above Ain-et-Tin, is a portion of a large aqueduct which formerly conveyed the whole of the Tabighah fountain into the plain of Gennesaret for irrigation: the aqueduct still stands in small portions at several points, and can be easily traced the whole way, by the number of stones with cement adhering to them, lying on the surface of the ploughed fields. It immediately struck me that this must be the fountain mentioned by Josephus; the greatness of the scheme—raising the water in a tank, and thus carrying it round the contour of the Tabighah Valley to the plain—would explain his allusion to it."—*Letter from Captain Wilson, "Tel Hum, January* 20, 1866."

Nor are the ruins which have been brought to light in Tel Hum less interesting or remarkable; more especially there, as elsewhere exhumed by these Palestine excavators, the remains of a Jewish synagogue.—"The present expidition," I quote again from "the Statement," "has fu nished the first complete account of their arrangement and construction. They all lie north and south; have three gateways in the southern end, the interior divided into five aisles by four rows of columns, and the two northern corners formed by double engaged columns. The style of decoration does not always appear to have been the same. At Tel Hum Corinthian capitals were found. . . . The faces of the lintels over the gateways are usually ornamented with some device, . . . and at Tel Hum there are the pot of manna and the lamb."—*Ibid.*, p. 21.

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outward situation; for its ruins are now close by the north-western shore—at a point, too, where the adjoining hills recede. Nothing can impart a more vivid idea of the present desolation of what was once "a sea of life," than the existing condition of this formerly queenly city. On our boat rasping the shingle at the most accessible landing-place, there was no possible symptom or indication that a human footstep had ever before trodden so inhospitable a region. At first sight, it had all the appearance of an African swamp, or an Indian or Australian Jungle, one of Nature's desolate wastes that had never been disturbed save by the heron and pelican, or the little bright-eyed tortoise, which is still seen emerging from its copsy retreat on the beach and plunging into the rocky pools. We had to make our way, as best we could, clearing a passage through a tangled thicket of over-topping nettles, thistles, and water-reeds. But in a little time, with something akin to the feeling with which, ten days later, we came all at once on Baalbec's gigantic temples in the midst of Cœle-Syria, so now, Corinthian capitals, sculptured entablatures, friezes and cornices with the acanthus leaf, in marble and alabaster, and other *debris* of a city's vanished glory, revealed themselves in this strange entombment. All the more striking must these white buildings—temples, synagogues, and royal residences—have been, in contrast with the black basaltic rocks on the hills around, which formed their framework. Magnificent, too, must have been the view as seen from the near adjoining heights—the whole lake begirt with its nine voluptuous cities, and teeming villages climbing the now desolate mountains, Julias and Chorazin,* both in the

* I regretted being unable to explore farther in the north easterly direction of the lake from Tel Hum, and especially where Captain Wilson's companion has almost with certainty identified the extensive ruins of the modern Kerazeh, with the ancient Chorazin. These are situated about two miles from each other: "The remains cover a much larger extent of ground than Tel Hum, and many of the private houses are almost perfect, with the exception of the roofs, the opening for the doors and windows remaining in some cases. They are nearly all the same style—a wall of rubble masonry, with two or more pillars in the interior to take the rafters of the roof. The ruins are on the left bank of the Wady Tel Hum, about two miles from the mouth, on a small plain in which there is a spring; a curious tongue or projection runs out into the Wady, and on this, which commands a beautiful view of the lake, are the remains of a synagogue, or church, perhaps both. Unfortunately, though some of the mouldings, &c., are in a good state, the building has suffered more than any of the others, and its plan cannot

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direction of the northern entrance of the Jordan; the harbor (for the town itself would be hidden) of Gamala, in the distant left; Hippos and Tarrichæa at the extreme south; lordly Tiberias, with its castellated battlements and marble palaces;* Betharbel, with its munitions of rocks, and the plain of Gennesaret, with its garnered riches and clustering hamlets and villas, to the nearer right. Alas, how changed! "AND THOU CAPERNAUM" seemed to ring, with awful retributive vengeance, amid the death-like silence.

Coasting along the same shore in our return to the land of Gennesaret, where our dragoman and horses were waiting us, we neared the now ruined but still beautiful spot which divides with Capernaum the Gospel interest of the lake—viz., Bethsaida, the home of Peter, James, and John, and "Zebedee their father." The hills rise in graceful undulating shapes immediately behind, sparsely clothed with the dwarf nabk, and moulding themselves into valleys whose recesses could not fail to have been familiar to the childhood of "the fishers of men;"—nay, which have a far higher consecration, as conducting, like temple-stairs, to the nightly "oratory" of the divine Redeemer. Was it not by these silent glens that "HE went up to a mountain apart to pray, and when the evening was come, He was there alone"? (Matt. xiv. 23.)

Our "rest at noon," before finally bidding farewell to the shores of Gennesaret, was spent under the shade of a large olive at Khan Minyeh, with its clear fountain, close to the great ancient caravan road between Damascus and Egypt. This was not, however, our last or least interesting view; for, on approaching that afternoon the heights of Safed, we saw the whole extent of the "sea of Tiberias" sleeping in calm loveliness. It looked like the

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be distinctly made out. All the buildings, including synagogue, are of basalt, and it is not till one is right in amongst them that one sees clearly what they are. Fifty or a hundred yards off, they look nothing more than the rough heaps of basaltic stones so common in this country. Portions of the old streets, with their pavements, can be traced, and there is a great deal of broken pottery lying about."—*Letter from Captain Wilson, "Tel Hum, N. W. end of lake of Galilee."*

* Herod Antipas, the founder, had rendered the splendor of Tiberias remarkable. His golden house and inlaid throne of Parian marble were among the other "cunning devices" of the Phœnician craftsmen employed in the embellishment of the city.

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skeleton leaves of a favorite flower, from which color and life have departed, but "beautiful in death." The water was of a delicate blue, and the hills were contorted into a strange mirage at the southern extremity, where the Jordan issued forth on its long tortuous course down the Ghor, on its way to its mysterious grave in the Dead Sea. No wonder that Moses of old, in his final address to the tribes, should have pronounced Naphtali "satisfied with favor and full with the blessing of the Lord."—(Deut. xxxiii.)—J. R. MACDUFF, in *Sund. Magazine for March.*

"DOWN EAST."

BRO. PENDLETON:—On the 26th of February, I took the morning train of cars from Worcester, Mass., my residence for the past year, for a trip "down East." Stopped over night at Swampscott, a village twelve miles east of Boston, and preached to a small audience. On Thursday morning, 27th, took the cars for Bangor, Maine. Thence on runners, 112 miles to Lubec.—The snow was about three feet deep on an average. Fortunately the intense cold had given way to comparatively mild weather; so that we suffered but little from the inclemency of the season.

As my object is to give you the religious aspects of this region, I shall say but little about the general appearance of the country. From Bangor to the sea coast, the land is generally too poor to pay for cultivating it, and consequently but few farms are seen by the traveler which present any appearance of careful cultivation. In the interior, there are large forests of pine timber, in which many of the hardy sons of Maine spend the entire winter, cutting logs. These are taken, on runners, to the small streams, which, when swollen by the melting snow in the spring, float them to the mills, where they are made into lumber, and shipped off to market. The timber of Maine is a source of very large revenue to the State. Many engaged in the business have become rich.—The inhabitants of the towns and villages on the sea coast, are generally engaged in fishing. The summer is spent on the water, and the winter at home, enjoying the fruits of their labor. Maine is not engaged extensively in manufacturing, and consequently is not dotted over with beautiful towns and villages, such as are seen everywhere in Massachusetts.

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The Yankee is generally a live man. He is shrewd, earnest, and persevering in everything which promises a fair remuneration. The common people, however, are not as well educated as I expected to find them. He is a great economist, the result more of education and circumstances, than the love of money for its own sake. He is thoughtful, self-reliant, and always ready to argue the question, whatever it may be. He seems to think that the world is yet in its infancy, that nothing has reached maturity, and consequently that everything may be improved. He is always experimenting, and never fully satisfied with his own inventions. Utility is the principal thing with him. When he sees a new invention, the first inquiry is, of what use is it? He is always ready to suggest improvements, and will, if the inventor happens to be a little slow in his movements, remodel the machine, get out a patent, and have it at work, while the owner is thinking about the best way of proceeding. Get him earnestly interested in any work, and his time, his talents, and his money are freely given to push it ahead. He is generally kind-hearted and liberal, and will extend a helping hand to every one who will try to help himself; but for the lazy man he has but little sympathy, and nothing to give but good advice.

The New Englander prides himself on his ancestry, and holds the traditions of his fathers with a firm grasp. But he is inquisitive, and has a strong desire for knowledge. He will therefore listen attentively to the truth, and often embrace it promptly, and defend it with a zeal and earnestness which demonstrates his appreciation of it. In religion, as in everything else, he is decided, bold, and uncompromising. When he sees the truth, and embraces it, he is neither ashamed nor afraid to talk about it. If he sees any light he will not conceal it; he is willing and anxious that others should walk by it. In religion, moreover, as in the ordinary business concerns of life, one peculiar trait of the New England mind is plainly visible. A disposition to theorize and experiment even in sacred things, is fully indulged. Everything must be brought to the test of reason, and expediency is often substituted for the authority of the inspired word. Consequently many strange and absurd theories are prevalent, dishonoring alike to the intelligence of man, and the truth of God.

Romanism, Unitarianism, Universalism, Spiritualism, Rationalism, and Adventism, of the soul-sleeping materialistic stripe,

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with the usual sectarian organizations, called branches of the church of Christ, are in full force here. In such a compound, the truth is like a grain of wheat in a bushel of chaff.

New England, the land of steady habits, and the home of the pilgrims; the cradle of liberty, and the birthplace of statesmen; the nursery of genius, and the patron of learning, is to-day, with all her privileges, in bondage. Not only her hardy sons of toil, and her blooming daughters, but her intellectual giants, and money-kings, are slaves to human traditions. Of this, they are not conscious, and therefore wear their manacles willingly, and even boast of them as their richest jewels. They are a sacred inheritance from noble ancestry. The impress of antiquity is upon them, and the dust of ages is more precious to them than pure gold.

The Puritans, thirsting for liberty, fled from the despotism of religious bigots, and exiled themselves from the homes of their fathers, that they might enjoy freedom of thought and freedom of conscience, and the privilege of worshiping God according to their own convictions of right. They had learned enough of the spirit of Christianity to know that coercion was in direct antagonism with the gentle, suasive means by which the world was to be brought into subjection to Christ. A few rays of the pure light of heaven had fallen upon the darkness which, for many generations, had concealed the deformities of the existing religious establishments of the world; but the full radiance of that blessed light, which has since revealed the true foundation, upon which the grandest spiritual temple in the universe was to rest, and brought out in full relief the seven pillars by which the whole structure would be held in firm and indissoluble union, had then made visible the dim outlines only of that divine building against which the powers of darkness should not prevail. He who catches only a few reflected rays from the lamp of life, can have no conception of the beauty and brilliancy of its concentrated power. It was not for the truth, in its most comprehensive sense, that the Puritans braved the dangers of the sea, and submitted cheerfully to the privations which awaited them on the coasts of New England. Liberty was what they wanted. Here they found it; and, in the full exercise of unrestrained freedom, they impressed their own rugged features upon the generations which have followed. They were honest, and held with a firm grasp what they conceived to be

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the pure doctrine of God's word. Had they known more of the truth, they would doubtless have bequeathed it to their children. They probably did the best they could under the circumstances. The results are before us. We must look at them as they are, and deal with them in the light of God's word.

As yet, but little effort has been made to introduce the gospel into New England, as understood and taught by us; and consequently the people know but little about us, and care less. Here and there, little bands of humble disciples may be found contending earnestly for the faith. But they are not yet strong enough to excite the fears of the clergy, and as they are generally poor, and without competent teachers, they make but little progress. There are, however, I think, some indications that the time is not far distant when a better state of things may be expected here. The little leaven is beginning to work, and the result cannot be doubtful. I have strong faith in the power of God's truth. His word shall not return unto him void; it shall accomplish that whereunto he sent it.

There are in all New England about thirteen or fourteen churches, numbering in the aggregate about one thousand members. This appears to be a very small force to battle against the many thousands who swell the ranks of sectarianism and infidelity. True it is small. But it is much larger than the little band which Christ sent forth from Jerusalem to conquer the world. We have the same weapons with which they achieved such mighty victories, the same inspiring word to nerve us for the conflict, the same pure fountain to which we can go and renew our wasted energies, and the same great leader, who has promised that if we are faithful, we shall triumph. "Fear not, little flock, it is the father's good pleasure to give you the kingdom."

There are six small churches in Maine. One at Princeton, a village about fifty miles northeast from Eastport. This church has a membership of about 40. G. M. B. Sprague is their elder. Bro. Rideout preaches to them occasionally. One at Lubec, with a membership of about ninety, Saml. Staples and Geo. Peavey are the elders. Bro. George Campbell, of Rushville, Ind., has been located with this church for a year past, and is much esteemed for his earnest devotion to the work of the Lord. One at Lubec Neck, a few miles north of the village, with a membership of 67. Hiram Gupit and Jotham Reynolds are its elders. Bro.

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George Campbell has devoted a part of his time to this church during the past year. At East Machias, a village 23 miles west from Lubec, there is a church with amembership of about 60.—Bro. J. C. Talbot and Benj. Wiswett are its elders. Bro. Talbot is by profession a lawyer, but is evidently much more deeply interested in the cause of Christ than in the practice of the law. He is always ready to speak to the people, and is an able defender of the truth. It is hoped that he will soon determine to devote his time and talents entirely to the work of the ministry. At Machias Post, a few miles east of this village, there is a church with a membership of about forty. At Gordiner, there was, a few years since, a good church; but some root of bitterness springing up in their midst destroyed their unity, and scattered the flock. Recently a few of the faithful ones have repaired their house, and now meet on every Lord's day for worship. For some weeks past, Bro. P. Blaisdell, of Worcester, Mass., has been with them, making an effort to harmonize the conflicting elements and put them in working order. When last heard from, a number of the wanderers had returned to the church, and several had confessed the Lord and been immersed. Bro. Blaisdell is an earnest working man, and it is hoped that he will get all things right before he leaves them. In Massachusetts there are four churches. One at Ayres Village, about fifty-five miles northeast from Boston, with a membership of about forty. Bro. Murray, one of the elders, is their teacher. One at Swampscott, a village twelve miles east from Boston, with a membership of about thirty. J. P. Porter and —— Butler are the elders. There are a few brethren in East Boston, perhaps ten or twelve, who meet on every Lord's day. They are not organiized. At Worcester, there is a church with a membership of about one hundred and forty. Not more than one hundred reside in the city. The remainder are scattered about in the towns and villages all over New England.—Brethren P. Blaisdell and W. A. S. Smyth, are the elders of this church. They are intelligent, earnest, working men. Both preach the word. These brethren are engaged quite extensively in business, but can always find time to do the Lord's work.—There are some large-hearted men in this church, who are willing to give of their means liberally to sustain the cause of Christ. At Brimfield, a village about thirty miles west from Worcester, there are about 40 brethren, who meet on every Lord's day for wor-

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ship. One of the brethren from Worcester is generally with them to speak to the people. This little band has been gathered by the labors of brethren Smyth and Blaisdell, during the past summer. There are two churches in Vermont. One at Pawlett, and one at West Rupert. Bro. Wm. Hayden is located at the latter place. I cannot give you the numbers of these churches. I think they are small. In Connecticut, we have one church, located at Danbury. You probably know something of its history. It was, a few years since, a large and prosperous church. For two or three years past, this church has been in trouble, and consequently, but little progress has been made. A party, numbering probably 50 or 60, withdrew from the church, and set up for themselves, and continue to meet in a separate place. This party is regarded by the church as a faction, and is evidently injuring the cause at that place. A brother whose name I cannot now call to mind, has been preaching for them during the past year, and of course, aiding them in their efforts to maintain a separate existence. Is it not strange that any preacher should identify himself with a party, regarded by the church from which it separated, as a faction? Until such a party is recognized by the church from which it went out, or by some competent tribunal, after a full examination of all the circumstances which led to a separation, it should not be countenanced or encouraged by any disciple of Christ, and especially not by any minister of the gospel.—This statement is not made hastity, but after mature deliberation, and in full view of all the consequences which may follow. Bro. Warren Hayden has been with the church in Danbury for the past year, and will, I presume, continue there. Bro. Hayden is an earnest speaker, and presents the truth with great clearness. We have no church in New Hampshire or Rhode Island, so far as known to me.

You will perceive, from what I have said above, that the cause has but little strength in New England, and that our progress, for some time to come, must necessarily be slow. The few disciples scattered about in New England, are generally from the humbler class of her citizens. I have found but few amongst them who have much of this world's goods. There is one favorable symptom. Our brethren generally read the Bible, and evidently know much more about its teaching than any other class of people I have met with.

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There are very few of our preachers in New England. Brethren Rideout, George Campbell, Wm. and Warren Hayden, and myself, are all, I think, leaving out the elders of the churches, some of whom preach almost every Lord's day. Bro. Geo. Campbell will probably return West during the spring, and I am at present unsettled.

The churches in New England are young, weak and inexperienced. They want intelligent, earnest, pious men to watch over them, and teach them the truth more perfectly. They are, I think, doing as well as could be expected under the circumstances. A few working men, able to present the truth intelligently and forcibly, permanently located in New England, would give an impetus to the cause, which would work out great results.—The tone of piety amongst the religious parties of the East, is not at all elevated. I have occasionally gone into the worshiping assemblies of the Baptists, Congregationalists, Methodists, &c., and have always been struck with a want of reverence which pervaded the entire congregation. None of the churches seem to have any vitality. The truth, once clearly perceived by the New England mind, will infuse new life into thousands, who are now heartily sick of the chaffy stuff dished up to them every week by their spiritual guides.

I find some things in the churches here, which I do not like.—In one I found a melodeon. Whenever I see these *artificial helps* in the house of the Lord, I conclude at once that there is something wrong, and call to mind the language of the prophet Amos, "*They chant to the sound of the viol, and invent to themselves instruments of music, like David.*" (Amos vi. 5.) It is positively certain that neither our Lord nor any of the apostles ever authorized the use of instrumental music in the church, and I shall use what influence I have to keep it out. I find also a general desire to have the sisters take part in the social meetings. They are not only taught that it is their privilege, but urged to do it as a duty. It is, I believe, a common practice in most of the churches for the females to lead in prayer, and engage in exhortation. I do not blame the sisters, nor the churches, so much for this practice, as I do their teachers. It is, in my opinion, assuming a fearful responsibility for any minister of the gospel to recommend and encourage such a practice, in the face of Paul's positive prohibition.

There is a large field here, which ought to be entered at once,

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and diligently cultivated. It will require time to prepare the soil and sow the seed, but the harvest will be abundant.

I am now at East Machias, on the Machias river, twelve miles from the sea. There is fine water power here. Six mills are now in operation, cutting lumber for market. I am preaching every evening to large and attentive audiences. As yet have had only two confessions, but the interest seems to be increasing, and I hope for good results. For a few days past the weather has been mild, and the snow is disappearing rapidly. North of this there are a number of lakes, some of them quite large. A gentleman cut through the ice on one of them a few days since, and measured the ice, 3½ feet thick. I have not yet been to Eastport.—Should I return to that place, I may possibly visit St. John, and the churches in Nova Scotia, before I leave the East. If so, I will advise you of the condition of things there. Constant traveling, and preaching almost every day, sometimes twice a day, is almost too much for a man at my time of life. I want to settle down with some church, where there is a good field for labor.

Very truly yours in Christ, WM. ROWZEE.

EAST MACHIAS, MAINE, April 1st, 1868.

DEATH OF SIR DAVID BREWSTER.

It has become very much the fashion in these later days, with a certain class, to repeat with great assurance, as an undoubted fact, and with all boastfulness, that science in its highest elevations and in its fullest freedom, necessarily repels association and harmony with Christian, Bible truth, and that in men, high scientific attainments are incompatible with the ancient simple Christian faith; and that if faith in Christianity be in such cases at all entertained, it must be one that is emancipated and purified from the bondage and superstitions of the Bible, that have ruled over and benighted the Christian hearts for eighteen centuries.

This moreover, it is claimed, is especially true of the physical sciences, that have to do with the hard, plain facts in the history and life of the material world. A perpetual repetition of an assertion like this, with the unthinking and the fearful, on the one side, and with those inclined already in that way, finally begets a kind of belief that it is really true. The Jesuitic maxim, Lie, lie, keep on lying, some of the falsehoods will stick at last! holds

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good in this case, and is well understood and skillfully used by these enemies of the Bible. *The constant repetition on all sides of a favorite idea*, has a power in it which the ardent propagandists of favorite, but often unpopular, ideas, generally very well comprehend.

We do by no means intend to say by this, that all that declare incompatability of science with the Bible are, knowingly and by intent, liars. By no means;—we only here mean to call attention to the fact of the currency and credit given to ideas, without thought and investigation, by the simple, constant reiteration of them in the manner of a well settled and unquestioned truth.

All such statements as the one now referred to are immature and hasty. Often when men are bewildered and charmed by a but half-developed, but half-seen and half-understood fact, they rush at very sudden conclusions, which a final and full development proves to be false. This is eminently true of men's experience in the unfolding of science on the one side and of the truth of the Word of God on the other side. There seems to be, moreover, a vicious greediness in the unregenerate, proud human heart for such contradictions between Nature and Revelation, chiefly because the discovery of Truth higher than Bible Revelation flatters its vanity, and also because it thus feels itself emancipated from the divine control of the Bible. How often have these proud prpohecies against Revelation been uttered on the event of some discovery in Nature, and how often have they finally come to naught and to shame! More the pity is it that Christian people claiming faith in the Bible should be trembling in their hearts for fear something from the mysteriuos depths of Nature should come forth to prove the Bible false!—"Oh ye of little faith!"

That a special devotion to material science, from the beginning and in its progress unguided, unsustained, and unenlightened by a pure, simple, humble, Christian faith, should lead to an anti-christian materialism, is historically true and easily understood, and well known to the teachings of the Word of God, both in the Old and in the New Testament. The faith of God does not force itself upon unwilling, neglectful minds. Literature, politics, the arts, have in their proportion, the same record. On the contrary, it is just as true, and always will be true, that in devotion to material science, and that too, often in its highest human embodiments, humble Christian faith has attended, triumphantly

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attended, this devotion to its final greatest attainments, giving glory to God for the marvelous discoveries in the material world. What illustrious names might be cited here, on the side of a most perfect, joyful harmony between the loftiest attainments in science and the lowliest Christian faith!—Names of the past and the present, in the Old and the New World! The great name of Newton, this priest of Nature, is alone a perpetual rebuke to this proud boast against Christianity, and a lofty testimony to the complete harmony between Nature and the Bible;—he understood, he loved, and interpreted both the one and the other.

We may here add, in a general way, as a final answer to this false boast, the fact that all over the enlightened world, an immense host of the highest order of mind, and of the most educated and enlightened in all the various fields of knowledge, stands to day, as it has stood in the past, and as it will in the future till time be no more,—in the faith and the defense of the Bible. Nay we may say more,—that, in fact, it is the devotion of *Christian* minds to light and knowledge in its highest forms, that really sustains in the main, the work of educating and enlightening the world.

We have been led to these reflections by reading an account of the death of Sir David Brewster, whose life attests the truth of what we have above said. In the English world of our day, no man has reached a loftier eminence in attainments in physical science than this Christian Philosopher. Year by year, through a long life, he mounted higher and higher, attracting to himself not only the attention, admiration and honors of Great Britain, but of the whole enlightened world. Scholars, Philosophers, learned societies, and monarchs, of all lands, vied to do him reverence and honor, and laid the chaplets of fame at his feet, for what he attained and furnished the world in physical science. His eulogist truthfully says, that he had "reaped all the highest academic and other distinctions, both domestic and foreign, which a British Philosopher can possibly win, and in his chosen department of research (physical science) left behind him no name more illustrious than his own." How cheerful, in contrst to the cold and cheerless unchristian lives of so many men of science, to read of such a death as that of this great philosopher. It is not unfitting that we should here record a brief history of a death like this.

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A meeting of the Royal Society of Edinburgh was held to honor this man of genius. The Queen's Physician for Scotland, Sir James Simpson, a man of wide celebrity himself, pronounced a discourse on the occasion, in which he thus describes the closing scenes of Sir David Brewster's life:

"Sir David Brewster must have been originally endowed with a robust and iron constitution. Few men ever reached the age of eighty-seven with an intellect so unimpaired and an ear so acute. In later years however he had repeated attacks of serious illness. But since he attended the meeting of the British Association at Dundee, in autumn last, where he was carried out from one of its stated meetings in a state of syncope, his health has rapidly declined. He died ultimately of pneumonia nad bronchitis. A rigor, ushering in the fatal illness occurred eight days previous to death. From the date of its occurrence he felt and stated that the grasp of the hand of death was now fixed upon him. Yet, though feeble and weak, he insisted on being allowed to rise and work for a few hours daily. Three days before he died he insisted on dressing and going into his study, where he dictated several farewell letters, and, amongst others, one to our Secretary, Dr Balfour. 'Permit me,' he pleaded with those around him—'permit me to rise once more for I have work to do.' 'I know,' he added, 'it is the last time I shall ever be in my study.' Towards the end of that day's work, his friend and pastor, Mr. Cousins, visited him. 'My race,' said he to Mr. Cousins, 'is now quite run. I am now no longer of use either to myself or to others, and I have no wish to linger longer here.' 'Yet,' he added after awhile—'yet it is not without a wrench that one parts from all those he has loved so dearly.' To Mr. Phinn and other clerical friends, he freely expressed in these his last days the unbounded and undoubting faith of a very humble and a very happy Christian. No shadow of dubiety ever once seemed to cloud his mind. In his march forward, into, and through the river of death, it seemed, as I heard a friend remark, as if Christ were ever whispering into his ear, 'Fear thou not, for I am with thee,' 'Be of good cheer,' 'for it is I.' Like my former dear friend and old school companion, Professor John Reid, he seemed to be impressed with the idea that one of the great joys and glories of heaven would consist in the revelation of all the marvels and mysteries of creation and science by Him by whom 'all

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things were made,' and who, as Professor George Wilson held it, was not only the head of the Church, but the head, and origin and source of all science. 'I have,' he remarked to me, 'been, very happy here; but I shall soon be infinitely happier with my Savior and Creator.' As death drew more and more nigh, the one idea of his Savior, and of his being speedily and eternally with Him, grew stronger and more absorbing. His loving daughter arrived from a great distance about twenty-four hours before he died. 'He often,' she writes me, 'during that time spoke of the different members of his family whom he would meet in heaven. On one of these occasions he paused, and seemed to gather up his strength to say, with a wonderful power and emphasis, 'I will see Jesus—Jesus who created all things—Jesus who made the world—I shall see Him as He is.' I said, 'You will understand everything then,' and it seemed to me as if the 'Oh yes' of his answer came out of the very fulness of content. Once I said to him, 'I wish all learned men had your simple faith.'

Again there was the pause, and each word was dropped out with the never-to-be-forgotten weight of meaning: 'I have had the light for many years, and oh! how bright it is. I feel so safe, so perfectly safe, so perfectly happy."

A near connection, but not a relative, who in former years often lived in his house, and latterly formed one of the loving watchers by his death-bed, writes me this characteristic and striking anecdote: 'When we were living in his house at St. Andrews twelve years ago, he was much occupied with the microscope, and, as was his custom always, he used to sit up studying it after all the rest had gone to bed. I often crept back into the room on pretence of having letters to write or something to finish, just to watch him. After a little he would forget that I was there, and I have often seen him suddenly throw himself back in his chair, lift up his hands, and exclaim, 'Good God! Good God! how marvelous are thy works.'' On Sunday morning I said to him that it had been given to him to show forth much of God's great and marvelous works; and he answered, 'Yes, and I have found them to be great and marvelous, and I have felt them to be his.' As a physician, I have often watched by the dying, but I have never yet seen a death bed scene of more pure love and faith than our late President's was. His death-bed was indeed a sermon of unapproachable eloquence and pathos. For there lay

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this grand and gifted old philosopher, this hoary, loving votary and arch-priest of science, passing fearlessly through the valley of death, sustained and gladdened with the all-simple and all-sufficient faith of a very child, and looking forward with unclouded intellect and bright and happy prospects to the mighty change that was about to carry him from time to eternity. 'I feel,' writes the lady whose note I have last quoted—I feel that words express very little of that death-bed, for the marvelous triumph of the mind over matter, of grace over nature, was shown not so much in words as in the whole spirit of the scene. I never saw a soul actually pass away before, but I thank God I have been present when his passed away. The sight was a cordial from Heaven to me. I believed before, but now I have seen that Christ has truly abolished death.'

"Sir David Brewster appears to have left for us all a strong and touching and marvelous lesson alike in his life and in his death. In his life he has shown what a gifted and gigantic intellect can effect, when conjoined with industry and energy, in the way of unveiling and unfolding the secret laws and phenomena of nature. In his death he has shown us that one possessing an intellect so gifted and gigantic could possess and lean upon the faith of a pure and simple-hearted Christian. That faith made to him the dreaded darkness of the valley of death a serene scene of beauty and brightness. May God grant that it do so to every one of us. His spirit even now seems to be beckoning on the votaries of literature and science, here and elsewhere, along that path which he has so gloriously trod, upward and heavenward and Christward."

Let us rejoice and thank God for a life so rich and so great as this, and a death so glorious! And, as a last word, we would say with all earnestness, and from the deepest convictions,—let no Christian institution of learning introduce within its walls, as a corrupter of youth—by undermining Christian faith, any teacher of science especially Physical Science, who does not believe, honor and reverence the Bible, and guided by its light, seek to know God and his truth alike and harmoniously in Nature as in Revelation.

C. L. L.

A cheerful spirit makes labor light, and all around happy, which is much better than being only rich.

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THE ABROGATION OF THE SABBATH.

[We clip the following article from the "Religious Herald." We commend it for its clear and conclusive discussion of the subject.—W. K. P.]

In our late article on the abolition of the Mosaic law, we promised to discuss the bearing of our views on the perpetuity of the Sabbath. Was the Sabbath abrogated with the ceremonial law? The question is important, and involved in no little obscurity. Men of equal learning, piety and reputation have been divided on the subject; and we enter on its discussion with sincere diffidence, and an earnest desire to reach a true conclusion.

The word Sabbath means rest. A weekly Sabbath was in existence before the law was promulgated by Moses. Ex. xvi. 22, 23. It was incorporated, as was circumcision, another previously existing rite, among the institutes of Israel by their divinely appointed leader: It was among the commandments inscribed by the finger of God on tables of stone, and delivered to Moses on Sinai, with great solemnity, amid fire and smoke, clouds and thunderings. Ex. xx. 8-11. The Israelites were required to keep the seventh day of the week holy, from evening to evening, and with great strictness. They were commanded not to work—not to cook their food, Ex. xvi. 23—not to kindle a fire, xxxv. 3—not to leave their dwellings, xvi. 29—to bear no burdens, Jer. xvii. 21, 22—not to speak their own words nor to seek their own pleasures, Isa. lviii. 13—and all these requirements were enforced under penalty of death. "Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." Ex. xxxi. 14.

Such, as we learn from the Scriptures, was the Jewish Sabbath. The first thing that strikes our notice is, that nobody in the present day, even among the most rigfd advocates of its authority, observes it according to its institution. But if it is in force, we should keep it to the letter. We should keep the seventh, not the first day of the week—commence its observance in the evening, not at midnight—rigidly refrain from preparing food, kindling fires, leaving our dwellings, bearing burdens, speaking our own words, or seeking our own pleasures; and we should hold the man that fails to regard all these rules as deserving of death, after the manner of the Israelite who picked up

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sticks on the Sabbath. Ex. xv. 32-36. If the Jewish Sabbath is in force, then all the regulations concerning it are in force, unless they have been changed by an authority equal to that by which they were appointed. On this subject the Old Testament can give us no light, and we must come to the New for instruction.

In a former number we showed that the ceremonial law was abolished by divine authority. Did the Sabbath belong to the ceremonial or moral law. The command to keep the Sabbath was placed by God himself in the decalogue. It received this distinction, no doubt, from its importance; and that importance it derived from its adaptation to meet the physical and spiritual wants of man. Still, we think it belongs to the ceremonial and not to the moral law—that it is a positive institution, and not a moral duty. Its authority rested solely on the revealed will of the Lawgiver. Its obligation could not have been inferred from any relation between God and his creatures known to them. It was not binding on the heathen. They were never charged with the sin of Sabbath breaking, and were never guilty of it. The Sabbath resembled circumcision in several particulars: both were ceremonial institutes, antedating the giving of the law, and binding only on the Israelites or Jews. Circumcision was abrogated with the law of Moses: did the Sabbath share the same 'ate?

Paul shall answer the question: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat and drink, or in respect of an holy day, or of the moon, or of the Sabbath *days:* which are a shadow of things to come; but the body is of Christ." Col. ii. 13-17. Nothing could be more clearly to the point than this passage. Christ blotted out "the handwriting of ordinances"—the ceremonial law—"that was against us"—being a yoke hard to bear, Acts xv. 10, "nailing it to his cross." In consequence of this obliteration of the ceremonial law by the death of Christ, the Colossian saints, and, by fair inference, all other saints, were not to be "judged" —that is, censured or condemned—"in respect to an holy day,

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or of the new moon, or of the Sabbath"—the word "*days*" is supplemental and unnecessary. The word Sabbath is sometimes used to denote other Jewish festivals and holidays beside the seventh day rest; but in this place it is distinguished from "an holy day" and "the new moon," and cannot by any reasonable criticism be understood as excluding the seventh day rest, which was its usual signification. The Christians of that day were free to observe or not the Jewish Sabbath; and none could justly condemn them for their course. With this conclusion agrees Rom. xiv. 5, 6. The Mosaic Sabbath, with its severe regulations and fearful penalty, vanished with the ceremonial law, and with its kindred institute, circumcision.

Have we then no Sabbath? The same authority that abolished the Jewish Sabbath, appointed "the first day of the week" as the day of Christian worship. There is not an express command, but there is apostolic example and authority for its observance. "Now concerning the collection for the saints," says Paul to the Corinthians, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi., 1, 2. The church at Corinth, in Europe, and the churches of the province of Galatia, in Asia Minor, were required to make a contribution for the poor saints on "the first day of the week." Why was that day selected for the purpose? It was manifestly a noted day among the churches, in widely separated localities. For what it was distinguished, we cannot learn from this passage. We should infer that it was a day of assembling, as the assembling of the churches would facilitate their making the required contribution.

We read, Acts xx. 7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Here we learn the purpose for which the primitive saints observed the first day of the week. It was with them a day of public worship. It was a time of assembling—"the disciples came together:" it was a day o worship—they assembled "to break bread;" the celebration of the Lord's Supper being specially mentioned, as it was a prominent part of their worship: and it was a time of religious instruction—Paul "preached unto them," and continued his speech un-

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til midnight." There can be no reasonable doubt that the church at Corinth, the churches in Galatia, and all other churches, met on the first day of every week for the same purpose as the disciples at Troas.

The apostle John says Rev. i. 10: "I was in the Spirit on the Lord's day." This was written near the close of the first century. At that time he referred familiarly to a day known as "the Lord's day." It was a day of devotion, for he was "in the Spirit on the Lord's day." It was not the Sabbath; for the Sabbath was never called the "Lord's day." It was undoubtedly "the first day of the week," and called the Lord's day because it was set apart by the Lord's authority to commemorate his resurrection and to worship his name.

That 'the first day of the week' was observed by the Christians of early times as 'the Lord's day,' for purposes of public devotion and religious instruction, is a fact abundantly confirmed by the Christian fathers; but it is not our purpose to examine their testimony.

What relation then do the Jewish Sabbath and the Lord's day bear to each other? It is maintained by many theologians, that the Lord's day is a continuation of the Sabbath, modified to suit the genius of the new dispensation. For this opinion we find no authority in the Scriptures. The Jewish Sabbath is either abolished, or in force with all its rigor. None, however, so far as we know, propose to observe it, or admit its obligation in the strictness of the letter. None can point to a single text, which, by fair interprtation or logical deduction, relaxes the rigor of the law, if it is not abrogated.

The Jewish Sabbath and the Lord's day resemble one another in several respects. Both are of divine appointment, both are observed weekly, both are adapted to man's physical and spiritual necessities, and both are set apart for devotional purposes.—In many respects also they are widely different. The Sabbath was the seventh, the Lords' day is the first day of the week—the Sabbath commemorated the creation of the world, the Lord's day commemorates the resurrection of Christ and the beginning of the new creation—the duties of the Sabbath were prescribed with ceremonial exactness, the duties of the Lord's day are left to be decided by the love and gratitude of the worshippers—the observance of the Sabbath was enforced by the severest temporal pun-

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ishment known to law, the observance of the Lord's day is enforced only by spiritual sanctions—in short, the Sabbath was adapted to the genius of the ceremonial, and the Lord's day is adapted to the genius of the new dispensation.

We find an illustration of this subject in the matter of tithes. The Israelites were required to pay one-tenth of all their income for the support of religion. In the gospel economy, tithes are abolished; but the obligation of Christians to maintain the worship of God still remains. The amount of their contributions to this object is not prescribed by law, but is left to the free impulses of their own grateful hearts. It may be less or more than was required by the law of tithes; and the amount will indicate the measure of their liberality, and of their reward. "He which soweth bountifully shall reap also bountifully." In like manner, the rigor of the Mosaic Sabbath has passed away: and Christians are required to observe the Lord's day in a spirit and manner, with a freedom and joy, becoming those who have been redeemed by the blood of Christ, and are expectants of an early admittance into heaven. Upon the proper observance of the Lord's day depends, in large measure, the prosperity of the churches and the progress of Christ's kingdom; but it is not our purpose here to enter on the consideration of that subject.

BRO. HAYDEN ON EXPEDIENCY AND PROGRESS.

DEAR BRO. PENDLETON:—In the March Harbinger I have just read Bro. A. S. Hayden's article on Expediency and Progress, and I feel stirred up by it to the point of laying aside other pressing work for a moment, and expressing myself on the same subject. I will premise by stating that I have learned to regard Bro. Hayden as a pious, amiable, good brother, and I entertain for him the highest personal respect. I desire, therefore, that neither he nor any one else shall construe anything in this article as in the least degree intended for a personal reflection on him.

With this statement premised, not by way of flattery or apology, but as the naked truth which I think ought to be stated, I must proceed to say that I find a most painful antagonism between my soul, and the purpose for which the article named was written. It is an antagonism which I feel to be intense and in-

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veterate; and when I ask myself whether I cannot suppress it, I feel that in doing so, I would be suppressing my conscience.—This feeling may be founded in ignorance; if so, my little stock of Scripture knowledge, which I am daily trying to increase, still confirms me in it. Perhaps it is founded in prejudice; but if so, it is a prejudice which grows with my growth, and strengthens with my strength. In either case, and for whatever cause, the progress which Bro. Hayden's article is intended peculiarly to advance, finds in me an enemy. I speak thus candidly, that Bro. Hayden, and all brethren who stand with him in this matter, may know something of the difficulty of the task they assign themselves: for I am assured that I am by no means alone in the feelings I have expressed.

But I must enter more into details. The article in question bears the marks of careful study. It shows that the mind of the writer has dwelt on it much, and that it is a favorite theme. The seriousness and earnestness of purpose pervading it, have particularly arrested my attention. I confess to a feeling akin to alarm when I see so good a man so intent upon a purpose which I consider most injurious to the cause of Christ. What, then, are the things to which I object? Of course, they are not the well written words about the inflexibility of certain elements of the faith. These are agreed to by us all; and it is not the main purpose of his article to insist on these. Neither do I object to the thought of progress, and the necessity of "progressing not out of the Christian religion, but up to it and into it." I do not allow any man to excel me in devotion to this grand purpose. Neither, in fine, do I object to some of the details of this progress; such as the elevation of our standard of preaching, the improvement of our religious literature, our church music, and our oversight of churches. These are things which have been advocated with one voice by us all; and it seems not to have been these which gave inspiration to the article before me. But it is to the peculiar kind of "flexibility" in our religion that the article advocates, that I find myself so intensely opposed.

In pursuit of this prime thought of the article, the author is most unfortunate in his very first appeal to the Scriptures. Let me quote this:

"Many a reformer would have opposed on 'principle' the great apostle to the Gentiles in yielding to consort with four men who

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had on them the obligations of a Jewish vow, just as a show that he walked orderly toward the national customs, and kept the law:—'currying favor,' 'seeking popularity,' and sundry such convenient phrases would now be lavished on a poor disciple of Christ who would in matters of equal indifference have the temerity to follow Paul as he followed Christ."

A most unfortunate reference, truly, to support the compliances of which it is the prelude: for, what was Paul here doing? He was doing in ignorance that which would have been an enormous crime if he had known clearly what he was doing. He was taking part in the sacrifice of *sin-offerings* at a period when these had all been fulfilled and set aside by the offering of the Lamb of God once for all. *See* Acts 21:23-26; *comp.* Nu. 6:13, 14. If Paul had done this after writing his epistle to the Hebrews, in which, for the first time, the relation of Christ's priesthood and sacrifice to those of the law was clearly revealed, he would have been guilty of denying the blood of Christ. It is only on the ground of his ignorance at the time, that we can excuse him. He was like Peter and the eleven in reference to the Gentiles, before the vision in Joppa and the scene in the house of Cornelius. Let any man now follow Paul in this that Bro. Hayden styles "Pauline principle of compliance and conformity," and who would not "on principle" oppose him? What "convenient invective phrases" would be too severe to lavish on him? Build your altar, brother Hayden; present your ram for a burnt offering, your lamb for a sin-offering, your cakes of unleavened bread for a food offering, and cut off your hair while the victims are burning, and see what a figure you will cut "following Paul as he followed Christ."—Much akin to this, in reality, are the compliances which your article advocates, and the "flexibility on which you insist.

1. Your first specification has reference to instrumental music in the church. You adduce the case of certain people in Canada who denied that it was scriptural to build meeting-houses; then that of the brother who objected to your "singing the harmony of a fine melody which others were vocalizing"; and finally you add: "Once more, more recent, and more marvelous:—A brother of reputation, educated, and bearing titles, has recently issued a pamphlet of many pages to prove the use of instrumental music in churches to be a violation of the gospel." And why is this *marvelous?* Why so much more marvelous than to oppose the use of

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meeting-houses? Can it be possible that our good brother here means what he says? More marvelous to oppose instrumental music in the church, than to oppose the use of houses of worship! When did this become so marvelous? Has this practice been so long established among us as to make it marvelous that an educated man should oppose it? Has this innovation of the Mother of Harlots been so long a welcome guest even among Presbyterians, Methodists and Baptists, as to make it a marvelous thing to write against it? Certainly it puts on very lofty airs, for a thing of its origin and its history.

And what, forsooth, is the offense of this author of a "pamphlet of many pages"? Why, the church of which he is a member once used an organ, hiring a Dutchman who was not a member of the church to perform divine service on it for their entertainment; and fearing that they were about to renew the practice after suspending it for a time, he writes to oppose it. Surely, when such a thing is considered marvelous, we ought to open our eyes and try to see whither we are drifting.

This question of instrumental music is becoming a serious one. There are many who favor it, and who will listen to no argument against it. By the cry of progress and conformity, it is making its way over the heads and hearts of many of our best brethren and sisters. I am told that in the church in New York city, they have a church organ, which is played after the regular orthodox style, and that the usual accompaniments of the organ, such as pew renting, dancing, and theatre going have already followed it. If this statement is in any respect incorrect, I hope it will be corrected by those who know the facts. It is due to the brethren there to be informed that the existence of these things among them is currently reported, in order that, if false, they may publicly vindicate their reputation. Some of our other city churches are following this example, so far as to use the cabinet organ in their Sunday Schools and to wink at dancing and theatre going. I need not pause here to argue, to any thoughtful person, that if it is wrong to use the organ in the church, it is wrong to train the children to use it in the Sunday School. The churches referred to should either make thorough work by erecting full grown organs in their main audience rooms, or abandon the entire practice. I could once boast that there was not an organ or melodeon in a single Christian church in Kentucky. The brethren in Covington

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and Louisville can answer whether I can still make the same boast

There is a view of this question which I wish to present directly to Bro. Hayden, and all conscientious men who stand with him for the use of organs. It is this: you know that such are the convictions of a very large number of the best and most intelligent class of your brethren, that they will resist to the very last extremity the introduction of instrumental music in the worship, and that they will never, while they live, permit it to rest any where in peace. Such being the case, how can you, in the light of apostolic teaching, press the innovation in the manner you do? Do you say the opposition is unreasonable, and that you have a right to do as you please, and they have no right to dictate? You cannot say this; for you know that neither you nor I have any right to do as we please touching matters which affect the peace and fellowship of the churches. Do you say that you are under no more obligation to yield than they? You cannot, because you are urging an *innovation*, one which you confess the Scriptures do not authorize, and which, therefore, you cannot feel bound in conscience to maintain. Your only ground of defense, is the expediency of it, and the assumption that our religion is flexible enough to receive it. If your religion is thus flexible, why must it all the time bend toward those corrupt parties who invented and have hitherto exclusively used the organ, yet remain as stiff as a crowbar against your own brethren who oppose it?—Why is it so expedient to conciliate a sectarianized and vitiated public taste, but so inexpedient to conciliate your own conscientious brethren, whose heart's desire and prayer to God is for the restoration of the simple worship instituted by the apostles? But I proceed no further in this direction. I hope to see an answer to these questions.

2. Your second specification, as I have numbered them, is scarcely less abhorrent to my feelings than the first. I present it in your own words: "Our liberality of sentiment, and our bearing toward other Christian Societies, need a decided change. When we began our work, we were, in many places, treated as outlaws by the consent and tacit agreement of other Christian communities. * * * * A second stage came. We so far prevailed that they proclaimed a truce; and now we stand much as the late Confederacy was regarded by some foreign Courts, as a belligerent power. About in that grade of standing are we represented

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in courts ecclesiastic. One more step is to be gained before we can compel a recognition of our true ground and position. Shall we prove ourselves by a true Christian urbanity, entitled to a farther recognition? For it must be yielded that we are a Christian people before we can arrange the really true and grander argument of our plea, that we are holding the veritable apostolic ground, and that the ultimate union of all the followers of Christ is attainable only on this ground."

I confess that there is some part of this extract of which I am not able to see the point; but the last two sentences are clear enough. It is assumed that we have not proved ourselves worthy of "further recognition" as a Christian people, than that which has been already granted. That is, the opposing sects have extended to us all the recognition we have proved ourselves entitled to, and we must try, "by true Christian urbanity," to prove ourselves worthy of further recognition. Then, after this very humble bow to the "courts ecclesiastic," we are informed that we can never manage our plea that we occupy veritable apostolic ground, till the aforesaid courts deign to yield the point that "we are a Christian people." Well done for *Urbanity!* He certainly understands how to bend the knee, and his back is as flexible as any supple sawney. No whipped spaniel ever whined more piteously for a crumb of favor. I confess to a great stiffness in my own knee, and in my back too, when I think of trying to be so urbane. It may be the devil in me; but if so, it must be the same devil that once prevented Paul from treating Peter as politely as he might have done. What a strait jacket he must have had on when he rebuked Peter before the whole church at Antioch, and charged him with hypocrisy, for the mere circumstance of choosing to eat with his Jewish brethren instead of the Gentiles. What a wretched want of "true Christian urbanity," to denounce with such rudeness an offense which was so trifling. And why did Paul act thus? For the same reason that many brethren now stand like a wall of fire against the introduction of organs into the church; because "Peter walked not uprightly according to the truth of the gospel." He was trying to perpetuate distinctions of the old economy which are not recognized in the new, as our urbane and flexible brethren are now seeking to foist upon the church the obsolete worship of Judaism; or, still worse, the modern substitute invented and patronized by the Apostasy. It is

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not at all strange that those should seek the smile of sectarianism who are willing to crush the hopes of their own brethren by adopting the pet invention of the sectarian world.

3. The third and last specification of our want of "flexibilty" has reference to "a union of all the principal denominations in the Sunday School enterprise." The brethren of some unnamed State are berated because in such a union existing there, they they have "neither name nor representation." It may be that those unnamed brethren are to blame in this: but if the machinery which sectarians so often employ for building up and keeping up their Sunday Schools were employed there, I would say, God bless those brethren for not allowing their names to be mixed up with it. How can men who wish to return to primitive practice engage in fairs and tableaus and other abominations so commonly employed for the support of Sunday Schools? They gain the children, because the children know no better. To gain them thus, is to vitiate their moral sentiments, and leave them farther from the gospel than when you began. It is asked, "With a system in our hands which man has not made, shall societies with human systems outstrip us?" God grant they may, in the direction they are running. Our work is to check them and turn them back from their course; not to outstirp them in running after organs and compromises. The loudest call that comes from heaven to the men of this generation is for warfare, stern, relentless, merciless, exterminating, against everything not expressly or by necessary implication authorized in the New Testament. Such is my unwavering conviction; and my only regret is, that I cannot fight this fight as it should be fought.

In conclusion, let me add, that if any brother who reads this sees fit to style me intolerant, dictatorial, or self consequent, I say to him that I claim to be nothing more than one plain disciple of Christ, and to exercise a prerogative which belongs to us all. It is my duty to find fault with everybody and everything that is wrong; and it is equally the duty of every other brother. In the full and free performance of this task, lies the only safety for the truth. Error alone can suffer in such a warfare, and she alone is afraid of it. If I have struck one blow amiss, let it be returned on me double, and it will be well.

April, 1868. J. W. McGARVEY.

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LINES ON A SKELETON.

Some forty years ago the following poem was found in the London "Morning Chronicle." Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was, that the poem, in a fair clerkly hand, was found near a skeleton of remarkable symmetry of form, in the museum of the Royal College of Surgeons, Lincoln's Inn London, and that the curator of the museum sent it to the "Morning Chronicle":

Behold this ruin! 'Twas a skull
Once of etherial spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot.
Nor Hope, nor Joy, nor Love, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy,
Once shone the bright and busy eye:
But start not at the dismal void:—
If once with love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And when it could not praise, was chained,
If bold in virtue's cause it spoke,
Yet gentle concord never broke!
This silent tongue shall plead for thee
When time unveils Eternity.

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Affliction's humble shed;
If Grandeur's guilty bride they spurned,
And home to Virtue's cot returned,
These feet with angels' wings shall vie,
And tread the palaces of the sky.

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ORDINATION OF EVANGELISTS.

Respecting the need or propriety of ordaining Evangelists, there exists a diversity of sentiment. Some believe that the Bible authorizes a formal setting apart to the work by fasting, prayer, and imposition of hands. This is denied by others. A third class may be supposed to exist, whose minds are undecided in regard to the matter. Those who claim Bible authority for the practice are the affirmants, and it devolves on them to produce the arguments by which their proposition is sustained. If these are accepted as conclusive, or shown to be inconclusive, the three classes above mentioned will thereby be reduced to one. Uniformity in teaching and in practice, as far as possible, is certainly desirable.

The argument in support of ordination concisely stated is this: The Bible furnishes a precedent for ordaining evangelists. But a Scripture precedent is authoritative. Hence, in order to follow Scripture teaching, it is not only proper but necessary that evangelists be ordained to their work.

As an argument, this will probably be admitted. Its conclusiveness depends on the truth of the first statement, viz.: The Bible furnishes a precedent for ordaining evangelists. If this be true, there can be no justification for us in not conforming to it in our practice. We do not expect it to be received without proof, and hence in support of it, I cite the following passage: "The Holy Spirit said, Separate me Barnabas and Saul for the work to which I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

This extract consists of two parts; 1. The command of the Holy Spirit to separate Barnabas and Saul to a given work. 2. The ceremony by which the command was obeyed. The separation here commanded is what we mean by "ordination," "setting apart." Paul, alluding to this event, says he was "separated to the gospel of God." This was not the selecting or choosing the men for the work, for they had already been chosen and called by the Holy Spirit,—"to which I have called them." They had, then, been previously called, and now the Holy Spirit suggested a formal consecration to their life's work. This was done by fasting, prayer and imposition of hands. This is the precedent.

These are plain and indisputable facts, Barnabas and Saul

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were set apart or ordained by fasting, prayer, and imposition of hands. But was the work to which they were ordained the "work of an evangelist"? And were they evangelists in such sense as to furnish a precedent for ordaining other evangelists.? We answer both questions in the affirmative, for these reasons:

1. An evangelist is one who evangelizes, just as a Baptist is one who baptizes, a preacher, one who preaches. These are correlates. The designation grows out of the work which a man performs, and not the work out of the designation. These are not mere honorary titles, conferred upon a man to promote him or to give him distinction, but terms to indicate that he performs a certain work. When the work ceases, the title is obsolete. An evangelist is a preacher, not because these words etymologically mean the same thing—for they do not—but because they are both applied to men who perform the same work.

2. What, then, was their work? The Spirit said, Separate them "for the work," what work? "The work to which I have called them." The words "for the work" express both the design for which they were called and that for which they were ordained.—But what was this work? It is not defined in the text. It can only be determined by what they did. Being sent forth by the Holy Spirit, they went to Salamis, where they "preached the word of God," and thence to Paphos, by the invitation of the Roman proconsul, who "desired to hear the word of God." Next we find them at Antioch in Pisidia, where Paul says in his sermon, "We declare to you glad tidings." In Derbe, "they preached the gospel"; also at Lystra; returned to Perga, where "they preached the word," "and thence sailed to Antioch, whence they had been recommended to the grace of God for the work which they fulfilled." The work which they fulfilled was the work to which they had been called. The history, then, of this missionary tour, shows the work of these men to be, "preaching the gospel," "the work of an evangelist." Having then performed the work of an evangelist, they are properly entitled to the appellation.

Here I anticipate an objection. Does not the fact that Paul was an apostle invalidate this case as a precedent to be followed by us? Not at all. True, in this respect it is peculiar; but this fact or peculiarity is not the base or purpose of the ordination, and is in no way connected with it. Paul was ordained on the

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same ground and for the same purpose that Barnabas was. Now Barnabas was not an apostle (except in the general sense of a missionary, Acts xiv. 4, 14). But Paul was both an apostle and an evangelist or preacher. In both of his letters to Timothy he says he was "ordained a preacher and an apostle and a teacher of the Gentiles." (*Kerux*, here rendered preacher, appropriated as it is in Scripture to the annunciation of gospel facts, is equivalent to *evangelistes*.) His "separation to the gospel of God," Rom. 1: 1, is his separation or ordination to the work of an evangelist. This, however, is not the call to the apostleship (Acts ix. 15; xxvi. 15–18) to which he alludes in the words, "called to be an apostle."

Again, some one may ask, What is the need of ordination? It certainly is not to make a man a preacher, for these men were preachers long before they were ordained. He who raises this question must settle the matter with Scripture. For it is a fact that Paul and Barnabas were ordained, and that they preached several years before that event took place. When we have decided to abide Scripture teachings, whether we are able to assign satisfactory reasons for its utility or not, we will be in a proper state of mind to inquire into the reason or propriety of it. Clearly, then, ordination does not *make* a preacher. That is, it does not give him ability, capacity, knowledge, experience, prudence, sociability, practice, success; nothing of the kind. These are all to be attained by assiduous labor, just as we would prepare ourselves for the bar or rostrum, by exercising and cultivating our own native energies. I would rather say that ordination implies a recognition of the fact that a man is already a preacher, possessed of these necessary qualifications, and has exercised them to such an extent and for such a length of time as to prove himself worthy to be consecrated to the service of of the Lord. It is only with these previous qualifications and with the solemn promise or covenant to devote his time and talent to the work for life, the Lord being his helper, that a a person ought to be ordained to the work of an evangelist. This lesson is taught us by the precedent. Paul had preached some seven or eight years—possibly more,—and, being an apostle, had been able to exhibit the signs of an apostle (2 Cor. xii. 12). Barnabas had been in the work for several years,—the number is uncertain. Yet for good and wise reasons, the Holy Spirit thought it proper to say, "Separate me Barnabas and Saul for the work to which I have called them." Now

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if Paul, occupying the exalted position of an apostle, after preaching eight years, should be required to be ordained to the work of the gospel, why should it be thought improper, unnecessary or unscriptural for us in the nineteenth century? Evident it is, then, that the Bible does furnish a precedent for ordaining evangelists.

I am glad to be able to offer, as confirmatory of the conclusions reached, the judgment or opinions of several men of high attainments in Biblical research. Campbell says, in some remarks concerning Acts xiii. 2, 3, "As to the solemn ordination and mission of the first preachers, we have a full example given; and one example of this sort fully detailed, is enough for all nations and for all time. This, then, is clearly a divinely authorized custom, and doubtless should be practiced in all cases of special appointment to office in the kingdom of Christ, by those persons in authority in every church. We have seen that in Jerusalem, the mother and the model church, there was a similar ordination in the case of the seven."—*Mill. Harb.* 1847, p. 153.

McGarvey, in his commentary on this passage, says: "The imposition of hands, accompanied by fasting and prayer, was, in this case, as in the case of the seven deacons, merely the formal separation to the special work to which they had been called. It was a ceremony deemed by infinite wisdom suitable to such a purpose; and, therefore, whenever a congregation has a similar purpose to accomplish, they have, in this case, the judgment and will of God, which should be their guide."

Lard, in the second volume of his Quarterly, p. 358, uses this language, "The Holy Spirit now requires him (Barnabas) to be separated to a particular work to which he had been called. That this work was simply preaching the gospel and doing whatever else is necessarily connected therewith, needs no proof. It was, in other words, simply the act of the church, in setting apart one of its teachers to the work of an evangelist. To this work Barnabas was set apart by fasting, prayer, and the imposition of hands. Thus, then, I conclude, should every evangelist be set apart to his work."

I cannot but observe the uniformity with which these writers use the word "special" or "particular," as "special appointment," "special work," "particular work." I presume, however, that by these words they do do not mean anything so "spe-

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cial" that the case has no parallel, and consequently no applicability to us. Indeed, Bro. Lard has not left us in doubt on this point. He tells us that this "particular work" is "simply the work of preaching the gospel," "the work of an evangelist."—This accords with the teaching of the New Testament. The work is just as general and as special as preaching the gospel to all the world, no more, no less. As Bro. Lard says in respect to the ordination of elders, so I say here, this is "a precedent, and hence a law to us."

I have confined myself chiefly to the examination and elucidation of a single passage; but this by no means exhausts the subject. Other Scriptures and considerations might be adduced tending to the same result. The above, however, is submitted with a view to elicit thought and investigation, that we may "advance from chaos and uncertainty of views and irregularity of practice to a systematic, uniform and methodical ordering of all our churches in this bshalf." W. W. HAYDEN.

WEST PAWLETT, VT., April, 1868.

An Appeal from the Church at Atlanta.

ATLANTA, GA., March 21st, 1868.

DEAR BRETHREN:—The Church in this City had the misfortune to have their house of worship destroyed when the city was burned by the Army in 1864. They would, therefore, through me, their pastor, most humbly and prayerfully solicit you, in your Christian kindness and love, to aid them in rebuilding, that they may have the pleasure of worshiping in their own house, which they have commenced, but on account of their poverty, have not been able to complete. It now stands in this exposed condition, utterly useless, and must be seriously damaged unless they can raise the means sufficient, at least, to put it under cover.

It is unnecessary to remind you of the importance of having a *suitable* building in this City—the Capitol of the State: this, it is presumed, you already know. The vastness and importance of this field of labor is also well known to the brotherhood throughout the country, and neeeds no argument on my part to establish the fact.

Hoping and believing that this appeal will not be in vain, I would suggest that any amount of mony (however small) which

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you may feel able to denote to this worthy object, can be sent either to Col. James Atkins or myself, at Atlanta, which will be thankfully received, and properly applied.

As I am unknown to you, I beg leave to refer you to the following brethren:

Elder J. S. Lamar, Judge James Hook, Augusta, Ga; Elder D. Hook, Col. James Atkins, Col. C. Howell, Atlanta, Ga; Elder N. W. Smith, Jonesboro, Ga; Elder T. Fanning, Nashville, Tenn.; Prof. J. D. Picket, Lexington, Ky.

Done by request of the Church. Yours in the good hope.

F. P. PARDUE, *Pastor.*

Semi-Annual Missionary Meeting at Baltimore.

DEAR BRETHREN:—A semi-annual meeting of the American Christian Missionary Society will be held in the church building, corner of Paca and Lombard Sts., Baltimore, Md., commencing at 2 o'clock P. M. on Tuesday, May 19th, and continuing until the 21st, inclusive. Many of our ablest brethren are expected to be present. It is ardently hoped that this may be a delightful and profitable reunion of the brethren from North, South, East and West. The church in Baltimore extends a cordial invitation to the brethren to attend, and every exertion will be made for their enjoyment and comfort while in our midst.

A committee of reception will be at the church from the evening of the 18th to the close of the Convention. Arrangements have been made by which delegates will be *returned free* from the Convention over the Pennsylvania Central, Northern Central, Baltimore and Ohio, to Wheeling or Parkersburg, Central Ohio, and Marietta and Cincinnati.

To obtain the benefit of this arrangement, the ticket, coming, must be bought at the terminus or on the line of the roads mentioned. Through tickets issued further north or west, will not entitle to the return check. Buy from your homes to the nearest point on the roads named, then from thence to Baltimore. The termini of these roads are Canandaigua, Pittsburg, Wheeling, Parkersburg, Columbus and Cincinnati.

Those coming by Northern Central, will take the street car on Calvert st., going south to Baltimore st., obtaining an exchange

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ticket. Then take the *red* street cars on Baltimore st., west to Paca st. Then walk two squares south down Paca to the church.

Those coming by Baltimore and Ohio Road, will turn to the left coming out of the depot, then to the right at the first corner, bringing them into Eutaw st. Then go two squares north to Lombard st., and one square west to Paca st. Church on the corner.

Those coming by Philadelphia & Baltimore road, will go down President st., following the railroad track into Pratt and to the corner of Pratt and Gay. Then turn north up Gay to Baltimore st. Then take *red* car going west on Baltimore st. to Paca st.—Then walk two squares south down Paca to the church. Those preferring, can obtain hacks direct to the church.

ALFRED N. GILBERT.

☞ We earnestly hope that this may be a meeting worthy of the cause it is called to promote. We expect, the Lord willing, to attend, and hope to meet many brethren, with hearts full of zeal in the good work. Brethren, Bro. Gilbert's notice looks like they expect us, and are determined to give us warm welcome. Do not let us disappoint them. W. K. P.

Tennessee Manual Labor University.

We have received from Bro. Peter Lowry, of Nashville, Tenn., a circular setting forth the objects and claims of this Institution. It is designed, especially, for the benefit of the colored race, and appeals to the friends of humanity everywhere for contributions to carry out its benevolent aims. The plan proposes to purchase and put into operation a farm, with mills, &c., for manufacturing agricultural and other useful implements, also cotton and woolen fabrics, that will give employment to one hundred pupils, whereby they may defray the expenses of their education.

We have a slight acquaintance with Bro. Lowry, and from what we know of him, and the high testimonials attached to his circular, we have no doubt that he highly deserves not only the honor already conferred upon him, of President of this "University," but also the generous co-operation of the benevolent public generally.

The proper care and treatment of the colored race is or ought

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to be a question of national concern;—and we regret to see that the *moral* question is so mingled with the selfish passions of party politics, that religious and benevolent men are almost forcibly barred from treating it as its high humane nature so loudly demands. It seems still to be the fate of the colored man to be used by others, in great measure, for their own interest. Each of the great political parties of our country is, we fear, seeking to shape a policy with reference to him, more for its own political advancement, than for the good of the negro. The wisdom of an enlightened and conscientious humanity has but small chance of a successful hearing, against the conflicting policies of hostile political parties. Social antagonisms in the most intimate walks of daily life, are incompatible with pregress in a true civilization.—It is a condition of things in which the strong must become stronger, and the weak weaker. If superior strength can lift up, it can also keep down. Political wisdom should seek to harmonize moral forces, if it can be done; and if it cannot, then to so regulate their opposition as to secure the greatest good.

Meantime, whatever of aid can be elicited in the true direction for the elevation of the colored man, by such efforts as this of Bro. Lowry's, should be heartily encouraged, by those who feel that, as our fellow man, ignorant, poor, and politically almost, in any high sense, friendless, he has claims for help that cannot be put aside without a sin against the universal law of Christian charity. Nothing appears plainer than that, without education, it will be impossible to elevate the colored man to an equal *influence* in the ranks of a free people. As this is clearly the necessary lever, is it not equally clear that it is the first that should be provided for? Other things will follow. What they may be, we are not disposed at present to predict. To say that we have no opinion on the subject, would be to acknowledge an indifference on this great question, which it is impossible for us to feel. But we remember that the children of Israel were forty years in the wilderness, and are admonished that

> "Though the mills of God grind slowly, yet they grind exceeding small,
> Though with patience he stands waiting, with exactness grinds he all."

W. K. P.

Observed duties maintain our credit, but secret duties maintain our life.—FLAVEL.

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Did Jesus Immerse after John's Death?

1. Did the disciples of Jesus *immerse* any person *after* John was cast into prison, *till* the day of Pentecost?
2. How did Jesus *make* disciples during the same time?

J. N. DIXON.

ANSWER.—I. We can only give an inferential answer to this question. The Scriptures do not furnish us with a positive statement on the subject. Still we think the matter may be made quite satisfactory to one who has no special theory to take care of.

1. We learn from John 3: 22, 23, that our Savior, by his disciples, baptized at the same time that John the Baptist was baptizing. It says, "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there." This proves that before John was cast into prison the work of John and Jesus was concurrent—Christ made disciples as John did.

2. From the 4th chapter of John, vv. 1 and 2, it appears that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), and that this fact attracted the notice of the Pharisees, so as to make it prudent for Jesus to leave Judea and go again into Galilee. Both Matt. 4: 12 and Mark 1: 14 connect this event with the news of the imprisonment of John. Matthew says, "When Jesus had heard that John was cast into prison, he departed into Galilee." So Mark. Here the inference is plain, that when our Savior heard of the imprisonment of John, he was actively engaged in baptizing disciples.

3. When he reached Galilee he continued to preach and say, "Repent, for the kingdom of heaven is at hand" (Matt. 4. 17).—Now it is not said that he continued to baptize, but it would be a most forced inference to conclude, that the simple failure to mention this fact, which had been uniformly connected with this preaching, is proof that it was not done. This would be to reverse the usual law of interpretation, which is to presume, that in the absence of a special exception, these associated things still went together. Upon such a rule of interpretation we would have to conclude that in those cases where disciples are spoken of as made after the day of Pentecost, without any special mention of baptism, the omission warrants the conclusion that they were not baptized.

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4. After this and after the death of John, our Savior sent out "the twelve," commanding them to preach, "The kingdom of heaven is at hand" (Matt. 10: 7, Luke 9: 2). But this was also the burthen of John's preaching and of Christ's, when we are *assured* they both did require baptism; and so we infer Jesus still did.

5. Again, when, still later, he sent out the Seventy, he gave them the same commission to preach (Luke 10: 9). Can we assume that he did not also continue to connect with it the ordinance of Baptism? Surely not. The principle would subvert all the sound laws of interpretation applicable in such cases.

6. The fact that Herod thought that Jesus was John, whom he had beheaded, risen from the dead, could hardly have arisen from any less indications of identity than that Jesus preached and baptized just as John had done. (Matt. 14: 2)

7. But that John's baptism was continued long after his death, even down to the time of Apollos, is plain from Acts 18: 25, where it is said that Apollos, "being instructed in the way of the Lord, and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John." It was an error to continue this baptism after the kingdom had come (on the day of Pentecost), but up to that time, we have no doubt it was practiced by both the disciples of John and of Jesus.

ANS. II. This question is already answered in what we have said. Jesus made disciples before Pentecost just as John did—by preaching to the people, "Repent, for the kingdom of heaven is at hand," and baptizing those that repented. W. K. P.

DEATH OF SISTER G. W. NEELY.—A letter from Bro. Neely informs us of his sad bereavement in the loss of his beloved wife.—Many of our readers will remember our Brother Neely, and his earnest efforts to build up the waste places of Zion in Alabama, and unite with us in fraternal sympathy with him in this sad affliction.

BACK VOLS. OF THE HARBINGER FOR SALE.—A "Disciple" informs us that he has back *vols.* and *numbers* of the Harbinger from 1837 to 1867, which he will sell, in whole or in *parts*, on reasonable terms. Address, "Drawer 42, Auburn, N. Y."

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"Text-Book on Campbellism."

A brother from Southern Kentucky sends us a copy of the above named work, with the request that I "would give it such notice as I may think it deserves." We thank him for his kindness, and out of respect to him, have looked partially through the index, and concluded that it would be a waste of time to look any farther. Such books as this are so far beneath the plane of a true Christian life, that I have no heart to descend to their ill-natured, irreverent and one-sided manner of treating the sacred convictions of my brethren. They appeal to no principle in the humanheart that a Christian is allowed to cultivate. They reflect far more upon the people in whose interest they are written, than upon those whom they are intended to injure. They presume upon the existence of a feeling in the former, that, did it exist, as I trust it does not to any great extent, would convict them of a corruptness of heart more criminal and fatal to them, than the errors they are intended to expose could possibly be to us. I trust that no respectable portion of the Baptists can be found with any taste for such malicious and unscrupulous works as this. The truth needs no such defenders—no such defenses. All good men will wash their hands of the victories of such champions. They may be done in the *name* of the Lord, but surely not with his recognition. They are, I fear, of the class who will go self-deceived even to the judgment, arrogantly crying, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many marvelous works?" but to whom it will be said, "I never knew you; depart from me, ye that work iniquity." (Matt. 7: 22, 23.) This is what we think such a book as this deserves to have said about it, and let this be our notice of it.

W. K. P.

O. A. Carr, Australia.

BRO. PENDLETON:—My purpose in this communication is to report recent successes of the gospel here and to give your readers a brief sketch of our young Bro. Carr's history. He has gone from home and kindred to preach the glad tidings of great joy to the people in far off Australia. He came here when quite young from Lewis co. He obeyed the gospel some seven years since. About six years of this time were spent at Ky. University in hard study and

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prayerful preparation for the noble work of preaching the primitive gospel. He was aided in this by the brethren here at Maysliek, to whom he expressed himself deeply grateful. He held for us a meeting of some three weeks during last month. This was his last meeting in this country. It will long be rememberd by the faithful here. Some twenty persons became obedient to the faith—among them Bro. Carr's father. This was a matter of great rejoicing to him as he was very anxious to see him in the kingdom before his departure from our midst. After the meetiing Bro. Carr went to Lancaster Ky., where he was married to Miss Mattie E. Myers formerly a teacher in Daughters' College, Harrodsburg.

She is quite an accomplished lady and will add much to the success and interest of the Australian mission. On Lord's day evening March 29th Bro. C. preached his farewell discourse to a large and attentive audience. After the discourse the parting hand was given by the brethren and by many who were not of the congregation. Next evening (Monday) he preached at Maysville on his way to Cincinnati. Here he had the heart-felt pleasure of imnersing his dearly beloved mother. May the blessings of heaven attend him and his companion on their long journey, and make their lives abundantly useful in their distant field of labor. Yours fraternally, H. TURNER.

MAYSLICK, KY., April 6th, 1868.

Lippincott's Magazine.—The May number of Lippincott's Magazine contains: Dallas Galbraith, Part v., by *Mrs. R. Harding Davis;* Passing Beyond, by *Edgar Fawcett;* John Neagle, the Artist, by *Thomas Fitzgerald;* Valdemar the Happy, by *M. E. M. Sangster;* A Village School in Germany, by *C. M. Martin;* An American Fishing Port, by *G. H. Proctor;* Loyal en Tout: A Tale, by *Kate P. Kereven;* The Talmad, by *Rev. Louis C. Newman, D. D.;* Court of the Tuileries, by *George M. Towle;* Communication with the Pacific and Beyond, by *R. T. Colburn;* Willie's Wife, by *Rosamond Dale Owen;* Bostonian Wit and Humor, by *Rev. Walter Mitchell;* From the Woods, by *Paul H. Hayne;* Our Monthly Gossip; Literature of the Day. For sale at all the Book and News-Stores throughout the country. Yearly Subscriptions, $4. Single number, 25 cts. Address, J. B. Lippincott & Co., Publishers, 715 & 717 Market St., Philadelphia.

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Strictures of "Observer's" "How to get Hearers."

We have received many words of thanks for this article, which appeared in our last number. We do not favor this mode of reproof, except in extreme cases; but our best and most pious brethren are earnest in their remonstrance against the growing tendency to *sham*, and delusive imitations of fashionable sect, which are manifesting themselves in so many ways among us, and they ought to be heard in vindication of the ancient simplicity of the gospel. Reproofs that nobody feels, are worthless; and those that wound, are often judged to be malicious. But public transactions are legitimate themes for public criticism,—and it will be made, though it may not, very often, be printed. Better for all, that parties who are supposed to innovate should see and hear the effect of their experiments, because, if there be any misapprehension, there can be full and satisfactory explanation.—"Them that sin, rebuke before all, that others also may fear." (1 Tim. 5: 20.)

In reproving this somewhat growing evil, it will be remembered that "Observer" referred to some advertisements he had seen in a newspaper,—but it seems, that in this case, whatever may be thought of the manner of announcement, the sermons were good. We learn from high authority that the sermon on "Christianity and Railroads," was to show that the "children of this world are, in their generation, wiser than the children of light." This, in fact, was the text, and the speaker handled it with great practical effect. The Rail-road *enterprise* of the country was taken as a proper representative of the energy and vim of worldly men, and the argument urged, that if Christians would go at the work of converting the world with the same energy and enthusiasm, something might be accomplished worthy of the cause of Christ. The sermon on "Christianity and Literature" went to show that Modern Literature is exerting a pernicious influence on Christianity, and that preaching is no longer the story of the Cross,—but lectures on literature, science &c. Thus it will be seen that the critic and the preacher were both working to the same end, each reproving public vices, as he sees them; and let us hope that each will vindicate the other, as actuated by the purest intentions and the sincerest devotion to the simplicity and purity of the Gospel.

W. K. P.

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WHO WILL HELP AN ALABAMA EVANGELIST?—This is a question pressed upon us by brethren in Alabama, who are anxious to keep brother W. C. Kirkpatrick of Pine Apple, Wilcox Co. Ala. at work in East Alabama. We are sorry that our Missionary Society is so crippled for means that she cannot respond to this call. Will not the brethren do something to hold up the hands of their zealous and eloquent proclaimers of the gospel? The disciples who used to support *him and many others*, are now too poor to do so any longer, and unless help come from abroad the preacher cannot "be sent." Who will give a liberal thought to this call and help in this time of their need, the dear brethren, who so earnestly desire to have the word of life proclaimed to their dying fellow men? W. K. P.

A PREACHER WANTED.—The church at Buchanan, Mich., is calling for a good preacher. Who will go? Address Bro. D. A. Wagner, Elder.

GOOD WORDS FROM OUR CORRESPONDENTS.

CHRISTIANSBURG, VA., March 25th, 1868.

DEAR BRO. PENDLETON:—The great Revolution having taken place, which has regularly occurred twice every year for near 6000 years, to wit, the equinoctial—and being on the eve of my departure for my prescribed field, the Piedmont region of Eastern Virginia, I have concluded to drop you a few lines before I set out.

When I wrote you last, I was on light duty, from a wound received in the eastern campaign of last fall. During the winter months, I have been doing what I could, in the strength of the Lord, to rear up the "Tabernacle of David, which had fallen down" in this vicinity, in consequence of demoralization resulting from the war, and to "set up the ruins thereof." The congregation, meeting alternately at Auburn and Edgmont, has been reorganized, reofficered, and the number of members increased to about 40. They also have a Bible class at each place of worship, and with the blessing of God, we trust will continue to prosper.

I have also visited and preached at Snowville, Pulaski co., and had 15 accessions to the church at that point. The brethren there have an excellent house of worship in process of completion, a flourishing Sunday School, and under the discreet and judicious administration of the Eldership, co-operation of the local preachers, and especially by the quiet, peaceable, orderly, charitable lives of its members, I trust, will be means of great good to that community.

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I closed, on last Saturday, a very interesting meeting at Bro. Ammon's school house, in this county, 3 miles from Snowville. There were 17 confessions, a building committee appointed to make arrangements to build a house of worship, a Sunday School to be organized, and a church constituted, numbering about 40. In these labors I have been aided by brethren Shalor, Hanby, Gipson, and Showaltus: all true and faithful men, free from covetousness, and desiring the furtherance of the Master's cause. May God abundantly bless them.

In this land, the devil had set his infernal head to work, to break down the cause of the Lord, by destroying the peace and amity, among the followers of Christ. I, by the grace of God, have set my heart to work, to checkmate him in his nefarious designs; nor will I rest contented, God helping me, until the last one in all this region who loves the Lord, shall also love all his brethren and sisters. God help me in this good work of overthrowing the machinations of the Devil.

To-morrow, I expect, the Lord willing, to start for eastern Virginia. May God go with me and bless me. The grace of our Lord Jesus Christ be with you. G. W. ABELL.

WAUSEON, O., March 25, 1868.

DEAR BRO. PENDLETON:—During the month of February, I held a meeting of days with our congregation here in Wauseon We had a very fine hearing, and as the immediate results, some twenty-five persons were added to the church. At our regular Lord's day meetings since the close of our meeting, we have had four more accessions. With the close of this meeting, I also closed another year's pastoral labor with the congregation here. During the year, at our regular service on Lord's day, we have had about thirty additions. These added to those gained during the meeting, and since its close, make about sixty accessions to the congregation here. The good cause is steadily progressing in this section of country. Prejudice is giving way, and the people are hearing, with much favor, our plea for a restoration of the ancient order of things. We fondly anticipate the time when the pure gospel will greatly triumph here.——— our Bro., L. L CARPENTER.

WAYNESVILLE, Warren co., O., March 22, 1868.

DEAR BRO. PENDLETON:—Bro. K. Shaw has been conducting a very successful meeting at Lebanon, our county town. When he came, there were but two members of the Christian church in the town. He commenced preaching in the town hall, and at the last account one hundred and ninety-one had been immersed, and the interest still increasing.—On last Lord's day, over twenty were baptized in the creek. The ceremony was witnessed by thousands. The like was never known in the

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town of Lebanon before. This is the usual result when one of our earnest preachers goes into a new place;—a great excitement is created, a great deal of talking and misrepresentation follows, but thanks be to God, the *people* still come, hear the truth, believe it, and obey the gospel.

Yours in the Christian hope, MRS. CAROLINE M. SMITH.

TONAWANDA, Erie co., N. Y., April 3, 1868.

BRO. PENDLETON:—We have just had a very successful meeting here, where I have been laboring for the past year. You perhaps know some of the trials through which the cause in Tonawanda has passed, and will be glad to hear that it is rising beautifully from the low ground of its misfortunes. We held the meeting without any foreign aid. The success was glorious, ninety precious souls being brought into the church of Christ—seventy-nine of them by baptism; six of the others had been Baptists. This result was produced by the simple and earnest presentation of the original gospel. No effort to excite the people, only as the love of God in Christ excites to love and obedience to Him.

Within about one year now since I came to Tonawanda, there have been one hundred and twelve added to the church here. May the Lord preserve them faithful.———Yours in the good work,

J. C. GOODRICH.

WEST RUPERT, VT., March 30, 1868.

DEAR BRO. PENDLETON:—There have been eleven additions to the church of Christ in this place during four months past;—nine confessions and immersions (three under Bro. Chamberlain's labors), and two additions by relation.

Our Sunday School is prospering finely—our prayer-meetings are well attended.

We feel thankful for past blessings and hopeful for the future. Trusting in God, we will still go onward.——Yours in hope,

JOHN H. GORDINIER.

KANSAS CITY, Mo., Feb. 17, 1868.

DEAR BRO. PENDLETON:— * * * Your article on "Religion degenerating into Music," is worth the price of the Harbinger for one year. The Lord be with you in your able advocacy of the purity and simplicity of the Christian worship;—just now we are needing your chaste and vigorous pen for this work. I am assisting Bro. H. H. Haley, of this city, in a very interesting meeting at the city of West Port, some our miles south of this city. Up to this time there have been 15 confessions. The audiences continue large, and are very attentive. The calculation is, to constitute a congregation at that point. The cause is

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moving grandly onward in this western country wherever the brethren are upholding the *Truth* even partially. The Lord be with all who are aiding in the good work. R. C. MORTON.

Bro. Robt. Lieurance writes from Cuba, Fulton co., Ill., that he held a meeting in Hancock co., Ill., in December, with 2 accessions from the Baptists; one at Cuba, in January, with 13 additions; and one at Antioch, Fulton co., in February, assisted by Bro. Treckett, with 23 accessions.

Bro. A. Wilcox, writing from Muir, Mich., informs us that one hundred were added to the church at Muir and Pewamo, Mich., in 1867, and a meeting-house built at Pewamo.

Bro. Henry Anderson, Viroqua, Wis. March 10, '68, reports 50 additions within the bounds of his labors within the past nine months.

OBITUARIES.

Died, Feb. 10th, 1868, of Dropsy, Sister Seleucia White, at the residence of her uncle, Mr. Ezra Barnes.

She was born Dec. 31, 1819, in the State of Vermont; received a good English education, and was a successful teacher for a number of years, receiving from the New York State Supt. of public instruction, what few teachers obtain, a certificate licensing her to teach in any of the public schools of the State.

In 1839 she became interested in her salvation, and united with the Baptist church, of which she remained a worthy member till 1862; when having learned the way of the Lord more perfectly, she united with the church of Christ at this place, and was one of the most efficient and self-sacrificing members of the body. In every department of Christian activity, she was ready to work for Christ. In the Sunday School, she was ever active, increasing the numbers and efficiency of the school, by her well directed efforts.

She loved life for the good she could do others; and when told by a sister, that "she had lived more for others than herself," replied with animation, "Yes, and I have *enjoyed* it".

She superintended her uncle's household, the last fifteen years of her life, and during her last illness, received from him, her neice, cousin, sisters in the church and friends, every attention, which affection could bestow. Her loss is irreparable, but my prayer is, that the Lord may overrule it, to the salvation of the bereaved relatives, and the increased spirituality of the church.

A. B. C.

DEAR BRO. PENDLETON: It is with a sad heart, I record the death of our beloved brother Hiram Hibbard, of Barnesville, O. On Saturday night last, (April 4th) he retired to rest in usual health. During the darkness of the

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night, while no human eye beheld, his spirit took its flight. Most terrible was the shock to his beloved family when they awoke to find him sleeping the sleep of death.

In the absence of Bro. McDiarmid I was called to attend the funeral. It is seldom I have witnessed such general heart-felt sorrow. The various religious denominations, and the community at large, joined in the solemnities of the occasion.

In the family, a devoted husband and a kind father—in the church an earnest, faithful elder, and in the community an honored citizen—his loss will be very deeply felt.

May the Lord comfort those that mourn and enable us all to be faithful.

April 9th, 1868. H. D. CARLTON.

Died, in Rising Sun, Indiana, March 11th, 1868, John Tait, Sen., Aged eighty-nine years.

The deceased was a native of Scotland—was brought up a Presbyterian, and at the age of eighteen, was admitted a communicant of that Church. He afterwards united with the Independents, in the city of Edinburg, under the pastoral care of James and Robert Haldane: here he was baptized, together with the greater part of that large and intelligent congregation, and under the faithful labors of those good and devoted men, the church made considerable advances towards a more scriptural and primitive order of things.

In 1810 he emigrated to America. In the city of Pittsburg, he made the acquaintance of the venerable Thomas Campbell and his son Alexander, then a young man—and was a member of a small church over which the former presided. When Father Campbell left Pittsburg he joined with the regular Baptists and was present at the Redstone Association when Alexander Campbell delivered that sermon on the law, which has been regarded as the first step in the movement that led to this current Reformation.

In 1822 he removed to Indiana, where he associated himself with the Baptists.

In 1833, Elder James Challen visited Rising Sun, and preached the gospel, with such success, that many turned to the Lord: a church was organized and the subject of this notice, together with other Baptists, united and cast in their influence to carry on the work. He continued in this church until his death; with a supreme regard for the authority of the sacred Scriptures, he was well grounded in the doctrine of Christ, and settled in the faith that saves. The Lord Jesus was his sole ground of confidence and hope, "The Righteousness which is of God by faith" his only refuge. His last audible breathing was prayer, in which he seemed to plead the promises on which he had so long rested, and soon after calmly, gently, fell asleep in Jesus. G. T.

Died Feb, 5, of heart disease, at his residence in New York city, Elder Francis, Duncan. He was born Aug. 13, 1801 in Rothsay, Scotland, came to America in 1826, and during that year made public confession of his faith in Christ,

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was immersed in the Hudson river and became a member of the church [then in St. John's Lane]; having been led to a knowledge of our views by brother Robert Sutor. He was educated a Presbyterian, but many of the old theological speculations were revolting to him and he was never satisfied until he found the simple faith "once delivered to the Saints." Bro. Duncan was a man of faith, a great reader and lover of God,s word, and as long as intelligence lasted he dwelt with increasng interest upon its sublime revelations. For some years before his death he was an elder of the church in New York. In his last hours his constant desire was to go to the house of God, that he might mingle with his people and celebrate his love. Thus passed away an ardent lover of Jesus. He leaves behind, of his immediate family, a wife and son whose attention and devotion during his protracted sickness were constantly given to the alleviation of his sufferings.

In accordance with the inscrutible laws of Divine Providence, we are called upon to lament the loss of one of the most excellent members of our community. It seldom falls to our lot to record the demise of one who possessed so many endearing qualities as belonged to our dear and esteemed sister, Mrs. Lucinda Steele, the beloved companion of our worthy and venerable brother, Elder O. C. Steele, with whom she lived four years: when Providence decreed, on the 20th day of Jan. that their happy union on earth should be severed. In the death of Sister Steele we are forcibly reminded of the decree of Jehovah that "it is appointed unto man once to die." To this dispensation of him who "doeth all things well," we are constrained to bow in humble submission, with the abiding hope that our loss will be her gain. Her pious and exemplary christian life has endeared her to all who knew her, and to the Christian Church of which she was a devoted member. As a wife she was ever kind and affectionate; and as a mother all the deeper emotions of her ardent love were manifested. She was hospitable and kind to all who visited their house, and the sick and afflicted always found in her the good Samaritan. Her angel spirit has bid adieu to all sublunary things, and gone to the realms of endless bliss, to receive the welcome plaudit, "well done thou good and faithful servant;" she has gone to reap the reward of those who give heed to the voice of the Savior, "Be thou faithful unto death, and I will give thee the crown of life." May God in his great mercy, comfort, strengthen and sustain the bereaved ones, who are left to mourn their irreparable loss. We do extend our heartfelt condolence, and unfeigned sympathy, to our venerable brother and his family in their sad affliction.

May he Fther of mercies guide them all to that home where partirg will be no more.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by the last of foes."

T. B.

ERRATUM.—On page 187, 2nd line from top, and 19th line from top, for "Nicodemus" read "Cornelius."

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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STATE SUPPORT TO ROMANISM IN THE UNITED STATES.

It seems to be very difficult to convince a great number of Protestants and non-religionists, of the unaltered and unalterable character of the Roman Catholic church for asserting and seeking for supreme dominion everywhere, not only religiously over men's consciences, but over State and society generally, striving, as a right divinely granted to her, to lead everything captive to her will, and make everything minister to her wants and purposes. People are here so accustomed to the American idea of entire severance between church and State, an idea which is almost universally accepted and carried out by the people of this nation, that they cannot conceive of the *fact* that any religious denomination would seek really to subject the State to its control, and demand the *public* money to advance its sectarian interests. It is indeed hard for truly Americanized minds to realize even the possibility, much less then the actual reality, of such things here. The mind is disposed to repose in a kind of security that dreams of no dangers in this, as it does also in other respects, trusting to a general sound sentiment. It is always a foolish and often a fatal error, this unthinking, unguarded dream of security. Men are here what they are elsewhere, in the general bad as well as good tendencies of their nature; vigilance, eternal vigilance, is the only true

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safeguard. We rejoice to know that the people of the United States,—the Catholics always excepted,—are almost universally sound on the question of state support to religion, at least in principle. We know very well that it is a very easy and a very pleasant thing, and one people can easily become accustomed to, to receive for their churches some support from the state. Some scattered, rare cases of this kind have occured in our land with some Protestant churches;—the idea, however, is universally repudiated as a principle by American Protestants. When for example, a Methodist bishop travelled over some Southern States during the war, in the interest of his church, but at the expense of our government, we were glad to see that this disregard of the great principle of our constitution and of the American sentiment was at once, by the Protestant press of other denominations, repudiated and severely censured.—Nay, more; the Presbyterian church that was so largely engaged in works of missions and of benevolence in the south, rejected every proposal of such proffered aid by the State, and in this did themselves great and lasting honor. The fact of the Methodist church North showing a very prompt willingness to accept from the govenment as their church property, meeting houses in the Southern States, even under the claim of its being confiscated property, will never redound to their credit any more than to the credit of the government agents who were thoughtless enough to offer them such a coveted gift. It is to the credit of President Lincoln that he saw at once the wrong of such acts, and promptly when cases of such a character came directly before him, declared that he had nothing to do as Executive of this Nation with running churches. We are glad also that our government made these men loosen their grasp from *church property*, thus sought to be got from the State for the behalf of other churches than those to whom it virtually belonged. Property that comes in any way to be the possession of the state cannot, any more than any other state posessions, be granted to a church, without an utter and flagrant violation of the Constitution and laws, both federal and state, of our country, and an abandonment of one of the most fundamental and cherished convictions and feelings, religious and political, of the American People. So strong is this conviction grounded in the Protestant heart of this nation, that we believe its violation could at any time be met with a general voice of denunciation.

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Yet sufficient vigilance is not exercised against the machinations of Romanism in this regard. People will look upon this hierarchy as but a denomination like all others, of like ambitions and purposes. Here is their error. They do not know that it is and claims to be unlike them all in many important respects;—most important of all as to the question before us, in that it allows no rights whatever to others, but claims not only to be the only true church and religion,—which is its own affair, but also to have the absolute divine right to deny existence and toleration to all others, to suppress them if it can, and finally to subject the State itself to its own sovereign control. It claims that its head, the Pope, is the sovereign of the kings and rulers of the earth,—a sovereignty this head has often exercised in deposing kings and princes, and in absolving nations from their allegiance to their rulers. No people ought now to be ignorant of this peculiar claim of Romanism.

But the Papal church in our country craftily fosters this ignorance. Its chiefs and organs talk as if they cherished as we do the idea of absolute separation of church and state, and many are foolish enough to be taken by this device. American Catholics have no right to pretend to any such thing. The Pope, their head, has denounced the very thought as impious and rebellious, and what Catholic dares contradict him? No! it is all a mere crafty deceit! and Catholics well know it. It is really intended to cover their secret workings in precisely the opposite direction. It is a perpetual habit of Romanism to demand prerogatives and subsidies from the states where it exists, even in Protestant lands. It is a continual torment to the state in this respect.—Continually, persistently, it presses upon the state for recognition, support, advantages. And why?—it is entirely consistent in this, —excepting its false denials of such claims. It says in the most solemn manner, that all governments are its liege vassals, and Protestant rulers and governments are usurpers, whose rights are false, and the church has authority to gain back its own whenever and in whatever manner it can. Such is the Catholic idea, so often, so clearly, and so solemnly and authoritatively expressed, that it is beyond dispute.

A foolish conceit of some people is, that Catholicism changes and has changed. This is absurd. *Infallibility* is a cardinal claim

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and doctrine of Popery; and of course change is incompatible with this.

A writer in the *Esaminatore* of Florence, Italy, has boldly declared this. This journal dreams of a reformed, liberal Catholicism in Italy and elsewhere, and is seeking for such a modified form of the Popish religion from the Pope himself. This writer, a Catholic by birth and education, and a member of the Italian Parliament, has seen the absurdity and impossibility of realizing such a thought. He writes to the *Esaminatore*:

"I must say, I believe that the doubts and hesitations of the *Esaminatore* arise from the false principles on which it stands. It desires to reform certain of the corruptions and errors of the Church, but lets stand the worst error of all,—infallibility. Reform and infallibility exclude each other,—cannot exist together. The *Esaminatore* expects reform from the Pope and the bishop. In that case these would have to say, 'We have taught errors, we will now give up these and turn to the word of God.' But this conflicts with their asserted infallibility. Reform then upon this road is impossible.—Let the *Esaminatore* once turn away from such false dreams, and turn boldly to the Word of God, and all these doubts and hesitations will pass away."

But this silly conceit of a better Catholicism than that of the past ages, is thus disposed of by Gregory XVI, immediate predecessor of the present Pope. In his Encyclical letter he says: "It is no less absurd than injurious to her (the Church) that *any thing* by way of "Restoration" or "Regeneration" should be forced upon her as necessary for her soundness or increase, as if she could be thought to be obnoxious to decay or obscurities, or any other such inconveniences."

We repeat, Romanism, in all its essential characteristics is, and declares itself to be, unchangeable. Its soveriegn right to rule society, and to demand the homage and liege support of state and society, is one of its most cherished maxims and claims. It never has given this claim up, and declares it never will.

As to the *supreme control* of Romanism, what is more decisive than the words of the present Pope himself? In 1851 he said, "The Catholic religion should *rule exclusively*, in such a manner that every other form of religion should be banished and interdicted." This is the plain, undisguised language of the Pope.—How do American bishops try to hoodwink the people? Hear the

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words of Bishop Purcell in his last speech in the debate with A. Campbell;—and when you read his words, think of the above words of Pius IX.:

"Instead of quarrelling about religion we ought to be engaged in our vocation of love and peace, as its faithful ministers and sincere professors. . . . . The world is large enough for us all. Some can in the Abraham and Lot way of settling their difficulties, feed their flocks in one field, and some in another, and as Joseph said to his brethren going home to their father from Egypt, as we are going to our heavenly Father, 'See that ye fall not out by the way.'"

This is monstrous perversion and deceit! Bishop Purcell knew in his heart when he uttered this language, that in every word he was falsifying truth, and deceiving the public; to conceive of the opposite, of candor on his part in the utterance of such sentiments, is to suppose him totally ignorant of every article of Catholic doctrine and of every page of Catholic history.

As to the union of church and State, as a maxim and doctrine of Rome, it will suffice to quote Pope Gregory in the *Encyclical* above cited. "Nor can we augur more consoling consequences to religion and government, from the zeal of some to separate *the Church from the State*, and to *burst* the bond that unites the priesthood to the Empire. For it is clear that this union is *dreaded by the profane lovers* of *liberty*, only because it never has failed to confer prosperity on both." Are Catholics in America,—especially Priests and Bishops,—such "profane lovers of liberty" as to be in favor of a separation between Church and State?—or are they rather, when they pretend to favor such a separation, merely disguising truth and misleading the American People?

But finally, in proof of what these Catholics have already secured in the way of State support to their church, we refer to the acts of the present New York legislature. It is notorious that year by year the City Council of New York is voting money to the purely Catholic institutions of that city. This is not enough. They are becoming bolder and are already now laying the common treasury of the State under tribute of "Holy Mother Church." Several New York papers have denounced this intolerable outrage; others,—catering to the Irish Catholic vote, are silent upon this violation of constitution and law, and of a common cherished

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sentiment of the American people. We copy from one of the Protestant papers of New York York:

"Before this paper goes to press the Legislature of the State of New York will have passed upon a Bill, the most impudent and outrageous that was ever offered to a patient and indulgent people. If it becomes a law, it will be incumbent on every Protestant and every patriot to come forth in the majesty of an American citizen and demand the arrest of such iniquitous legislation.

"It seems that there is no limit to the demands which the Romanists are making upon the public purse. In this city they control the treasury, and, by their men in the Common Council, vote to their sectarian institutions thousands of the people's money every year. They go also to the State Legislature and unblushingly ask for such a list of appropriations as this. We copy the Assembly Bill No. 606, entitled an "Act making appropriations for charitable and public purposes," which includes, among numerous gifts for hospitals, asylums, and other charities, the following among other items, relating particularly to this city and Brooklyn, to wit:

For the Church of St. Mary, in the city of New York, to aid in the maintenance of schools under its charge,	$5,000
For the Church of St. Bridget, ditto	5,000
" " St. Vincent, ditto	1,000
" " Transfiguration, ditto	5,000
" " Immaculate Conception, ditto	5,000
" " St. Patrick, ditto	5,000
" School of the Church of our Lady of the Angels	3,000
For the Church of St. Joseph, in Brooklyn, to aid in the maintenance of schools under its charge,	2,500
For the Sisters of Mercy, in Brooklyn, ditto	5,000
" Church of St. Peter, New York, ditto	3,000
" St. Lawrence School, in New York	5,000
For the Church of St. James, New York to aid in the maintenance of schools under its charge,	3,000
For the Church of St. Paul, New York, ditto	2,500
" " St. Joseph, " ditto	1,000
" " St. Stephen, " ditto	2,000
" " St. Gabriel, " ditto	3,000
" " St. Michael, " ditto	3,000
" " St. Nicholas, " ditto	2,000
" " St. Theresa, " ditto	3,000
" " St. Rosa, " ditto	3,000

"If our people will tamely submit to such sectarian plunder of the public money, it will be just as well to endow the Roman

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Catholic Church at once! Let their Bishops be appointed by the Pope, and, with the priests and teachers of schools, be supported by the funds of the State.

"Some institutions having been named in this bill without their knowledge, in order to give it the appearance of impartiality, the following letter was addressed to the President of the Senate:—

"'*Lieut.-Gov. S. L. Woodford, President of the Senate, State of New York, Albany:*

"'We understand the Tax Levy for this city, now before your body, includes a gift of five thousand dollars to the Young Men's Christian Association of the city of New York, made without our application or knowledge. We respectfully ask that the same be stricken from the bill, on the ground that all State appropriations to religious bodies are, in our opinion, contrary to the spirit of free institutions, and opposed to the voluntary Christian system to which our organization looks for support.

"'For the Board of Directors.

"'NEW YORK, May 4, 1868. W. E. DODGE, JR., Pres't.'"

Such outrageous deeds as these show the boldness already reached by Romanists here, the dangers ahead, the intolerable corruption of drivelling politicians, and that it is high time for the American people to understand these things aright, and do all in their power to stop these attempts on the part of Popery to subjugate the State and Society to their control and use.

The Catholic Church in every land is a political party and power; it is inherent in its nature and ambitions to be so. It boasts already of its *political* power here. All public pretences to the contrary are false and intended to deceive. Lafayette uttered these solemn words, "If American liberty is destroyed it will be by Catholic priests."

We add only now,—what blindness is it for Protestants to work for their own doom by sustaining Catholic schools; and what a false pretense on the part of Catholics that their schools educate more cheaply and charitably than other schools. Look at the above list, ye simply credulous Protestants, and you will see how these schools are sustained. First,—some years since, the Catholics made a combined effort to secure an exclusive control of their proportion of the public school fund, thus destroying the

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public school system; failing in this, they are now robbing the public treasuries through their political influence. There is no safeguard against the venality of miserable politicians who would imperil and ruin everything for influence, office and plunder but the awakened feeling of an outraged people that is strong enough to whip these political villains back from high places to their dens. But these are the men with whom Rome deals and accomplishes its ends. C. L. L.

FAITH AND WORKS.

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose, one saying that good works were of small importance, and that faith was everything, the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, 'I hold in my hands two oars. That in my right hand I call 'faith,' the other, in my left, 'works'. Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, and we go on apace, and in a few minutes we shall be at our landing-place. So, in my humble opinion,' he added 'faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached.

As the flower is before the fruit, so is faith before works.

Faith is the parent of works, and the children will bear a resemblance to the parent.

It is not enough that the inward works of a clock are well constructed, and also the dial-plate and hands; the one must act on the other—the works must regulate the movement of the hands. —*Archbishop Whately.*

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.—PROV.

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A SERMON ON THE RESURRECTION.

"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect."—PAUL.

The world, my friends, is full of resurrections, and it is not always of the same resurrection that St. Paul speaks. Every night that folds us up in darkness is a death; and those of you that have been out early and have seen the first of the dawn, will know it—the day rises out of the night like a being that has burst its tomb and escaped into life. That you may feel that the sunrise is a resurrection—the word resurrection just means a rising again—I will read you a little description of it by a great writer and great preacher called Jeremy Taylor. Listen. "But as when the sun approaching towards the gates of the morning, he first opens a little eye of heaven and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud and peeps over the eastern hills, thrusting out his golden horns like those which decked the brows of Moses, when he was forced to wear a veil, because himself had seen the face of God; and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly; so is a man's reason and his life." Is not this a resurrection of the day out of the night? Or hear how Milton makes his Adam and Eve praise God in the morning,—

> "Ye mists and exhalations that now rise
> From hill or streaming lake, dusky or gray,
> Till the sun paint your fleecy skirts with gold,
> In honour to the world's great Author rise,
> Whether to deck with clouds the uncolored sky,
> Or wet the thirsty earth with falling showers,
> Rising or falling still advance his praise."

But it is yet more of a resurrection to you. Think of your own condition through the night and in the morning. You die, as it were, every night. The death of darkness comes down over the earth; but a deeper death, the death of sleep, descends on you.—A power overshadows you; your eylids close, you cannot keep them open if you would; your limbs lie moveless; the day is

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gone; your whole life is gone; you have forgotten everything; an evil man might come and do with your goods as he pleased; you are helpless. But the God of the Resurrection is awake all the time, watching his sleeping men and women, even as a mother who watches her sleeping baby, only with larger eyes and more full of love than hers; and so, you know not how, all at once you know that you are what you are; that there is a world that wants you outside of you, and a God that wants you inside of you; you rise from the death of sleep, not by your own power, for you knew nothing about it; God put his hand over your eyes, and you were dead; he lifted his hand and breathed light on you and you rose from the dead, thanked the God who raised you up, and went forth to do your work. From darkness to light; from blindness to seeing; from knowing nothing to looking abroad on the mighty world; from helpless submission to willing obedience,—is not this a resurrection indeed? That St. Paul saw it to be such may be shown from his using the two things with the same meaning when he says, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." No doubt he meant a great deal more. No man who understands what he is speaking about can well mean only one thing at a time.

But to return to the resurrections we see around us in nature. Look at the death that falls upon the world in winter. And look how it revives when the sun draws near enough in the spring to wile the life in it once more out of its grave. See how the pale, meek snowdrops come up with their bowed heads, as if full of the memory of the fierce winds they encountered last spring, and yet ready in the strength of their weakness to encounter them again. Up comes the crocus, bringing its gold safe from the dark of its colorless grave into the light of its parent gold. Primroses, and anemones, and a thousand other children of the spring, hear the resurrection-trumpet of the wind from the west and south, obey, and leave their graves behind to breathe the air of the sweet heavens. Up and up they come till the year is glorious with the rose and the lily, till the trees are not only clothed upon with new garments of loveliest green, but the fruit tree bringeth forth its fruit, and the little children of men are made glad with apples, and cherries, and hazel-nuts. The earth laughs out in green and gold. The sky shares in the grand resurrection. The garments of its mourning, wherewith it made men sad, its clouds of snow

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and hail and stormy vapors are swept away, have sunk indeed to the earth, and are now humbly feeding the roots of the flowers whose dead stalks they beat upon all the winter long. Instead, the sky has put on the garments of praise. Her blue, colored after the sapphire-floor on which stands the throne of Him who is the Resurrection and the Life, is dashed and glorified with the pure white of sailing clouds, and at morning and evening prayer, puts on colors in which the human heart drowns itself with delight—green and gold and purple and rose. Even the icebergs floating about in the lonely summer seas of the north, are flashing all the glories of the rainbow. But, indeed, is not this whole world itself a monument of the resurrection? The earth was without form and void. The wind of God moved on the face of the waters, and up arose this fair world. Darkness was on the face of the deep: God said, "Let there be light," and there was light.

In the animal world as well, you behold the goings of the Resurrection. Plainest of all, look at the story of the butterfly—so plain that the pagan Greeks called it and the soul by one name—Psyche. Psyche meant with them a butterfly or the soul, either. Look how the creeping thing, ugly to our eyes, so that we can hardly handle it without a shudder, finding itself growing sick with age, straightway falls a spinning and weaving at its own shroud, coffin, and grave, all in one—to prepare, in fact, for its resurrection; for it is for the sake of the resurrection that death exists. Patiently it spins its strength, but not its life, away, folds itself up decently, that its body may rest in quiet till the new body is formed within it; and at length, when the appointed hour has arrived, out of the body of this crawling thing breaks forth the winged splendor of the butterfly—not the same body—a new one built out of the ruins of the old—even as St. Paul tells us that it is not the same body *we* have in the resurrection, but a nobler body like ourselves, with all the imperfect and evil thing taken away. No more creeping for the butterfly; wings of splendor now. Neither yet has it lost the feet wherewith to alight on all that is lovely and sweet. Think of it—up from the toilsome journey over the low ground, exposed to the foot of every passer-by, destroying the lovely leaves upon which it feeds, and the fruit which they should shelter, up to the path at will through the air, and a gathering of food which hurts not the source of it, and is

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but as a tribute from the loveliness of the flowers to the yet higher loveliness of the flower-angel: is not this a resurrection? Its children too shall pass through the same process, to wing the air of a summer noon, and rejoice in the ethereal and the pure.

To return yet again from the human thoughts suggested by the symbol of the butterfly—I come now naturally to speak of what we commonly call the resurrection. Some say: "How can the same dust be raised again, when it may be scattered to the winds of heaven?" It is a question I hardly care to answer. The mere difficulty can in reason stand for nothing with God; but the apparent worthlessness of the supposition renders the question uninteresting to me. What is of import is that I should stand clothed upon, with a body which is *my* body because it serves my ends, justifies my consciousness of identity from being, in all that was good in it, like that which I had before, while now it is tenfold capable of expressing the thoughts and feelings that move within me. How can I care whether the atoms that form a certain inch of bone should be the same as those which formed that bone when I died? All my life-time I never felt or thought of the existence of such a bone! On the other hand, I object to having the same worn muscles, the same shriveled skin with which I may happen to die. Why give me the same body as that? Why not rather my youthful body, which was strong, and facile, and capable? The matter in the muscle of my arm at death would not serve to make half the muscle I had when young. But I thank God that St. Paul says it will *not* be the same body. That body dies—up springs another body. I suspect myself that those are right who say that this body being the seed, the moment it dies in the soil of this world, that moment is the resurrection of the new body. The life in it rises out of it in a new body. This is not after it is put in the mere earth; for it is dead then, and the germ of life gone out of it. If a seed rots, no new body comes of it. The seed dies into a new life, and so does man. Dying and rotting are two very different things.—But I am not sure by any means. As I say, the whole question is rather uninteresting to me. What do I care about my old clothes after I have done with them? What is it to me to know what becomes of an old coat or an old pulpit gown? I have no such clinging to the flesh. It seems to me that people believe their bodies to

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be themselves, and are therefore very anxious about them—and no wonder then. Enough for me that I shall have eyes to see my friends, a face that they shall know me by, and a mouth to praise God withal. I leave the matter with one remark, that I am well content to rise as Jesus rose, however that was. For me the will of God is so good that I would rather have his will done than my own choice given me.

But I now come to the last, because infinitely the most important part of my subject—the resurrection for the sake of which all the other resurrections exist—the resurrection unto Life. This is the one of which St. Paul speaks in my text. This is the one I am the most anxious—indeed, the only one I am anxious to set forth, and impress upon you.

Think, then, of all the deaths you know; the death of the night, when the sun is gone, when friend says not a word to friend, but both lie drowned and parted in the sea of sleep; the death of the year, when winter lies heavy on the grave of the children of summer, when the leafless trees moan in the blasts from the ocean, when the beasts even look dull and oppressed, when the children go about shivering with cold, when the poor and improvident are miserable with suffering; or think of such a death of disease as befalls us at times, when the man who says, "Would God it were morning!" changes but his word, and not his tune, when the morning comes, crying, "Would God it were evening!" when what life is left is known to us only by suffering, and hope is among the things that were once and are no more—think of all these, think of them all together, and you will have but the dimmest, faintest picture of the death from which the resurrection of which I have now to speak, is the rising. I shrink from the attempt, knowing how weak words are to set forth *the* death, set forth *the* resurrection. Were I to sit down to yonder organ, and crash out the most horrible dissonances that ever took shape in sound, I should give you but a weak figure of this death; were I capable of drawing from many a row of pipes an exhalation of dulcet symphonies and voices sweet, such as Milton himself could have invaded our ears withal, I could give you but a faint figure of this resurrection. Nevertheless, I must try what I can do in my own way.

If into the face of the dead body, lying on the bed, waiting for its burial, the soul of the man should begin to dawn again, draw-

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ing near from afar to look out once more at those eyes, to smile once again through those lips, the change on that face would be indeed great and wondrous, but nothing for marvel or greatness to that which passes on the countenance, the very outward bodily face of the man who wakes from his sleep, arises from the dead and receives light from Christ. Too often indeed, the reposeful look on the face of the dead body would be troubled, would vanish away at the revisiting of the restless Ghost; but when a man's own right true mind, which God made in him, is restored to him again, and he wakes from the death of sin, then comes the repose without the death. It may take long for the new Spirit to complete the visible change, but it begins at once, and will be perfected. The bloated look of self-indulgence passes away like the leprosy of Naaman, the cheek grows pure, and the lips return to the smile of hope instead of the grin of greed, and the eyes that made innocence shrink and shudder with their yellow leer grow child-like and sweet and faithful. The mammon-eyes, hitherto fixed on the earth, are lifted to meet their kind; the lips that mumbled over figures and sums of gold learn to say words of grace and tenderness. The truculent, repellent, and self-satisfied face begins to look thoughtful and doubtful, as if searching for some treasure of whose whereabouts it had no certain sign. The face anxious, wrinkled, peering, troubled, on whose lines you read the dread of hunger, poverty, and nakedness, thaws into a smile; the eyes reflect in courage the light of the Father's care; the back grows erect under its burden with the assurance that the hairs of its head are all numbered. But the face can with all its changes set but dimly forth the rising from the dead which passes within. The heart, which cared but for itself, becomes aware of surrounding thousands like itself, in the love and care of which it feels a dawning blessedness undreamt of before. From selfishness to love—is not this a rising from the dead? The man whose ambition declares that his way in the world would be to subject everything to his desires, to bring every human care, affection, power, and aspiration to his feet—such a world it would be, and such a king it would have, if individual ambition might work its will! if a man's opinion of himself could be made out in the world, degrading, compelling, oppressing, doing everything for his own glory!—and such a glory!—but a pang of light strikes this man to the heart; an arrow of truth, feathered with suffering and loss

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and dismay, finds out—the open joint in his armor, I was going to say—no, finds out the joint in the coffin where his heart lies festering in a death so dead that itself calls it life. He trembles, he awakes, he rises from the dead. No more he seeks the slavery of all: where can he find whom to serve? how can he become if but a threshold in the temple of Christ, where all serve all, and no man thinks first of himself? He to whom the mass of his fellows, as he massed them, was common and unclean, bows before every human sign of the presence of the making God. The sun, which was to him but a candle with which to search after his own ends, wealth, power, place, praise—the world, which was but the cavern where he thus searched—are now full of the mystery of lovliness, full of the truth of which sun and wind and land and sea are symbols and signs. From a withered old age of unbelief, the dim eyes of which refuse the glory of things a passage to the heart, he is raised up a child full of admiration, wonder, and gladness. Everything is glorious to him; he can believe, and therefore he sees. It is from the grave into the sunshine, from the night into the morning, from death into life. To come out of the ugly into the beautiful; out of the mean and selfish into the noble and loving; out of the paltry into the great; out of the false into the true; out of the filthy into the clean; out of the commonplace into the glorious; out of the corruption of disease into the fine vigor and gracious movements of health; in a word out of evil into good—is not this a resurrection indeed—the resurrection of all, the resurrection of Life? God grant that with St. Paul we may attain to this resurrection of the dead.

"This rising from the dead is often a long and a painful process. Even after he had preached the Gospel to the Gentiles, and suffered much for the sake of his Master, Paul sees the resurrection of the dead towering grandly before him, not yet climbed, not yet attained unto—a mountainous splendor and marvel still shining aloft in the air of existence, still, thank God, to be attained, but ever growing in height and beauty as, forgetting these things that are behind, he presses towards the mark, if by any means he may attain to the resurrection of the dead. Every blessed moment in which a man bethinks himself that he has been forgetting his high calling, and sends up to the Father a prayer for aid; every time a man resolves that what he has been doing he will do no more; every time that the love of God, or the feel-

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ing of the truth, rouses a man to look first up at the light, then down at the skirts of his own garments—that moment a divine resurrection is wrought in the earth. Yea, every time that a man passes from resentment to forgiveness, from cruelty to compassion, from hardness to tenderness, from indifference to carefulness, from selfishness to honesty, from honesty to generosity, from generosity to love,—a resurrection, the bursting of a fresh bud of life out of the grave of evil gladdens the eye of the Father watching his children. Awake then, thou that sleepest, and arise from the dead, and Christ will give thee light. As the harvest rises from the wintry earth, so rise thou up from the trials of this world a full ear in the harvest of Him who sowed thee in the soil that thou mightest rise above it. As the summer rises from the winter, so rise thou from the cares of eating and drinking and clothing into the fearless sunshine of confidence in the Father. As the morning rises out of the night, so rise thou from the darkness of ignorance to do the will of God in the daylight; and as a man feels that he is himself when he awakes from the troubled and grotesque visions of the night into the glory of the sunrise, even so wilt thou feel that then first thou knowest what thy life, the gladness of the being is. As from painful tossing in disease, rise into the health of well-being. As from the awful embrace of thy own dead body, burst forth in thy spiritual body. Arise thou, responsive to the indwelling will of the Father, even as thy body will respond to thy indwelling soul.

'White wings are crossing;
Glad waves are tossing;
The earth flames out in crimson and green:
Spring is appearing,
Summer is nearing—
Where hast thou been?

'Down in some cavern,
Death's sleepy tavern,
Housing, carousing with spectres of night?
The trumpet is pealing
Sunshine and healing—
Spring to the light.'"

—*Sunday Magazine.*

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"The Pauline Principles of Compliance and Conformity."

"Many a reformer would have opposed 'on principle' the great apostle to the Gentiles in yielding to consort with four men who had on them the Jewish obligations of a vow, just as a show that he walked orderly toward the national customs, and kept the law: —'currying favor,' 'seeking popularity,' and sundry such convenient invective phrases would now be lavished on a poor disciple of Christ who would in matters equally indifferent have the temerity to follow Paul as he followed Christ. Especially would the cry become dolorous, if not pathetic, when it should become public that this sinless conformity cost some money, as it did the Hebrew-Grecian apostle. For he bore the charges of the four men; two lambs and a ram for each; in all, eight lambs, four rams, besides baskets of unleavened bread, and cakes, and oil, and provisions in the form of food-offerings and drink-offerings. 'Alas! what lavish expenditure,' cries one. 'A mere time-server,' shouts another. 'Base surrender of principle,' respond a dozen voices, and the unmelodious concert swells to an anthem among those who have been schooled under Knox and Cromwell rather than in the Pauline principles of compliance and conformity."

We desire to call the attention of the author of this paragraph—Bro. A. S. Hayden—to the connection in which is found the injunction of Paul to which he alludes, that we may know how to "follow Paul as he followed Christ." We transcribe the following: "Whether you eat or drink, or whatever you do, do all to the glory of God. Give none offense; neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking my own profit, but the profit of many that they may be saved. Be you followers of me, even as I am of Christ. Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." Accordingly, when we persistently advocate any custom of the day against the earnest remonstrance of our brethren, we violate this precept of Paul. And when we turn upon them in consequence of their conscientious protest, and accuse them of being "schooled under Cromwell and Knox rather than in the Pauline principles of compliance and conformity," we betray a complete misapprehension of these principles, and show likewise

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that we are but little under their influence. This was the extent of Paul's liberty: when he regarded anything as innocent in itself, he would indulge or not, just as he could by the one or the other, conciliate a brother or win an unbeliever. Thus, in order to conciliate his brethren in Jerusalem, he agreed to participate in a Jewish vow and its attendant ceremonies, which he looked upon as innocent in themselves. So sacred in his eyes were the religious feelings of his brethren, that for their sake he voluntarily submitted to much trouble and expense; and yet this act of his is referred to as a proof that we have the right to introduce expensive machinery into our worship, contrary to the wishes of our brethren, claiming that we are acting in accordance with "the Pauline principles of compliance and conformity," because, forsooth, we are conforming to the customs of the day!

It should be noted that the apostle, in the passage quoted above, compliments the disciples at Corinth for being followers of him in one important particular. "Now I praise you, brethren, that you remember me in all things, *and keep the ordinances as I delivered them to you.*" The ordinances of the Christian religion fall into two distinct classes: 1, Those to which a sinner must conform in order to become a Christian, as the confession and baptism; 2, Those by which a Christian can worship acceptably. Singing with the spirit and the understanding is an ordinance of worship; as much so as prayer and the communion.—These must all be preserved as we have received them from the apostles, and nothing must be thought of as a substitute for them and nothing blended with them, that has the least tendency to neutralize their power, or formalize, secularize and carnalize our worship. Can any one with living facts staring him in the face, doubt for one moment that bleating machines in costly Christian temples are productive of this, their only effect? Why, how can it be otherwise? There sits the congregation, mute as in death. Here the godless choir and noisy fiddle fill the air with soulless strains, while the preacher, precious man, speaks his pretty piece of poetry as musically as possible by way of a solo, or as a sort of interlude. The worship that God smiles upon is as far removed from this outward, mechanical counterfeit as his throne is from this sordid foot-stool. "God is spirit; therefore they that worship him *must* worship him in spirit and in truth." The soul all alive to a love all divine, gives vent to its emotions in songs and

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petitions that gush forth in spiritual power from the internal fountains of life. With such offerings God is well pleased. We cannot, we *will* not tolerate anything that tends to destroy this spiritual life.

But here is an argument: "The preacher who refuses to preach in a house where there is a musical instrument, should, in consistency, refuse to preach in the meeting-house itself." This logic is exceedingly lame. In the one case we countenance a substitute for that which we are commanded to preserve intact. On the other hand no one pretends that we have any directions whatever concerning the use of meeting-houses, and that doubtless for the best of reasons: the use of a meeting-house is no part of worship. But even in this case, if the use of meeting-houses had a direct and certain tendency to rob religion of its vital power and reduce our worship to a lifeless formalism, we should discard their use altogether and preach them out of existence. Nothing whatever is legitimate which in any way conflicts with the elements of piety or the essence of spirituality. Much less should anything be admitted that takes the place of these or supersedes an ordinance of God. And we would as soon think of accepting the Romish invention of affusion as a substitute for the apostolic burial in Christian baptism, as to think of giving countenance to any sectarian innovation in worship.

The last remark might possibly suggest an explanation of the fact that those who countenance innovation in the one case are constantly upbraiding us for an alleged want of "true Christian urbanity" toward those who are guilty of innovation in the other. Hence the following important discovery: "Our liberality of sentiment, and our bearing toward other Christian societies need a decided change." It seems that we are not only illiberal and narrow-hearted, but have not even been taught good manners by those who lived in "that old world" which "died with its agents and actors," among whom are enumerated the two Campbells, and Scott, and Stone! Yes, we can ignore the conscientious convictions of our own brethren, and yet must by all means conciliate those who have not only "been schooled under Cromwell and Knox," but as the veritable religious offspring of those sectarian bigots have inherited a good share of the intolerant and persecuting spirit that characterized their progenitors! We are now studying "the Pauline principles of compliance and conformity"!! We are not yet, however, capable of attaining to this spiritual alti-

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tude. We expect still to expose the iniquity of substituting the authority and commandments of men for the authority and commandments of God. For it is perfectly obvious that all such expressions as that quoted above, mean simply that we must let the errors of sectarians rest in peace; and we say plainly, we will not. A question of great importance is, *can* we do it with safety? We care not what may be our "grade of standing" in *their* "courts ecclesiastic," but if we cease our warfare against sin in all its forms, there is another court before which we may well tremble to appear.

If in the "courts ecclesiastic" we are represented as "a belligerent power" we accept it indeed as a compliment well earned, for fighting is our proper business here, and fight we must and will. The Christian is emphatically a warrior. He but carries out the mission of the Savior who "came not to send peace on earth but a sword." And what is the nature of this warfare? Hear it, ye who think that a truce has been proclaimed. "The weapons of our warfare are not carnal, but mighty to the pulling down of strongholds, casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." That any and everything that exalts itself against the authority of God must be utterly overthrown. On, then, in this mighty—this "holy crusade." Our Commander has issued orders for a charge along the whole line with no quarter to the foe. We are engaged in nothing less than a war of extermination, nor will we "lay our armor by" till the kingdoms of this world have become the kingdom of God and his Christ.

But it is argued that the policy of conciliation would secure a recognition of us as "a Christian people" and that this would open a way to the acknowledgement of the fact "that we are holding the veritable apostolic ground." Never was there a greater mistake. Every effort upon our part to prevail on "other Christian societies" (save the mark!) to acknowledge us as "orthodox," but excites, *as it ought*, their contempt. And could we prevail in so unholy an effort, the only possible effect would be the degradation of ourselves to the level of a sect among sects or a "branch" among "branches." No, no: we still "openly proclaim ourselves as taking an advance position", and all who poke at us the phrase "self-laudatory commendation," must know that we care nothing for the sneer.

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It is on this ground and this only that we can wage successful warfare against sin and sectarian infidelity, and we intend never to relinquish our position. The issues to-day are precisely what they were in the beginning of our movement, and we must still fight with the weapons that our fathers so effectually used. If "many an old sermon must be abandoned," it must be superceded by one of greater power to accomplish the object intended. To this "progress" we do not object. But every effort to "reform the reformation" will only end as such efforts have hitherto done, in demonstrating the folly of those who make the attempt.

We add in conclusion, that though we have written in earnest opposition to an error which we regard as fatal in its tendency, we have yet written with feelings of the utmost kindness toward those brethren who seem to lend their influence to this error.

I. B. GRUBBS.

Baptism as a Prerequisite to Admission to the Lord's Table.

At the recent General Conference of the Methodist Episcopal Church, "A Paper, instructing the Committee on Revisals to insert (in the Book of Discipline) the words 'And have been baptized,' in the invitation to the Sacrament of the Lord's Supper, was promptly tabled." Shocking as this contempt for the Scriptural place of baptism must seem to every immersionist, it is not strange that pedo-baptists should feel and express it. When it is claimed that the ordinance can be changed, and all of its symbolical significance extracted from it—it becomes a very natural and easy step to conclude, that we may dispense with it altogether. The Methodists have a form of discipling which is of their own devising. It takes the place of the Christian method, and why should the Christian method be any longer insisted upon. True it is a commandment or tradition of men, but is it not the legitimate end of these, to make void the word of God? Our Savior fonnd it so when he was upon the earth—and the new Rabbis are keeping up the work of the old.

In the Primitive Church, baptism was regarded as *the light*, and the Lord's Supper as *the life*. In creation *light* preceded *life*, and so also in redemption. But this patent way of "The Discipline" dispenses with the *light* altogether! Should it not be feared

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that in such *darkness* there is also much *death*? The Scriptures make baptism a symbol of participation with the sufferings and death of the Savior. We are buried with him in baptism, and we rise to walk with him in newness of life. But the Discipline brings us to the participation of the new life, and the symbols of the body and blood of Christ, without the previous symbolic death, burial and resurrection. It says, that baptism shall not be a prerequisite. It authorizes us to pass by one symbol,—equally authoritative in its appointment,—as strikingly significant in its form, and more definitely and peremptorily commanded,—and to come directly and without baptism to another, which the apostles always restricted to the baptized, and to which in fact, baptism is the only symbolic introduction.

Now if we can do away with the symbol of *death* and *burial*, why not also with the symbol of the new *life*? If baptism may be dispensed with, why not also the Lord's Supper? Let us reduce both ordinances to a nullity, and resolve everything into the rhapsodies or reveries of inner consciousness! If any one can show a reason for disregarding one symbol, that does not apply with equal force to the other, we would be glad to see it. There is, indeed, a much nearer relation between these two ordinances than we commonly think. Both baptism and the Lord's Supper refer to the death of Christ. Baptism is the symbol of our fellowship with Him in his death—the supper is a showing forth of his death, as the ground of our justification and the perpetual reason of our gratitude. Is the one symbol more beautiful than the other, or of deeper significance, as an outward expression of the spiritual relations of the soul to Christ, in his sufferings and triumphs? Certainly not.

The great apostle to the Gentiles reasons thus: "If we have shared the death of Christ, we believe that we shall also share his life." Rom. 6. 8. But in the 4th verse he says, "With Him therefore we were buried by the baptism wherein we shared his death, that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life."* Baptism, therefore, being the symbol wherein we share the death of Christ, and the Supper that in which we share the

* I use the translation of Conybeare, as bringing out more fully the orce of the symbol.

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symbol of his life (i. e. the life-giving power of his death), who shall presume to pass to the privilege of the latter, when he despises the former? If we come to the Lord's Supper without having previously shared the symbol of death, do we not come with the old man uncrucified,—as carnal,—and force our way to a feast of life, without regard to the appointed symbol of the sacrifice of death? What can be a plainer perversion of the word of God! But it is only the legitimate fruit of the first false step, which presumes to change an ordinance of God,—to take out of it all its beautiful symbolic significance and reduce it to an idle and unmeaning ceremony, that may be observed or not, at the convenience or caprice of the subject.

Brethren, let us pause before this alarming irreverence for the word of God, and pledge our hearts anew to contend earnestly for the faith and the ordinances as they have been delivered to us in the holy Scriptures. W. K. P.

LORD BROUGHAM.

[From the "Methodist."]

On the ninth of this month, Lord Henry Brougham "fell into a pleasant slumber," at his charming rural villa, Louise Eleonora, near Cannes, France, overlooking the Mediterranean, from which slumber he never awake. Lord Brougham in a few months would have completed his ninetieth year. To few men are vouchsafed such length of days, and but few use the time that is given them to such purpose. To an intellect of remarkable vigor was united a wonderful power of action and great executive ability. He was never at rest, and seemed never weary. From the most intense intellectual strain, he would rebound with perfect ease; and thus he was able to accomplish an amount of work which has seldom been condensed within the limits of a single lifetime. There was no subject of thought with which he was not familiar, no question upon which he hesitated to express a decided opinion. In literature, philosophy, theology, politics, and law, he was equally at home; the classical writings were to him as household words, and the languages of the continent as apt to his tongue as that of England.

In 1796, when but a boy of eighteen, he wrote a paper on the refraction and reflection of light, which obtained a place in the

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"Transactions" of the Royal Society. In 1800, he was admitted to the Scottish bar, in Edinburg, and, about the same time, joining the "Speculative Club," he became associated with some of the leading minds of Scotland. He aided in founding the *Edinburg Review*, and contributed much in establishing for it the reputation which it speedily attained. It is said to have been he who wrote the critique on Lord Byron's early poems, which brought forth from the exasperated poet the "English Bards and Scotch Reviewers," and which, notwithstanding the subsequent growth of Lord Byron's poetic powers, all who have read his boyish poems must admit was "severely just."

In 1808, Brougham, having gained an English reputation by a political pamphlet which he had published a few years before, and by his managment of an important suit, in which he was counsel, before the House of Lords, the previous year, determined to settle in England, and was called to the English bar. In 1810, he entered Parliament, and at onee became an earnest advocate for reform, and a staunch opposer of the Tory party, then in power. The suppression of the slave trade, Roman Catholic emancipation, governmental reform in India, and condemnation of flogging in the army, called forth his earliest Parliamentary efforts. In 1811 and 1812 he defended Leigh Hunt against prosecution by the government for libellous publications.

Henry Brougham was one of the earliest movers in the cause of popular education. In 1816, he obtained the appointment of a committee, to inquire into the state of education among the poor of London; in 1819 was the prime mover in the establishment of a model-school for the poor children of London; in 1823, helped to found the first mechanic's institute; and in 1825, was an active promoter of the London University, an unsectarian institution, which has won an enviable reputation.

In 1820 and 1821, Brougham was chiefly engaged as counsel for Queen Caroline, and by his eloquence and legal skill contributed greatly to the successful issue of her claim to her rights as Queen Consort. In this he was doubtless influenced no less by his hatred to King George IV. than by his devotion to the right or by his professional ambition. However this may be, his defense of the persecuted Queen gained him great popularity.

In 1827, Brougham was made King's Counsel by George IV., and in 1830, under King William, was offered the post of Lord

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Chancellor, with the title of Lord Brougham and Vaux. In this position he distinguished himself by the rapidity with which he disposed of business which, under his predecessors, Lord Eldon and Lord Lyndhurst, had accumulated to a degree unusual even in the English Chancery Court. In 1834, with the dismissal of the Whig Ministry, Lord Brougham ended his official life. Henceforth, as in the past, he was an earnest advocate of reform of all kinds, though opposed to popular agitation. During the early days of his advocacy of a reform in the law practice in England the attorneys, incensed at his efforts to cut down their fees, entered into a league against him, pledging themselves not to give him briefs; but clients would not be deprived of talents so useful to their course, and the cabal was unable to injure him. A measure introduced by him while on the woolsack, and which became law, diminished his own income $35,000.

In 1839, he became possessor of the beautiful rural retreat where he died, and here he has passed much of his later years, in freedom from heavy responsibility, but in literary activity which would put to the blush many men in the prime of manhood. His later, as his early years have been given to literature and science, and, only last year, he read a valuable paper before the Social Science Congress—seventy-one years from the time that he became publicly known as an investigator of the laws of nature. Lord Brougham once, half jocularly and half critically, said that he was determined to outlive Lord Campbell (who was his junior by three years, and who died but a few years ago), in order that the latter should not insert his biography among his Lives of the Lord Chancellors; but it is said, that, though Lord Brougham fulfilled his threat, Lord Campbell outwitted him, and left a biography, complete to the date of his own death, to be published by his executors when the fitting time should come. Be this as it may, we trust a faithful record of a life so full of labor and activity, the events of which we have but hinted at, may soon be given to the public.

UNSOILED SUNBEAM.—The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

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THE SUNDAY SCHOOL CAUSE.

[From "The Christian Examiner."]

"The Sunday school is an acknowledged power in Protestant, Papal, Mahommedan and Pagan communities, an agency of Christian and millennial civilization without a rival—the most hopeful lever to lift our fallen world to God. The Sunday school has been metaphorically called "the nursery of the church." If this be so the church is responsible for its right management and efficiency. There should be a union and a unity between the church and the Sunday school; for, until the energy and appreciation of the church shall elevate the work of instruction to its rightful place in the Lord's house, placing it second only in dignity and importance to the preaching of the gospel, the cause will not prosper. In the language of a distinguished writer—'Let the Sunday school claim recognition as a department of the church work, and insist on receiving the care and aid to which they are entitled. Let them draw their support from the revenues of the church, bringing the consciences of Christians into contact with the fact that means of instruction are as needful as for sustaining preaching. Let them thus throw the school upon the bosom of the church, and learn whether she will be a mother so unnatural as to cast off and deny her own offspring. Let them assert their claim to the services of the pastor, and insist that instruction shall have a recognized place in the sanctuary, thus elevating the *idea* of the school.' The object of the Sunday school work is nothing less than the conversion of children and youth to practical christianity.—The divine truths of Jesus cannot be received into the heart without producing a sanctifying effect. 'Sanctify them through the truth, thy word is truth.' 'The law of the Lord is perfect, converting the soul.' The one grand all-comprehensive object of the Christian teacher, (and none other should be engaged in the work) is so to present the 'law of the Lord to the children and youth that their souls may be converted to Christ. It is the business of the secular schools to teach children and youth to read, and to instruct them in the arts and sciences. We supplement them. We teach Christianity. There is every ground of encouragement in this noble work. The character of the child for the most part is unformed. He has but few bad lessons to unlearn. At no time in life can impressions be made which will be so permanent as those which are made in childhood. To the teacher in a great degree

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is given the opportunity and means of forming the character of the child. By little deeds and words of love at this favorable juncture great good may be done.

"The pebble in the streamlet scant
Has turned the course of many a river;
A dewdrop on the baby plant
Has warped the giant oak forever."

And mark you! There is a dew drop on every baby plant, a dew drop of good or of evil, an influence from above to save, or from beneath to destroy.

There is a very great apathy on the part of our churches to this noble enterprise. Let every church of God in the land be aroused to the importance of the work, and immediately organize a Sunday school in *every* church. The spring is a most opportune time to begin the work. Here is work for all. There is perhaps no place where more can be accomplished in the great work of saving souls. No place where more can be done to fill up the church with 'the saved.' 'Go work in my vineyard' is the Master's command, and He will require of us a faithful account of our stewardship, and they to whom God has given but *one* talent even, will not find sufficient excuse, if it has been buried or hidden out of sight when it should have been put to use and much increased.—Remember the reward. 'They that turn many to righteousness shall shine as the stars for ever and ever." PHILOS.

REPLY TO BROTHER McGARVEY.

BY A. S. HAYDEN.

BRO. PENDLETON:—Incidental to my recent change of location, the Millennial Harbinger for April has but just come to hand.—It contains some strictures on my address on Expediency and Progress, from the pen of Bro. J. W. McGarvey. Gratitude to that excellent brother, who comes forward so promptly to correct the error of my ways, justice to my views touching the matters in question, which I see are not very clearly understood, and, higher still, the importance of the subjects discussed, demand a brief reply.

I reciprocate every expression of Christian kindness that Bro. McGarvey's generosity prompted him to utter. And I wish it

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very clearly understood that I shrink not from the most searching examination of my positions. All I ask is, that the rod be in the hand of Christian equity. Little did I think that the simple matters presented in that address, would awaken a question, much less a feeling of hostility in any soul. They seemed to me all so plain, so self-evident, that I took little pains in the way of elucidation or proof. Nor can I yet, with the help of all that has come to my notice, and after an effort to review the scope, aim and tenor of my speech, see in it cause for bonds or imprisonment.

I do not, I will not attempt to justify every thing in it as most wisely spoken. Why should I? I may have been unfortunate in the use and application of some leading terms. The terms "flexible" and "inflexible," as therein employed, may appear to some objectionable. In this there is room for a difference of taste.—Bro. McGarvey or any other brother has a right so to feel, and if he please, so to express himself. On this I will not contend.—But my meaning of these terms being clearly defined in the sermon, I concede to no one the right to travesty their import, and to fling them back in bad spirit. I am happy to say that my brother at Lexington has had the magnanimity not to do this.

But I confess a degree of surprise bordering on amazement that any person should have misunderstood me as appears in his article. I must have been exceedingly unfortunate in my language. I do not know myself in the coat Bro. McGarvey puts upon me. I will not refrain from saying, it is not my garb or garment, but a gloss all his own in which he invests my humble performance.—And yet I am sincerely thankful to him for his animadversions; for if to him such objections appear in it, to others also, perhaps; and the occasion is thus offered for explanation.

His article does me injustice in several ways, which I now proceed to show:

1st. It ostensibly represents me as laying my whole plea for progress on these three only points: (a) the adoption of instrumental music in the churches; (b) a demand for such urbanity among us as shall lead to a "recognition" of us by the sectarian parties; (c) a union with them in Sunday School enterprises.—These, he says, are my "1st," my "2nd," my "3rd and my last" specifications of the need of progress among us. Now who that reads his stricture of me, and who accepts it as a just representation of my essay, would not conclude that my whole argument for prog-

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ress was embraced in these items? Now is this true? So far from it, two of these items are not numerical specifications at all in my discourse, only one of the three being of that order in it, and that not the "2nd," as affirmed by him, but the 8th!! Nor are there only three, as is fairly implied in his language,—"the 3rd and last specification,"—for there are no fewer than *nine* of them, and only one of his declared specifications, or points for argument, is a proposition at all!! Say not that it makes no difference, since the matters commented on by him are in my piece. This does not relieve him from the charge of great injustice, for the following reasons:

1st. His representation, as above stated, brings me forward as exhausting all the strength and point of the plea for progress upon the three matters he names, which are so "intensely" antagonistic to him, and, perhaps to some others; whereas the topics for argumentation and elucidation are nine in number, and only one of the nine is one of his named topics.

2nd. By thus setting me forth he impliedly affirms that I was very serious, very earnest, and pained to be delivered of certain matters wherein progress was greatly demanded, and that the whole burden of my heart's desire was to have instrumental music in the churches, and union with the sects!!!

3rd. He farther wrongfully represents me as making that an item, a capital head of a discourse, which I introduce only and merely by way of incidental illustration. As a logician, Bro. McGarvey knows well the difference between a proposition, or a chief point in a discourse, and illustrations or cases merely brought in for purposes of elucidation. The one class is primary, the other subordinate and secondary. Now from his review, the reader who never saw my piece would suppose Bro. Hayden wrote an essay or discourse to encourage instrumental music in churches; and that we ought to "whine most piteously, like a whipped spaniel," (this, I am to suppose, is the language of beauty and of learning,) "for a crumb of favor at the tables of sectarian liberality." *Proh pudor!*

Now do I seriously need to say that Bro. Hayden never wrote such an essay, nor thought of propounding such propositions!—My heart sickens at the manifestation of something for which my pen refuses a name. Bro. McGarvey says, "If I have struck one blow amiss, let it be returned on me double;"—and here it comes:

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He has this language: "There is a view of this question which I wish to present directly to Bro. H., and to all conscientious men who stand with him for the use of organs." Now, Bro. McGarvey, why persist in misrepresenting my position on this question? Can there be any design, or art, in doing it? I corrected this mistake once already, corrected it in reference to my present reviewer,—corrected it on the venerable pages of this very periodical. And why it should now be paraded again before the public eye, I will not dare to affirm. The reason may lie behind the curtains, for I will not run the risk of doing him injustice by asserting a supposable reason.

I never wrote a line in favor of such use of musical instruments. I never declared a sentiment or a wish on that side of this question. When once the excellent John Rogers of Carlisle, Ky., of happy memory, did me the honor to invite me to a discussion of the merits of this question in the columns of the A. C. Review, I replied that while I should prefer him to most men as a co-investigator, in view of his known candor, there could be no discussion between us on that question, as I was no advocate of such a custom.

But this I have done. When I have seen brethren whom I love, and for whom I teach my children high regard, endeavoring to erect that music question into a subject matter of the faith; to make it an integral part of this great and mighty plea for the restoration of primitive Christianity; I see in such attempt an evil of the largest magnitude. Assuming it as ranking among questions of faith and apostolic teaching, it then stands among questions of duty and of Christian fellowship. This granted, it becomes a cause of dissension and dismembership in all our churches. Seeing all this, and as I love the purity and the peace of the churches, my back is not supple enough, nor my knee limber enough to permit willingly this high crime to come upon us through the artifices and plausibility of specious and inconclusive logic. Now in respect to this view of the nature of this question, viz., that it belongs to the realm of the proprieties and the expediencies of the kingdom, and not to the domain of its laws,—I may be in error, and I may not. But surely Lexington is not so astute as to be unable to understand me, nor so wanting in candor as to refuse me justice.

Please accept this correction as an answer for the present to the

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questions you categorically propound to me on the 217th page of the Harbinger.

I had said,—"more marvelous still; a brother, &c., writing against the use of instruments in churches." My marvel arose not that this worthy brother, or any other, should oppose their introduction. But that an educated brother, one who is honored, and rightly honored with titles, should use such arguments. This my reviewer construes into a marvel at the opposition itself! He acknowledges his "feelings were stirred up." Had he waited for the second sober thought, would his piece have seen the light?

He confesses a "most painful antagonism between his soul and the purpose for which the article named was written." On the next page he says, "Neither do I object to the thought of progress." And he then enumerates several of the major points in my discourse, and adds, "these are things that have been advocated with one voice by us all!" I am very happy to hear him bear this unequivocal testimony in favor of the subjects which are really the boundary of the discourse. Had this been the current and tenor of his article, as it was of mine, rather than a misapprehension and stricture on portions of the discourse that received in it little stress or prominence, it would have saved this brotherly replication. Let us breathe easy; there is no cause of "alarm." I am happy in the conviction that there is a cordial agreement on the general necessity of progress among us in the major points urged in the discourse.

"Recognition!" Recognition by Christians yet bearing a wrong name. On his quotation of my language, touching our bearing toward professing Christians around us, Bro. McGarvey indulges in the use of language which his better nature and maturer judgment will not approve. It is salt, but not Attic. In the quoted paragraph my thoughts took on a military dress. I let them go, as I often do, into the arsenal and panoply themselves in military array. This may be a fault. I will not defend my verbiage.—Criticise it; pronounce it faulty in style if you desire. For this is a legitimate subject of literary analysis. But how any one acquainted with the elements of rhetoric could fail to understand the import of the passage is truly marvelous. Haste is scarcely compatible with a temperate and discriminating state of mental vision.

Shall I translate the passage? "By manifestation of the truth

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commending ourselves to every man's conscience in the sight of God." 2 Cor. 4: 2. Speaking the truth in love, that we may grow up into him in all things who is the head, even Christ."—Eph. 4: 15. "In meekness instructing those who oppose themselves." 2 Tim. 2: 25. "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient." v. 24. "This is the will of God concerning you, that by well doing ye may put to silence the ignorance of foolish men." 1 Pet. 2: 15.

This course of action, it was argued, would entitle us to the just confidence of many honest and upright members of churches which bear other than Scriptural names. Such behavior will be the key to thousands of hearts that are closed eternally to all who come to "whip" them into our fellowship and love. Am I now understood? How any one could have taken my figurative language to mean any thing else is one of the strangest misdirections. Of this one thing it is to me an ample and complete demonstration: ☞ That as we do so egregiously misunderstand one another; and as we are bound to regard one another as honest, so are we equally bound to regard as honest and to treat accordingly multitudes who yet fail to see the truth and who do not appreciate the importance of the great reformatory work in which we are engaged. Aiming to condense, I omit any reply to several other points—and in conclusion offer a few remarks on Paul's conformity to Jewish customs in the case of the four men who had a vow upon them. Bro. McGarvey says, "he was doing in ignorance that which would have been an enormous crime if he had known clearly what he was doing." And again, "It is only on the ground of his ignorance at the time that we can excuse him." Again. "If Paul had done this after writing his epistle to the Hebrews, in which, for the first time, the relation of Christ's priesthood and sacrifice to those of the law was clearly revealed, he would have been guilty of denying the blood of Christ." This language astounds me! Surely no man can charge Bro. McGarvey with want of boldness. An easy solution of a difficulty, truly, by summarily charging the holy apostle with ignorance, after he had been discharging the high duties of his ministry and apostleship twenty five years, "from Jerusalem round about unto Illyricum," and planting those numerous Gentile Churches which were so long the light and glory of the ancient Christian world! Cannot sweet modesty, blessed angel, drop

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here her gentle wing, moisten with her tear and then erase that written charge upon him who was not behind the "Chiefest Apostle," and who "labored more abundantly than they all!"

1. A word or two on all this. His exculpatory reason for Paul's course in this case, cannot but be regarded as in violation of the doctrinal truth all along admitted by all Christians that the holy apostle was under the guidance of the Holy Spirit. It involves the Holy Spirit in the same charge: For if such a course, in Paul was in conflict with the sacrifice of Christ, setting it aside, why did the Holy Spirit permit this dishonor to the Lord of the Spirit on the part of him who was the apostle of the Lord, and who was inspired by his Spirit?

(1) Is it not a blow at apostolic inspiration?

(2) Is it not a blow at apostolic veracity, as it rests on their inspiration?

(3) Is it not a blow at apostolic authority, for it also is based on their inspiration?

2. More. Paul in all this acted under the counsel of a fellow apostle and all the elders: so that they were ignorant at this date by his showing, of the true nature of the death of Christ, or of its relation to the sacrifices of the law. All the above consequences reflect on the other apostles and on the whole church at Jerusalem. Then, where our faith in the inspiration and supreme authority of the apostles? Do we not in this position abandon a first principle, and invite infidelity into all our ranks!

3. Farther still. "Ignorant till the Hebrews was written."—His reference to Peter and the eleven about going to the Gentiles will not apply, for the reason that Peter and all the apostles had a perfect understanding of the gospel, and how to preach it, from the beginning at Jerusalem. It was only in relation to the privileges of the Gentiles in that gospel that they needed light. When they were called to that new duty, or new application of the gospel already perfectly understood, the light was afforded. But can we suppose them still ignorant of the death of Christ in any of its relations and uses? Then were they ignorant of the gospel. Did they not know, till the year 64, when the epistle to the Hebrews was written, that "Christ is the end of the law for righteousness" to the believers in Jesus Christ? (Rom. 10. 4) Were the apostles, and all the primitive church thus profoundly ignorant of the relations of the sacrifice of Christ to the sacrificial system of the law, till the year of the Lord sixty four?

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The church was founded in the year of the Lord 33, under the full baptism of that spirit which was to lead the apostles into all truth. Yet if Bro. McGarvey is correct, as *I understand him*, thirty or more years go by during which not one of them perceives the relation between Christ's priesthood and sacrifice to those of the law; for then in that epistle, this truth was, for "the first time, clearly revealed."

Was this knowledge not known to Paul when he wrote the epistle to the Romans? This was five years before Hebrews was written. Was Paul ignorant of this important relation when he wrote the epistle to the Galatians? ten years before the Hebrews, and about eight years before this very transaction of associating with these four men?

Nor does it appear that Paul was taking part in the sacrifice of sin offerings for himself. I do not so understand the history. Nor, in this case that he even shaved his head. He "purified himself with them," and "was at charges for them;" paid their expenses; probably they were poor men;—that they might shave *their* heads, (Acts. 21. 24.), and he entered into the temple with them, announcing the termination of their period of purification, until "an offering might be made *for every one of them!*"

Now his call on me to erect my altar, &c., is out of place for four reasons.

1. Paul, it seems, did not do it.
2. I am not a Jew but a Gentile.
3. I am not ministering to Jews.
4. The Mosaic ceremonies are now in form and in fact, as well as in right, "vanished away."

I am quite aware some difficulty surrounds this question of the degree and propriety of conformity to Jewish customs on the part of the apostles and the first or Jewish church. And I avow, without blushing, the need of more light on the subject. But most of all do I dislike the solution of this historical problem, which involves the apostles in censure or in ignorance. I think it vastly more becoming for it to stand as an unsolved enigma, and to remain a reproach to our ignorance, than to proclaim any solution that involves them in that discredit.

Yet if this case all goes against me, it is, as Bro. McGarvey very justly says, merely the loss to me of one scriptural illustration.

EUREKA, ILL., May 28, 1868. A. S. HAYDEN.

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OHIO CHRISTIAN MISSIONARY SOCIETY.

BRO. PENDLETON:—The anniversary of the Ohio Christian Missionary Society just closed, has been one of the happiest meetings of its history. The attendance was large, and the proceedings characterized by unusual harmony. We met the faces which we always meet on these occasions, and many new faces we never met before. It is encouraging to know that the staunch friends of the missionary work are fully as firm in their determination as ever, and that many who have been halting, have fallen into line, and also that many who opposed the Missionary Society are now fully with us in the good work. There is evidently a growing missionary spirit, and a growing zeal in the right direction. Bro. Abell, of Virginia, was with us, and received substantial encouragement from the friends of the freedmen, among whom he labors with characteristic zeal. He is making a short tour in behalf of his mission among these once cast-down, but now rising people. May God put it into the hearts of his people to give him that material aid which is so necessary in this noble enterprise. Bro. Dungan, of Nebraska, was present and doubtless carried home with him the encouragement, that, though almost alone in his western labors, he has many brethren in Ohio who sympathize with the struggling brethren of the frontier, and pray that they may triumph.

REPORT OF THE BOARD.

The report of the Board was prepared with the usual ability of the indefatigable Sloan. It showed no falling off in pledges or contributions. It is, however, painfully evident that, though the brotherhood of Ohio have given more than ten thousand dollars to the State and general Societies, the sum contributed has not come from a tithe of our great brotherhood. If twenty-five thousand brethren could be enlisted to give the paltry sum of one dollar each, the report would reach something of respectability. Yet we think a better day is coming—a day when, in answer to the Macedonian cry, we shall have Macedonian churches, which, "according to their power, and beyond their power will give voluntarily, even beseeching us with much entreaty that they may give and take part" in the missionary work, "*not as a commandment,* but on account of the *zeal* of *others,* and as a proof of the

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sincerity of their love." (2 Cor. viii. 1-9.) I think I can see the dawning of that hopeful day.

NUMBER ADDED.

I do not now remember the number of accessions to the ranks of the army of Christ, but considering the fact that the work has been almost exclusively missionary—much of it pioneer, it can not be expected to be large. Yet the accessions through the workings of this Society, will number more than five hundred.—"By their fruits you shall know them," said the Savior. Certainly the fruits, borne by this missionary tree, are such as heaven loves and heaven will receive. Any Christian who refuses to dig about it and cultivate it while bearing such fruit, can not be pointed to as one imbued fully with the spirit of his Master. Whatever things are honorable, just, pure, lovely, of good report, full of virtue and praise, should receive the attention of the Christian; and surely the O. C. M. Society is honorable, just, pure, lovely and of good report. I pity the cynic, who, professing to be a Christian, can have a heart or desire to withhold his prayers, his sympathies and his activities from a work at once so harmonious with the genius of our religion, and so full of inestimable blessing to lost and fallen humanity.

ADDRESSES.

Addresses were delivered by Bros. Hinsdale, Robison, Reed, Loos, Shackleford, Jones and Errett. I have not time or space to notice the substance of all these addresses. Some of them were *good*, some better and some best. Bro. Hinsdale called our attention to the difference between the Jewish economy and the Christian—the subjects of the former were governed chiefly by *statute*—the subjects of the latter by grace and truth and *love*—*those* were *slaves* under law, *these* are *freemen* and friends of Jesus. He argued very properly, and yet not to the comprehension of all who were present, that as the friends and freemen of Jesus, filled with love for his cause, we have a right to lay under contribution any and every honorable means for the advancement of the cause of Christ,—that we need no express "thus saith the Lord" for missionary societies, Sunday-schools, books, papers, &c.; that we have a right, and that it is our duty to follow the leadings of Providence in any and every direction, by any and every honorable means, that good may be done to the glory of God and the salvation of sinful humanity.

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Bro. John Reed, one of the pioneers of this section, carried us back over forty years, and thus set forth the *then* and *now*, with an earnestness appreciated by his old hearers, and instructive to the convention. You are aware that he has been in England, and engaged chiefly in secular business for the last twelve years. He has now passed from taking care of a rich uncle, to taking care of a rich inheritance of this world, neither of which you know is very conducive to progress and efficiency as a preacher of the gospel. He has not, since his return from England, given himself much to preaching the word, but his soul is as much in love with Christ as ever, and I hope and pray that he may yet give himself chiefly to winning souls to Christ.

Bro. Loos preached a very impressive and appropriate sermon from Matt. iv. 23–25. I shall not attempt a description of its merits. It would be well to have Bro. Loos preach a series of just such sermons to a convention of preachers and pastors, and let them learn the sentiments so well that they can repeat them with emphasis and power to all the brotherhood. He urged upon our attention the secret of Christ's power over the souls of men. It was not alone in his miracles, but also in his *going about*—"*He went about all* Galilee"—He seized every opportunity—He was ever preaching—preaching in kindness—doing good—healing the sick, blessing the people, until his life became so powerful as to draw multitudes after him from Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan. But the pen cannot describe Prof. Loos. The reader must *see* and hear him deliver such a sermon before it can at all be appreciated.

Bro. Shackleford got into all our hearts. I cannot remember what he said, but I know it made me better. He talked about purity of heart in such a way as to make my heart purer. Bro. Jones went up on the wings of his usual eloquence, and bore the whole congregation up with him, and all the while talked to us with that musical voice, that made us forget we were soaring heavenward, and feel that heaven had come down to dwell awhile in our midst on earth. The final triumph of the Christian religion was his theme, and when he finished his speech our faith was stronger and our hopes brighter.

Bro. Errett, on the last evening, delivered a very eloquent and impressive discourse on the distinguishing characteristics of our mission as a people. Your readers who have heard Bro. Errett,

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know that he seldom fails to make an eloquent and thrilling address. He stated that this reformatory movement had its origin in a deep-seated conviction concerning the iniquity of sectarianism. There is no other foundation for the church, than Jesus the Christ; "other foundation can no man lay." We have a creed, with but one article, and on this only can the religious world be united. He drew a very striking contrast between the union, strength and power of Romanism, and the division, weakness and impotency of sectarian Protestantism. He enlarged upon this, till every hearer was made to tremble at the destiny of our religion and our country. It can not be that such discourses on the necessity of union among the lovers of God, and adherents to Protestantism, preached, as this was, with such thrilling effect, will fail to make impressions upon the public mind which will help to bring about that union for which our Savior prayed. Union will be—it must be—and if man will not bring it about, God will accomplish it, perhaps as He did the destruction of slavery in this country, through blood and fire and desolations and sorrows and death. May God help us all to preach more powerfully and more frequently against this carnal sectarianism!

A. S. HAYDEN.

There were some faces which we have been accustomed to meet at these meetings, which did not greet us at this meeting. The courteous and accomplished secretary, Hayden, was absent. I believe this is the first meeting of this Society at which his voice has not been heard. He has moved, you are aware, to Eureka, Ill. His loss is felt in Ohio, and will be felt more and more as the years roll on. The Society passed a very complimentary resolution of Christian regard and well wishing to its old and faithful Secretary.

D. S. BURNET.

Bro. Burnet was not here, nor will he ever be again on earth. He has joined the general assembly of saints and angels in heaven. I trust it will not burden your pages to publish the following report of the Committee concerning the death of Bro. Burnet:

"The happy greetings and joyful re-unions of this anniversary, are saddened by the remembrance that one of the fathers in Israel, who was present when the foundations of this Society were laid, who was with us through the struggles of its earlier years, and

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came a long journey a year ago to rejoice with us in its triumphs, has passed away to be seen and known here no more.

"*David S. Burnet* was one of the founders of this Society; indeed, so far as known to us, the original suggestion of its formation was his. Through all its trials he stood among its steadfast friends. The closing address, at our last anniversary, was from his lips, and when we remember the eloquence, pathos and grandeur of the sermon, we cannot but mourn to reflect, that the lips which uttered it are dumb—that the heart which furnished its blessed inspirations, moulders beneath the sod.

"It is fitting to record our sense of the eminent worth, superior abilities, and steady devotion of one so long and so pleasantly associated with us, one, who from his youth to his dying day, ceased not to teach and preach Jesus; and who suffered not even his last sickness to shut him out from active duty in the Master's service. Gratitude is beautiful. Love is divine. In gratitude and in love to one whom we long and fondly cherished, as a friend, a brother, a co-worker in the kingdom of God, we beg leave to offer the following resolutions for adoption by this society:

"Resolved, That we mourn the death of our beloved brother *David S. Burnet*, so long a member and officer of this Society, stricken down as he was in a glorious prime, in the midst of large usefulness.

"Resolved, That in view of the departure of one and another of the veterans who were our standard bearers in so many conflicts, we desire to heed the providential voice that calls survivors to greater effort; and in view of the uncertain fate that broods mysteriously over every human pathway, we pray God to quicken us by the example of those who have gone before us into nobler life and better hope of heaven, that, like them, we may be faithful until death, and with them receive the crown of life.

Isaac Errett, L. L. Pinkerton, John Shackleford, Com."

This report called out beautiful and touching remarks from Bros. Jones, Loos, Pinkerton, Errett, Cooley, Abell, and others. It was made rather the occasion for self-examination and self-instruction than for a glorification of Bro. Burnet. The report was adopted by a rising vote, and every member of the Convention felt that such a tribute of respect was due to the memory of one so long a faithful and earnest laborer among us.

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EDUCATION OF MINISTERS.

Little has been said, and less has been done in this society for the education of young men for the ministry. It has no well-defined purpose on the subject. A few churches in the State have sent young men to college to prepare for the ministry. It is to be hoped that the Board of managers, for the year to come, will show more diligence in this direction, clearly within the bounds of their constitutional privileges. The great cry of this time is for more preachers, more pastors, and it requires no prophet to foresee that should all the money now raised, be paid out for educational purposes, there would be more souls saved by it in the end. Of course no money pledged or raised for *preaching* can or should be expended for *education;* yet it is possible to raise as large a fund for education as for preaching, and put at least a score of young men into Bethany College or some other college every year to prepare them to return to us ready to thrust in the sickle and reap. The Board of Managers of the O. C. M. Society have long since been empowered to act in this matter, and the whole State turns to them with anxiety to know why they do not.

LIFE-MEMBERS AND LIFE-DIRECTORS.

Something was said by a few members of the convention, on the propriety of striking out life-memberships and life-directorships. There seemed to be great determination on the part of the more influential members, not to strike out this method of raising money. It is, however, very evident that the brotherhood in general are indifferent as to whether it be cast out or retained. It would do vastly better, in my judgment, to go out and enlist *life contributors*, instead of life-members, who generally stop paying when they pay out the ten yearly installments. *Life-contributors* are what we want. This thing of tying a *red ribbon* on one man and a *blue ribbon* on another, (which is done when you distinguish one as *life-member*—another as *life-director*), does not very well comport with the dignity of the Christian profession, nor harmonize very well with the spirit of cheerful giving. It would be just as easy to get the members of the church to become *life-contributors*, and thus at once avoid objection and get more money even from those who now sustain the missionary work.

R. M. BISHOP—R. R. SLOAN.

The society showed its wisdom in retaining Bro. Bishop as

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President and Bro. Sloan as Cor. Sec. Surely no one can preside with more dignity and gentlemanly courtesy than Bro. Bishop, and no one in the State has the ability of R. R. Sloan for organization and systematic work. He is worth three times the services of almost any other man among us, and in any other business, in these times could command twice the salary he receives.

SUNDAY SCHOOL WORK.

The lovers of the Sunday School work perfected a state organization to be known as the "*Ohio Christian S. S. Association*," and elected Bro. L. L. Carpenter, President, and Bro. Dr. Gerould, Cor. Sec. It also chose a Board of Managers, Treasurer &c., and proposes to do a long neglected work in the fruitful Sunday School field. Time will develop what can be done in this direction. We frequently sit still and allow the sectarian world to steal away our children through the attractions of the Sunday Schools. It is a subject of great importance and all our preachers should preach, exhort and admonish, till not only all our children, but also all the parents are gathered into the Sunday School.

NEXT MEETING.

But this letter is already too long. The brethren here were greatly encouraged by the meeting, and somewhat disappointed in not getting the consent of a half dozen preachers to fill the pulpits of the place on Lord's day, as they had been kindly tendered us. We meet next year in *Alliance*, when we will be one year older. Let us pray that we may also be wiser and better, and show that wisdom and goodness in a greater fruitfulness of good works.

R. MOFFET.

THERE is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These, united in one mind, form the purest, the sweetest, the richest, and brightest, the holiest and the most steadfast happiness.

A CHEERFUL spirit makes labor light, and all around happy, which is much better than being only rich.

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"ABROGATION OF THE SABBATH."

EDITOR MILLENIAL HARBINGER.—*Dear Sir*:—In the April number of your paper I find an article with your endorsement on the "Abrogation of the Sabbath," taken from the "Religious Herald," against which I desire with your permission to offer a few objections.

The author starts with the assumption that the Sabbath of the decalogue was a part of the ceremonial law of the Jews and was abolished with that code. He relies upon Col. 2: 13–17 for proof that the Sabbath was abolished, and I freely grant, if the weekly Sabbath is there referred to, the proof is ample. But this I doubt. As however the space I may occupy in your columns must necessarily be brief, and that I may use it to the best advantage in stating my views, let me proceed in order.

1. The Sabbath is an unspeakable blessing. Without it the world would be bereft of one of its most important instrumentalities for good.

2. The Sabbath is an institution of religion peculiar to no dispensation but suited to all, because it is in the interest of humanity. It was instituted in Eden before sin entered into the world and therefore did not originate in the grace of God to sinners, and consequently was no part of the ceremonial law. It was ordained before nationalities existed or families were organized.—Only was the first human pair in whom all humanity was represented, in existence, and therefore it was for no separate family or nation, but for all families and all nations. The object of the Sabbath was not simply to provide a day of rest, but was a memorial of creation—the world's festival. In six days Jehovah made the heavens and the earth and all that in them is, and on the seventh he rested, not from weariness, but from the creative work, and was refreshed with the satisfaction with which he contemplated the grand achievement. God having rested upon the seventh day spake good of it, and then set it apart for a day of rest.

To associate the Sabbath with circumcision, as if it were an ordinance of the same grade, that with circumcision it may be abolished, is, as it seems to me, to show a want of carefulness. The nature of these institutions is to be learned from the ends for

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which they were appointed, and certainly these were not the same. Nothing is easier than to see the object of the Sabbattic appointment, as it is stated to be to commemorate the work of creation, and is an everlasting protest against Atheism and Idolatry. Circumcision has no such object, as it was made a sign between God and Abraham for a given and explained purpose. It is impossible when the object of the Sabbatic appointment is considered, to limit it to any other than the world's dispensation.

4. That the manner of Sabbath observance was under the Mosaic economy conditioned by the nature of that economy, is true. But this was just as true with regard to the commands of the decalogue, nor could it have been otherwise. The same is true concerning the nature of the motives with which obedience was enforced. There was nothing singular, then, in this respect, in reference to the Sabbath. Violations of other of the ten commandments were punished with death, but who ever thought on the dissolution of the Jewish economy and therefore the abrogation of the death penalty, that the commandments were abolished.— Had these commadments been the outgrowths of the Jewish economy, as were the penalties of which we have spoken, the case would be different; but they were not. If it be said that circumcision antedated the Jewish economy, I answer, only as the seed antedated the plant. But how amply is the truth above stated that these conform in their conditions to the economies under which for the time being they are passing, vindicated, when we come to the teachings of Jesus who showed that the infliction of capital punishments for sin was no part of his mission. And in how many ways did he show that the Sabbath as to the manner of its observance was delivered by its very nature from the regulations of the Jewish economy and those its administrators had imposed upon it. He removed the shadow that had, for ages, veiled it and revealed its true nature, showing that the Sabbath was the true servant of humanity. Did he teach that the Sabbath was a burdensome rite to be endured for a time until its adumbrative character had accomplished its mission and then it was to pass away? Surely not! So long as the wants calling for the Sabbath remain must it remain.— Once more, if the weekly Sabbath was one of those Sabbaths (of which there were several) which were a shadow of good things to come, the body of which was Christ, and were therefore at his crucifixion to cease, why was it written with the immortal nine

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on tables of stone? Again, if it was one of those ceremonial Sabbaths which occurred annually, how came it to be an ordinance occurring weekly? And yet again: If it was a ceremony referring to the work of Christ, why were there not connected with it some services, as in the case of the others, indicating that fact? The bare keeping of the day would be without meaning. There must be some object had in view in keeping the day, and the services of the day must be an index of that object. The dense fog hanging over this question of the weekly Sabbath in the public mind, in our books of theology, sermons, tracts and essays, has been raised not from an unprejudiced and intelligent study of the Sacred Oracles, but from a felt necessity in some way to provide a Scripture warrant for the observance of the first day of the week, concerning which observance there is not one word in the Holy Scriptures! I ask, why the contradictory and multitudinous reasons given by the various branches of the Christian church for disregarding the voice of the fourth commandment, and the keeping of the first day of the week, if the Bible plainly gives us one? And let it not be said that one of the commandments given by Jehovah upon Mount Sinai, and by him written upon a tablet of stone with others which are to endure as long as man remains an inhabitant of earth, has been in some dark and mysterious way withdrawn from the decalogue and consigned to oblivion. What! The first table of the decalogue broken and dismembered by God himself of the only affirmative worship element in it, and the divinely declared method of religiously remembering God by a formal and universal public service as the Infinite Creator, abolished! Why? Yes, why? Once more: If the Sabbath is abolished, then the Bible contains no decalogue, seeing there are only nine of the original words remaining!

But the "Religious Herald" atones for the loss of the sabbath by the dubious saying, "The same authority that abolished the Jewish Sabbath appointed 'the first day of the week' as the day of Christian worship." To this I might agree, had not the writer already argued that Christ had abolished the Sabbath.—I believe that human power only abolished the Sabbath and that the observance of the first day of the week rests wholly upon human authority. The writer attempts to make good his assertion by saying—"There is no express command, but there is apostolic example and authority for its observance." There is then, no com-

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mand for the observance of this institution, professedly lying at the very foundation of the Christian system. But why an institution if not commanded? Is this the way Christ appointed the ordinances of his church? Or is it because only apostolic authority is claimed for it? But why should the apostles appoint this ordinance and no other? But I ask, was it the prerogative of the apostles to appoint ordinances? I speak reverently when I answer that this was no part of their mission. But the writer proceeds to quote this apostolical authority as follows. "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi. 1, 2.—Now what does this text teach? That in order to provide a certain bounty to relieve the wants of the Judæan Christians, the Corinthian brethren are directed to, on each first day of the week, lay by themselves in store a certain amount to be kept for the above named purpose. No meeting is mentioned nor is any coming together for any purpose whatever, even hinted. The order makes the duty individual. "Let every one of you lay by him [himself] in store."

Second proof: "We read, Acts xx: 7, 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." But the context shows that this meeting was held in the night, and hence no observance of the day is shown. Who can tell from this how the day was passed? But the coming together is not spoken of as in any sense out of respect for the day. Nor is it mentioned as the habit of the brethren at Troas to meet on that day, for this or any other purpose. Also the narrative shows that the breaking of bread did not occur until after midnight. Besides, no special time is appointed in the N. T. for the administration of the Lord's Supper, any more than for baptism. This text then in no sense enjoins abstinence from labor on the first day of the week, nor requires the observance of the Lord's Supper on that day.—If anything could be made out of the case, it would at most be that the Eucharist was to be celebrated on this night. But as (1) Although it was first appointed in the night, it was not on this night; (2) The frequency of its celebration is not determined by the Scripture; (3) In the 2nd chapter of Acts we learn that they

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broke bread daily; and (4) Holy time or even sacred seasons are in no sense essential to a scriptural celebration of the Lord's Supper; I trust this sufficiently shows that this text is no authority for "keeping the first day of the week."

Third proof. "The apostle John says, Rev. i. 10: I was in the spirit on the Lord'sday." This the writer assumes was the first day of the week, but does not prove it. Two things are essential to a clear interpretation of this text. First, what characteristic is meant by the phrase, *Lord's day?* Second, what *day* was it? Does it mean a particular day of the week?—if so, which? Does it mean a period of time distinguished by some grand and absorbing event? That no answer to these questions has as yet been given to which the idea of *certainty* attaches is confessed by all. Then it cannot be offered as evidence in this case, because there is no *proof* in it. That the ancient fathers, generations after this, so distinguished the first day, is no proof that it is used in this sense here. If we confine ourselves to the Scriptures (assuming some day of the week is meant) to see what day is meant, they certainly would favor the seventh day or sabbath, as that is called Jehovah's holy day, and they say that Christ is Lord of the sabbath-day.

As to what the writer says about the "rigor" of the fourth commandment, I can only say that to me he seems to write without thought, as in the commandment the mode of observance required is that no work be done on that day and that it be kept holy, that is, religiously. All the directions and regulations aside from these are purely incidental and found outside of the commandment, being the outgrowth of surrounding circumstances.

Near the close of the article the writer says,—"The Sabbath was the seventh—the Lord's day is the first day of the week. The Sabbath commemorated the creation of the world—the Lord's day commemorates the resurrection of Christ and the beginning of the new creation." That the Sabbath was the seventh day and that it commemorated the work of creation we know because the Bible says so. But the Bible does not say that the Lord's day commemorates the resurrection of Christ. I do not speak too strongly when I say there is neither word nor hint in the Bible about commemorating the resurrection of Christ by the keeping of a day and that the whole thing is purely imaginary. Baptism and the Lord's Supper symbolize and commemorate the

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death and resurrection of Christ, and the whole doctrine of redemption is covered by them. The death and resurrection of Christ are the central facts of the Christian system, nor has it a doctrine which is not an outgrowth of them. I speak of it as a system of salvation from sin. The time for celebrating or administering these ordinances is providentially arranged through the church. Such is the gospel arrangement. The gospel abolishes all the set seasons of the Jewish economy and appoints none in their places, nor none of its own. The weekly sabbath was never a Jewish ordinance, nor is there any Christian sabbath. If the sabbath were a Jewish ordinance, none but Jews would have a a right to observe it. If there be a Christian sabbath (or Lord's day) none but Christians may observe it any more than they may observe baptism or the Lord's Supper because it is a Christian ordinance. Jewish ordinances were for the Jews—Christian ordinances are for Christians. The Sabbath is for MAN.

ALFRED CENTER, N. Y., June 5, 1868. N. V. HULL.

☞ We give the article of Bro. Hull without comment. We invite the attention of our readers, especially of Dr. Jeter to it. Who can vindicate our custom against the arguments of brother Hull? W. K. P.

UNTO REMISSION OF SINS.

DR. BROADDUS' REPLY TO W. K. P.

"Not until several months had elapsed did I know of an article in the *Millennial Harbinger*, for October, in which the editor, Prof. Pendleton, reprints and elaborately discusses one of my papers in the *Herald*, upon the prepositions used with baptize. Although the article repeatedly invites and challenges a reply, I did not feel disposed to make it, being greatly averse to newspaper controversy. But having had my attention brought back, in the regular course of instruction, to the subject involved, and having learned that some persons were construing my silence as a confession of judgment, I conclude to offer a review of the Harbinger's discussion.

"The tone of the article is honorable to its author, whom I have always heard spoken of as an able, cultivated and courteous Christian gentleman. He surprised me at the close by a not un-

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civil, but passionate outburst of remonstrance against my using the term 'Campbellism.' I really had no idea that it was regarded as so serious a matter—'a vulgarism, repeatedly branded as insulting'—'offensive slang of the market place,' &c., &c. Although meaning no disrespect by the expression, yet as it is considered so offensive, I should be entirely willing to abstain from ever using it again, if some one could only suggest a substitute, which should in an equally compendious and distinctive way designate the religious denomination with which Elder Pendleton is connected. As to 'Disciples,' that will not be distinctive without quotation marks, for we can hardly be expected to admit that they are any more truly disciples of Christ than the rest of us try to be. What are we to say?—But I need not go further into this matter, which the *Herald* has recently discussed. J. A. B."

—*Religious Herald.*

REMARKS.

I am glad that we are to hear from Dr. Broaddus more fully on this subject. He and I ought to have a common object in discussing this subject, and we will, I trust, deal candidly and fairly towards each other and our readers. This will require that both the Herald and the Harbinger shall publish both sides. I engage for the Harbinger, and we must conclude that Dr. B. will do so for the Herald. He knows how essential for a full understanding of his reply it is, that his readers shall have my article also before them, and will, we doubt not, both in justice to them and to me, ask the courteous Editor of the Herald to transfer it fully to his columns. Such discussions take room, we know, but there is more room for them in a weekly than in a monthly, and the Herald can, therefore, better afford the space than the Harbinger. We shall then expect with confidence, that with Dr. B's reply the Herald will give also my article, that his readers may have both sides, and thus be enabled to judge for themselves which has the truth.

Dr. B's reason for calling us Campbellites I cannot appreciate. One of our distinctive features is, To repudiate human authority in matters of religion, and to call Bible things by Bible names.—But "Campbellite" is not a Bible name for the disciples of Christ. Another is, to contend for *union* among all the children of God, on the Bible as the only standard of faith and practice. But to assent to the designation of "Campbellite" is to confess that we

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are the followers of a man, and stultify ourselves in our plea for Christian union. We profess to be true followers of Jesus Christ, to look to him and him alone, as our Savior, to exalt him and him alone to the throne of our hearts' obedience, adoration and love; and to name us after a man like ourselves, and thus indicate that we are bound together upon the narrow ground of agreement in some personal peculiarity of a human leader, is to degrade the high motive, which we know animates us, and to insult the spirit of fidelity which we gratefully cherish towards the great Head of the church. Dr. B., courteous gentleman, as I know him to be, may call it "passion," but I tell him, in all respect, that I do feel it an insult to my sense of true and heart-felt discipleship towards my Savior, to have any man degrade me in his own judgment and estimate of me as a professor of religion, into a conscious follower of a man like myself. The hundreds of thousands who sympathize with me to-day, in this remonstrance against the stigma of this nickname, feel in their inmost souls, that in their faith and worship, it is the Bible,—the authority of Christ,—and not Alexander Campbell, or his opinions, that they look to,—search to find out, and prayerfully labor to obey.

It is said, Disciple is not distinctive without quotation marks. Well, use the quotation marks, if you please. This will only indicate that you are not willing to adopt the word as one of your own choosing.—It is just as distinctive as we claim to be. A word that distinguishes us falsely, may be *distinctive*, but surely it cannot be claimed that it is appropriate. Let our distinctions be in harmony with truth,—as narrow, but no narrower.—But, we shall say no more, on this point. It is due to ourselves to let all Christian gentlemen know the light in which we regard such nicknames,—and then to submit to such repetition of the reproach as they may persist in, with such grace as the name which has been named upon us may require. W. K. P.

WISDOM does not show itself so much in precept as in life—in firmness of mind and a mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

KNOWLEDGE will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.

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THE MILLENNIAL HARBINGER.

Bro. Editors:—I am glad in being able to record the increasing interest of the Harbinger. Its matter is well selected and valuable. In a monthly it is neither to be expected nor desired, that its matter should partake of the character of much properly belonging to a weekly. It should be of a higher order since its circulation is supposed to be confined mostly to the more advanced Bible readers. Bro. L., has given us much valuable matter both from the Old World, and the working of things in our own country.

The Union articles from "Lethora" in France, are of much value, and emanating as they do, from that quarter, they are of special significance. Our God is giving very important intimations of his purposes in many ways. England is now in the midst of a great theological revolution, and Church and State must before many years be divorced. God has decreed it, if the present signs can be relied upon. But few events since Luther's day, will create a more profound sensation when it does occur. The day of the Lord's reign is rapidly coming.

Bro. Barclay's articles upon Prophecy seem to have been abandoned Wherefore? Is he going to await the fulfillment before he again resumes his pen, or has he exhausted the subject which he intended to develop.

The Baptists of Georgia continue to be much annoyed by the Gospel of God's grace in saving souls. That thing which they call "Campbellism" remains among them as their constant pest. Wonderful heresy! "He that believeth and is immersed shall be saved." "Repent you therefore and be converted, (or turned), that your sins may be blotted out, that times of refreshing may come from the presence of the Lord."

Bro. Lamar has clealy shown their dilemma, and beyond doubt, proved, that admitting all that Baptists can say in proof of pardon at faith and before immersion, we are safe, because if pardon is promised at faith, then we have it in common with them and others, and then it devolves upon them to prove that going on to immersion thinking to find pardon there, we will lose at immersion what we had at faith. Will they attempt such proof? I should really like to see the effort made. It is self-evident to an unbiased man that salvation is only promised to the obeyer of God's injunctions. And here I affirm that since the fall of Adam

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God has not promised pardon under any law, either Patriarchal, Jewish or Christian, without *an act* proceeding from faith. Will our Georgia Baptist or any others assume the proof? I most respectfully invoke their effort, and charge upon them, upon their failure, a denial of our Lord's Gospel, going about seeking to establish their own traditions.

Again, I affirm that no Baptist or other partizan can upon their theory ever harmonize Paul with himself, much less with Baptist teaching. Let them try this task: Rom. v. 1, 2 with ch. vi. 17; Galatians, iii. 26; Paul's own account of his salvation, Acts xxii. 16. If this they cannot do, they should be sparing of their denunciations of those who can do so. The Baptists in Georgia and throughout Kentucky, were greatly mortified at the effort made in Virginia to promote unity between their brethren and the Disciples. I can assure them that as at present advised there is not the least danger of such an event outside of Virginia. We understand God's word too well to promote such an alliance without an abandonment of their theory of *Regeneration*, their Calvinistic direct operation, and much that pertains to their whole basis.—Our anxiety does not lead us to make any sacrifice of truth and righteousness, in order to their cooperation, as much as we desire unity with all of God's friends. Let no one of them therefore lose one night's rest in fear of such an event, so long as they occupy their present position.

They may however see reported in the Review and Standard, that more or less of their membership are constantly changing their relationship, and advocating that which they once opposed. As individuals they will come to the one body, and teaching of Christ. May the Lord hasten the day when all shall see eye to eye and be of the one faith. Truly, G. W. E.

LEXINGTON, KY., June, 1855.

THE "DOWN EAST" LETTER.

In the April number we published an interesting letter from our beloved Bro. Rowzee, in which, it appears, he gave a view of the religious aspects of Danbury of Connecticut, which was based, not upon personal knowledge, but impressions received from others. It appears that the view taken is regarded as unjust to the division which exists in the church at that place. We cannot al-

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ways get the precise state of facts in such cases, but we take pleasure always in affording prompt correction, whenever it is furnished. We learn from our esteemed and talented Bro. Gault, who has charge of the new congregation, that "More than three years ago, the two churches of Danbury agreed to refer their difficulties to some eminent brethren mutually chosen, agreeing to abide by their decision. The brethren selected were brethren Burnet and Shepard. Each church was represented before these brethren by their respective advocates, brother A. N. Gilbert, now of Baltimore, being advocate for the second church. After a thorough examination they came to a decision which I copy from their original manuscript:

'NEW YORK, May 3, 1865.

"We to whom were submitted the difficulties existing among brethren in Danbury, Con., who are meeting in two different houses, after considering all the facts and circumstances laid before us by their respective representatives, are of the opinion that a re-union of them at the present time would be a union only in appearance, not in fact, and that therefore it is better for them to remain as they are for the present; and that each of them institute and faithfully pursue such a course of conduct as will not fail to produce such a reconciliation as will soon result in a real union among them. And it is our heart's desire and prayer to God that every one of them may accept and act on this advice.

"With much affection and strong desire for the happiness and usefulness of all concerned, we are your fellow-laborers in the kingdom and patience of our Lord Jesus Christ.

S. E. SHEPARD, D. S. BURNET.'"

Divisions like this are to be deplored, but it may be sometimes unavoidable. We are glad to see that Bro. Gault is anxious to have this division healed, and we hope that his efforts may yet succeed. We regret that anything should have been said upon our pages, which one in whom we have so much confidence and one we so much love as Bro. Gault could regard as injurious to him or the brethren with whom he labors, but it will do these good brethren no harm to let them know that the eyes of the brotherhood are upon them, and that it becomes them to right themselves before the public sentiment of those whose duty it is to insist upon the integrity of every part of the Lord's kingdom. If Bro. R's allusion to the cause in Danbury was in some respects

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unfair, we know he could not have intended injury. He but gave the outside impression as he had received it, and thus furnished brother Gault a good occasion to set the matter in its true light. Brethren, let us "Strive for the things which make for peace," and rest not till every breach is healed. W. K. P.

PLEASANT HILL FEMALE SEMINARY.—The Commencement exercises of this well known Seminary took place on June 11th, and a concert was given on the evening of the same day. The original essays by the graduating class reflected honor upon the institution. The essay of Miss Craft, subject: "Unfinished structures," was most beautifully written and well read. Miss Murdock read a polished essay, subject: "Our Italy lies beyond the Alps."—The valedictory by Miss Davidson was above the usual order of such performances, was well arranged, beautiful in language and very affecting. The allusion to the very worthy principal, Mrs. McKeever, was touching and warmly appreciated by the audience.

Rev. J. B. Crane, of Washington, delivered the address to the graduating class, and conferred the degrees. Mr. Crane's address was eloquent and most appropriate to the occasion. His words were listened to with great attention by the audience, who were evidently highly delighted with the stirring remarks of the speaker. The music interspersed with the original performances was excellent, and "Woodland Echoes" by Miss Loos, was beautifully rendered. We really do not know how to discriminate; all the music was of a high order, and reflected honor upon the performers. Want of space this week prevents us speaking *seriatim* of the concert performances. The programme was quite lengthy, and yet there seemed to be no difference in the completeness with which each piece was performed.

"The march of the sorrowful figure", instrumental quartette, by Misses Hodgen, Norman, McKeever and Prof. Bigger, elicited applause and was really well executed and charming.

"Sweet Home" (vocal solo) by Miss Campbell was so beautifully sung that the audience were completely fascinated, and applauded willingly. "Storm" (inst. solo) by Miss Cooney was well executed.

The gymnastics, however, at the close of the concert, (Miss Burkett, teacher,) proved to be one of the most attractive perfor-

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mances of the evening, and reflected the very highest credit upon the accomplished teacher. Such perfection and drill is rarely seen. The movements of the 22 gymnasts were so perfect, that it seemed as if the skillful pianist and teacher, had actual control of every muscle of each performer, and were directing with unerring precision every motion of their bodies. The hall was crowded to its utmost, and was beautifully decorated.—*Washington Reporter.*

LIPPINCOTT'S MAGAZINE.—The July number contains, Dallas Galbraith, Part VII, by *Mrs. R. Harding Davis*; Rebecca, by *G. L. Lanigan*; Miss Jude's Revenge, by *C. D. Gardett*: The Chinese in California, by *Jos. S. Silver*; A Literary Hospital; The Legend of Ball's Lake, by *Rev. R. Wilson*; On Expression in Painting, by *Hugh Davids*; To A Book-Worm, by *Edgar Fawcett*; A Pilgrimage to the grave of Humboldt, by *Miss Burgin*; Mapping of the moon, by *Dr. John Bell*; Made Whole, by *Maria L. Pool*; Drowned, by *Chalmers Garvie*; No more Metaphysics by *Epes Sargent*; English Society in Paris, by *Olive Logan*; Lady Houghton's Mistake; by *Annie Thomas;* Old Letters, by *Edward Renaud*; Our Monthly Gossip; Literature of the day. Yearly subscription, $4. Single Number, 35 cts. Specimen Number sent to any address on receipt of thirty five cents by the Publishers. J. B. Lippincott & Co., Publishers, 715 & 717 Market St., Philadelphia.

GENERAL MISSIONARY SOCIETY.—There will be a convention of the friends of the General Missionary Society held in Bloomington, Ill., commencing on Tuesday before the second Lord's day in August, which is the 4th day of the month.

It is hoped that a large number of churches in the Western States will be represented in the meeting. The brethren everywhere are most cordially invited to attend.

As the meeting is to be held during the summer vacation, we hope the brethren connected with our schools and colleges will make it a point to be present and give us their counsel. Matters of importance will be laid before the meeting, and several interesting addresses will be delivered.

JOHN SHACKLEFORD, Cor. Sec.

BACK NOS. MILLENNIAL HARBINGER.—I have scattering numbers of the Millennial Harbinger from 1831 to 1862, which any person can obtain by sending a three-cent stamp for each number desired.

Address EL. FISHER, St. Augustine, Ill.

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GOOD WORDS FROM OUR CORRESPONDENTS.

BOONE COUNTY, Mo., May 18th, 1868.

BRO. PENDLETON:—I left home on the 24th of April, and spoke that evening to an attentive audience in Centralia, where a congregation has been recently organized. Next morning I was at an early hour rolling west and was in Huntsville by 10 o'clock, A. M., where I was joined by Bro. J. A. Berry, their regular preacher. We commenced our labors of love that day, and although often interrupted by heavy rains and high waters, we held meetings twice a day generally, until Saturday the 9th inst. The congregations were generally large, solemn and respectful. There were 7 additions, and among them some of the most estimable citizens of the county. As I was the greatest stranger, I did most of the preaching, and gave 20 discourses. Bro. W. H. Robinson came the day before Bro. Berry and I left, and remained to continue the meeting a few days. He is a highly gifted speaker, and I regretted that other engagements deprived me of the pleasure of being with him longer. The second Lord's day in May, Bro. berry and I commenced in Jacksonville, and continued the meeting until over the 3rd Lord's-day. It rained almost every day, and as it was too wet for the farmers to plough, we had meetings generally twice each day, with large and serious and attentive audiences. The congregation here, like the one at Huntsville, is a noble one. The brethren have recently built and finished an excellent house for worship, and it is paid for.—This was the first meeting in it, and long will it be remembered for good. There were 9 additions, and truly was it a rejoicing time. I can never forget this generous and devoted band of Christians. It was my first visit to Jacksonville, and truly was it a delightful and pleasant one to me. This is the home of Bro. Berry, where he exerts a good influence, and is deservedly beloved for his personal, moral and ministerial worth,—and this is the case at Huntsville and other places where he labors. After a pleasant, though laborious trip, I am at home again this evening.

Affectionately your brother, T. M. ALLEN.

WASHINGTON, PA., June 16, 1868.

BRO. PENDLETON:—I have just closed a very interesting and successful meeting at West Middletown, with 46 additions to the army of the faithful. The meeting lasted over two Lord's days, with little excitement—but deep feeling. There were 6 confessions at the water during the meeting—16 came forward on the last Sunday night, of whom 15 made confession and one at the water the next day. The additions were

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mostly citizens. Many very interesting incidents that usually take place at such meetings, I would like to narrate, but time forbids. The church was much enlivened and encouraged, and now, with a good pastor, may be a source of great usefulness at their latitude. May heaven bless them and make them a blessing to all around them. To God be all the praise for his goodness to the children of men.—In the one hope,

J. B. CRANE.

MY DEAR BRO. PENDLETON:—Closed a meeting at Stony Point last Lord's day, 17th May, with 14 confessions, some reclaimed from their wanderings, some united from the Baptists, (unsolicited on our part,) and the church resuscitated and reorganized. Unfortunately, here, as well as in other places, it had become very much demoralized, as some of the baneful fruits gathered from the late deadly tree of war. May they all by the grace of God, live worthy of their high vocation, and finally ascribe the glory to Him. Among the 14 confessors, were three grandchildren of my old friends and acquaintances, brother and sister Bramham, now with you. The Lord remember and bless them, yourself and all others who love and serve the Redeemer.

CINCINNATI, May 23rd. G. W. ABELL.

I am holding a meeting at Grafton, on the road from York to Big Bethel and Hampton. 22 have been added up to this time, mostly young men. A young men's prayer meeting has been established and the church in its Sunday school, Bible class, &c., is I think put in working order. I am just recovering from my distressing cold and hoarseness. Thus I am trying not to be utterly disgraced in the great field, and am hoping for mercy in the death hour, despite all my failures. C. B.

GRAFTON, York co., Va., June 2, 1868.

OBITUARIES.

DEAR BRO. PENDLETON:—Your old subscriber and constant reader, Sister Hester Ewing, has gone to her reward. Her gentle spirit took its flight on the 2nd of April, 1868.

Many good and noble lives are not eventful. Thousands of God's children have gone down to graves marked only by affection, having apparently lived without having produced any effect upon the world either for good or evil.—Yet their histories are written in the book of God's remembrance, and prepared to be read before the assembled universe.

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So was it with sister Hester Ewing. A more quiet and unostentatious life could hardly be found; yet it was a life of wonderful constancy in the faith of Christ, and full of the peace that passeth all understanding.

Many in the church are content with living purely negative lives; sister Ewing was positively good. Though never very robust and frequently weak and ailing, she so loved the house of God, and the communion of the saints, that she was but seldom absent from her seat in the church or from her class in the Sunday School. Her pupils all loved and honored her, for she imprinted the name of God upon their young hearts, and no doubt many of them will meet her in the abodes of the blest. This most excellent sister lived very near to God. His holy word was her most delightful study. She loved to commune with him, and in her humility felt honored by being allowed to hide herself under the shadow of his almighty wing. The writer of this brief notice was with her in her last hours. She passed away, as she had lived. True and faithful, grateful and loving, her spirit took its flight from the midst of the beings she loved best on this earth, to mingle with the saints in light, and joyously await the resurrection of the body, and the judgment of the great day. As ever your brother in Christ. E.

Jacksonville, Ill. May 30, 1868.

Bro. Pendleton:—My father to whose address the "Harbinger" has so long been sent, went from among us on the morning of the 16th of April, to that "land of pure delight" which was his constant theme during the last years of his life. He was eighty four years old. Owing to a severe illness which he had ten years ago, his mind had been gradually failing—until toward the last he had become entirely childish, on every subject but one. On the subject of religion his mind was still clear—and he never lost an opportunity of exhorting any one with whom he might be speaking, to seek the strait and narrow way which leads to life eternal. We feel that we have no right to mourn that he has gone from this world which had nothing to offer him, to that, which had everything. God grant we may live so that we may meet him there.

Wheatland, June 1st, 1868. Jenny Mann.

Died, in great peace, at Cuba, Fulton Co., Ills., On June 9, 1868, Bro. J. K. Harmison. He was born on July 20, 1839, and though his years were but few, they were crowded with labors. He was County Superintendent of common schools, and by his zeal and energy, left his mark for good upon the schools of this county. Devoted to the cause of temperance, he was known throughout the State as an active officer of the Good Templars. The cares of this life and his other occupations caused him to delay his return to God and his obedience to Christ. In his last sickness this weighed heavily on his mind, and sincerely regretting his neglect of duty he sent for me requesting baptism.—It was by his own desire and demand. He intelligently understood the nature of the command and could not rest satisfied without obeying it. On May

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the fifteenth, being then too feeble to leave his bed, in a prepared baptistry brought into the house for the purpose, he was by me immersed into the Lord.

For twenty five days he enjoyed the peace that passeth all understanding; bearing his afflictions with patience and looking for the recompense of reward, when the Lord called him home to join the church of the first born. "Blessed are the dead who died in the Lord." ROBERT LIEURANCE.

Died, at her residence in Whiting, Vt., on the 1st inst., Sister Hannah B. Walker, having just completed the 75th year of her age. Out of a family of fourteen children, she is the thirteenth to die. She follows her next younger sister, whose obituary is reported in the January Harbinger.

Early in life Sister Walker was characterized by a strong mind and independent thought. Unwilling to receive any religious instruction which seemed to oppose her notions of justice, reason or revelation, she frequently sought from the ministers an explanation of things that had been advanced in the pulpit, and not unfrequently did she fail to obtain satisfaction. At times religious excitement ran high. Men, women and children, desirous of being Christians, were anxiously inquiring what they should do. Earnest and protracted prayers were made for the descent of the Holy Spirit upon the people, that they might find peace. Sister Bresee (for that was her name then) was dissatisfied. She did not feel assured of her acceptance with God, nor did she understand from the Scripture that this assurance was to be afforded by a special influence of the Spirit. Nor was her knowledge of the Bible sufficient to tell her how it was afforded. All this resulted in great perplexity of mind and sore disappointment, bordering on distraction.

In those days Bro. W. P. Reynolds was preaching in Vermont, and he handed her some numbers of the Harbinger to read. It was new to her, and its expositions were new. They were, however, more satisfactory than anything she had yet heard or read, and in time, she resolved upon a visit to Bethany, to learn from the editor concerning the salvation of her soul. This visit was made in 1833,—journeying over 700 miles. But her soul was satisfied, and she went her way rejoicing. She at once became a subscriber for the Harbinger, which she continued during her life. She also procured the Christian Baptist, and numerous other works published by the brethren, besides supporting several of their periodicals.

Through the Harbinger, I learned of Sister Holden, of Shrewsbury, Vt., and I decided at once to visit her. Near two months elapsed before I executed my purpose, and when I reached the house, she had deceased, and had been buried three days. Sister Catharine Bresee gave me an account of the death of her sister, and the anticipated joy which she expected to realize on the visit of a disciple, and the disappointment that was felt in not realizing her expectations. It was here also that I was informed of Sister Walker, and I said, "I will go and see her." It was not till May that I appointed the time for this visit. The time came and I went. I arrived on Saturday, found her in usual health, which was above ordinary. On the Lord's day she attended public worship;

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on Monday morning she was taken sick, and Monday night she slept the sleep of death.

Mr. Walker survives her,—a courteous and hospitable gentleman of the Universalist persuasion. W. W. HAYDEN.

WEST PAWLET, VT., June, 1868.

ALBANY, KY., May, 1868.

SAVANNAH JANE, daughter of P. H. and Irene B. Smith, was killed by *lightning*, on Lord,s day, May 3, 1868. She left home, early in the evening, with her older sister, and another young lady, on an evening visit to her uncle A. A. Wood's, some half mile from her father's.

The lovely girl, blooming in health and full of life, and rising into mature womanhood, having reached her uncle's house, and enjoyed the pleasure of social conversation for perhaps two hours, was suddenly called

"To pass over the rolling river,
Where the shining mansions rise."

In a moment, perhaps "in the twinkling of an eye,' the curtain fell; and with her, *time was no more!*

About 4 P. M. of this "monumental day," the chimney of Mr. Wood's house was struck by lightning; and the subject of this *memento*, who was sitting against the wall, and near the edge of the hearth, was taken in the course of the electric stream. She spoke not! she moved not! Without a murmur and without a sigh, she sunk in death; and, we trust, into the "arms of Jesus."—The lady friend that accompanied her and her sister to the place, was seated by her side, and was powerfully shocked and severely injured, but not killed. The others in the house were also shocked, but not greatly injured.

Savannah Jane Smith became a member of the Baptist church in her 13th year, and died in her 16th. She was as devoted to the cause of religion as most girls of her age; as a daughter, obedient, kind and affectionate; as a sister, loving and agreeable; as a pupil, ever industrious and obliging. And we sincerely sympathize with the bereaved Christian parents and sister, in their great loss of this dear one. But we trust the Lord will sustain them in this great trial and affliction. It should impress us all with the solemn truth, that even in life, we are in the midst of death.

She now sleeps in the same graveyard with five generations of her ancestry. "In that deep valley, where lie the meek and the lowly," she and they will sleep till "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"When tossing on life's stormy sea,
By wind and wave we're driven;
Yet shall our course still onward be—
There are *no storms* in heaven."

By her relative, MARGARET E. RENEAU.

☞ A. C. Review, please copy.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *JULY*, 1868. [No. 7.

THE MINISTRY OF THE CHURCH OF CHRIST.

AN ADDRESS, BY A. E. MYERS, DELIVERED BEFORE A PREACHERS' MEETING HELD IN BELLAIR, O., JUNE, 1868.

DEAR BRETHREN IN CHRIST:—We have assembled here for the purpose of conferring together about the interests of the church of Jesus the Messiah—the real and highest interests of our race. All mere earthly objects and aims sink into comparative insignificance when contrasted with the spiritual and eternal well-being of man. God has been pleased to establish among men an institution called the church of Christ, for the development, direction and highest good of an unfortunate and wicked world. All organized bodies of men require officers for the regulation, management or government of the society. In the earliest ages of the world's history the parents of the family were the only officers necessary. The father acted as the Governor and Priest, and the mother was his helpmate. And when in the process of time these families grew up into tribes or nations, God was pleased to establish a national government and religion, suited to the then changed state of society, with all the necessary regulations, laws, officers and powers for carrying it on, perpetuating the institution, and accomplishing the grand object had in view. By this national institution, called Judaism, with its national priesthood, national feasts and national sacrifices, the world was directed to the true Governor, of whom Moses in the law and the prophets did write,

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the Lamb of God that taketh away the sin of the world—the founder of the everlasting age. God not only announced his intention to establish a new covenant with the house of Judah and the house of Israel, differing from the covenant that he had made with their fathers when he led them out of Egypt, but he declared that he would establish a kingdom in the days of the fourth great empire, imaged forth to Nebuchadnezzar, that should break in pieces and consume all these other kingdoms; that it should not pass into other hands; and that it should stand forever, increasing and growing into a vast institution called a mountain filling the whole earth.

This new institution is sometimes by the sacred writers, called "the kingdom of heaven," sometimes "the kingdom of God," "the kingdom of God's dear son," "the church of God," "the church of Christ" &c., and has now been in existence over eighteen centuries, with Christ as its living Head and King. Its constitution, laws and ordinances have been ordained, confirmed and established by him who is King of kings and Lord of lords. It is no mere family, tribal or national institution. It is for all families, all tribes and all nations. It is a perfect institution of its kind, of heavenly origin and heavenly arrangement, and needs no addition to nor subtraction from its laws, ordinances or statutes. This may not to all minds be equally clear when first propounded, but when more fully divined I apprehend it will be fully conceded.

It is now, beloved brethren, our duty as well as our privilege to learn the whole will of our Lord and King. All institutions of this kind have both their aggressive and preservative elements; the object of the one is, to add numbers, or extend the dominion and power of the organization; the object of the other, is to preserve, guard and manage those enlisted or conquered. As a religious people our attention has been directed more to the aggressive part of our work, and we have been much more exercised on this subject, than we have been on the subject of preserving, watching over and nourishing those who have enlisted under Christ the Lord. In reference to both these subjects, however, we have, doubtless, much yet to learn either in respect to the matter or the manner, or probably in respect to both.

But I am glad to know that there is an increasing interest, on the part of the great mass of our brethren, in the subject of real pastoral labor—watching over, feeding and preserving the flock

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of the great Shepherd and Bishop of our souls. This is a work that must be done, and the brethren must be taught that he "who feedeth the flock, must live of the milk of the flock," as well as that "no man goeth to war at his own charges."

The wants of the church in each of these great departments should lead us not only to study her real structure, but if possible to eliminate and concentrate all her power for the general good. In all societies and governments, whether of human or divine origin, the officers or ministers are a kind of representatives of their society or government, and an embodiment of the powers, for the time they are in office, of the society or government which they represent. The subject, then, that you have assigned to me upon which to address this convention—"*The ministry of the Church of Christ*"—is one that must, in its various phases, at all times be of the deepest interest to the lover of the pure, original Christianity of the Bible. Small men and great men representing all forms of Christianity, Roman, Greek and Protestant, have been at times much exercised on this subject. Romanists, have their Pope, Cardinals, Archbishops, Bishops, Archdeacons, Deacons, Archpriests, Priests &c.; while the Greek and some of the Protestant parties have followed too closely this mother of abominations. Our purpose on this occasion, however, shall be, to candidly, and as clearly and concisely as we can, lay before you the teaching of the Christian Scriptures on this subject. What then constitutes the ordinary or permanent ministry of the church of Christ? This question should be considered in the following separate and distinct forms:

I. How many classes of ministers are there?

II. How are the ministers chosen?

III. How are they set apart to their work?

IV. By whom are they set apart?

V. What is the respective work of each class of ministers?

As in the physical creation the supernatural preceded the natural or ordinary, so in spiritual matters the extraordinary and miraculous preceded the ordinary. John the Baptist, Christ and the Holy Apostles were extraordinary ministers. Each of these did the work assigned him, finished that work, and neither had nor needed any successor in his peculiar work. But the church which the apostles organized under Christ, its exalted head, being a body of people called out from the world, and gath-

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ered into many congregations needed a permanent ministry.—One class to take charge of the financial interests of each of these respective communities; another to watch over the spiritual and eternal interests of each and all the members of the congregation; and a third class to go out and evangelize the world, and gather into the church not only the lost sheep of the house of Israel, but Gentiles, also, from one end of the earth to the other. These, reason would say, are all the classes of ministers that the Church can ever need as permanent officers. And on examining the New Testament we discover that each and all these classes of ministers were selected, consecrated and properly put to work during the continuance of the extraordinary ministry, with directions both by precept and example as to how to select others for these respective works so as, in this respect, to meet the wants of the church at home and abroad to the end of time.

I. The first class of these permanent officers of the church to which we direct your attention, and the first introduced by the inspired apostles, we call "*Deacons, Treasurers or Almoners.*" Deacon is a term applied to them in the common version of the Sacred Scriptures and is the one generally used by our brethren.—This term is of frequent occurrence in the Christian Scriptures, and its common meaning is servant or minister, and in this general sense it is applied to all classes of ministers from Christ himself to the humblest house-hold servant. But in addition to this general sense, the inspired writers have used it in a technical sense in *every place* where it represents a class of ministers whom they associate in the church with another class of officers, yet to be considered, called bishops, or elders. Such is its use in Phil. 1: 1. 1; Tim. 3: 8, 12. Since the Holy Spirit has used it in this technical sense, indicating a special officer in the church, we not only feel justified in doing the same, but that it is a duty incumbent on the church. There were seven persons selected in the first Christian congregation in the city of Jerusalem by the direction of the apostles to attend to the duties of this office. It is true that they are not called deacons, nor are they called by any other name; but the only words in this connexion that show their work, "daily *ministration* and *serve* tables," are of this same family of words, as deacon, and as clearly show the work to which they were called as language of this kind could exhibit it; and also suggest the title for these officers which was afterwards ap-

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plied by the Holy Spirit to them in other congregations of the saints.

Thus do we discover that the first class of permanent officers selected for the church should be called *deacons*.

Another class of local ministers of the Church of Jesus Christ is in the common version of the Scriptures called "*bishops, elders, overseers.*" We occasionally use each and all of these terms to indicate this office or work, but from the abuse that has been made of the term "bishop" by some religionists, it might be well to make it the common term for these officers and thus bring it back to its original use. That these three words are used to represent the same class of ministers in the church is at once manifest by an examination of the following passages of Scripture: Acts 20: 17-28:—"And from Miletus Paul sent to Ephesus, and called the *elders* of the church," and when they had arrived he conversed with them freely, and said: "Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood." Here the "elders" of the seventeenth verse are called "overseers" (*episcopoi*) in the twenty-eighth verse. Also Paul in giving instructions to Titus (1: 5), says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a *bishop*, must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." Here the persons referred to in the fifth verse as "elders" are called "bishops" in the seventh verse. Thus do we discover that these three terms when used to represent an officer of the New Institution are applied to the same class of ministers. We have not then in the N. T. one class of ministers called "bishops" and another class called "elders," but we have one class with equal powers and authority, sometimes, from their work, called "bishops," and at other times, from the fact that they were at least generally selected from men of age, called "elders." This term "elder" primarily and literally means a man of age; but from a very early period in the history of the Israelites it was used to designate a class of officers among that people; specimens of this use may be found in Nu. 11: 16; Du. 25: 7; and

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29: 10, &c. so that long before the Savior made his appearance, or the New Testament was written, this term had glided into an official sense. Hence we often have in the gospels a reference to the chief priests the scribes and the *elders* of the Jews. It is like the word "prophet;" literally this term means a foreteller; but from the fact that the old prophets were teachers of the people, the word "prophet" had before the New Testament times glided into the sense of "teacher." Hence we have this statement in 1 Cor. 14: 3, 4. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that *prophesieth* edifieth the church."

This class of ministers in the church of Christ is first referred to in Acts 11: 30, then in 14: 23, and 15: 4, 22, under the term "elders." They are called "bishops" in Phil. 1: 1. where Paul joining Timothy with himself addresses all the saints in Christ Jesus which are at Phillippi; with the *bishops* and *deacons*. These are the regular local officers of every Scriptural and well organized Christian congregation.

Besides these, another class for travelling abroad and extending the dominion of the empire of peace, was necessary. From the aggressive character of Christianity, this is not only a necessary class at all times and in all ages and countries, but a very important one to the success and ultimate triumph of the Master's cause on the earth. Too much discretion and prudence it seems to me cannot be easily exhibited in selecting and sending out this class of representative men. In the earlier movements of our brethren a kind of necessary evil existed, which always accompanies, or follows close in the wake of great revolutions, whether political or religious. Finding that when the Jerusalem church was dispersed by a most fearful persecution, they the disciples went everywhere "preaching the word," showing that their souls were in the work, some among us seemed to think that every man, woman and child connected with the church should go out on his own responsibility, and not only talk and read the scriptures to the people, but get up and make harangues about religion and religious people and parties; sometimes these were doubtless of the most disgusting, uncouth and anti-christian character. I thank God, my brethren, that we have about passed this chaotic state, and that order and more Biblical views and

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practices on this subject are prevailing in all the churches of the saints. The time has come with us for regularity, for order.—And I assume nothing when I say that there is a regulating power connected with the church of Christ, authorized, and established by the Christian Scriptures, of which I shall speak in its proper place. For the present we would only remark that this circulating class of ministers are called *evangelists, minsters of the word, preachers of the gospel, &c.* Barnabas, Philip, Timothy, Titus, &c., were of this class of ministers.

I am perfectly aware, brethren, that some good and pious students of the Living Oracles have thought, that the church now has no *regular* class of ministers that should be called Evangelists or Ministers of the word; that we are all brethren in Christ—kings and priests; that no one should be called Rabbi; that the evangelists of the New Testament were supernaturally gifted, and did in the absence of an apostle just what the apostle would have done in the case had he been there, and that he was guided to this by the immediate suggestions of the Holy Spirit just as were the apostles; and that the church is now complete without this class of officers. Some even go so far, on this subject, as to claim that there should not be any specially appointed officers in the church of any kind, claiming that the aged men of the congregation should without any selection or appointment, manage and control the affairs of the church. Some of these statements are doubtless correct, and others incorrect. But by speaking in a general and loose way some such writers and speakers leave everything on this subject in doubt and uncertainty, and show great want of a clear and distinct comprehension on their part of the subject of church order. But I cannot now speak on all these themes. Time, reflection, prayer to God and the study of the Bible, we hope will bring our brethren and the religious world more into oneness not only on this, but on various other subjects that affect the well-being of the church of Jesus the Christ.

There is one position, however, suggested here, that we cannot on this occasion allow to pass unnoticed. It is the first of this series, and embraces this thought: "Do the Christian Scriptures authorize the church to have and keep a regular class of minsters called 'Evangelists or Ministers of the gospel.'" If they do not, then she has no right so to do; for the Sacred Scriptures must be

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regarded as the standard for instruction in all religious matters.—This subject has not been, so far as my readings extend, so fully discussed as has been the subject of the local ministry of the church, and especially in the early writings of our leading brethren. It is a subject, therefore, upon which we may all with great propriety on occasions like this freely confer, that we may know the mind of the Spirit in the case. If then the church has no regular class of ministers whose duty it is to go out, as an aggressive army, and make conquests in the name of the King, if she do this work at all, she must for this purpose establish a special agency, or do it without an agency, which is contrary to the custom of all organized bodies of men, for what is every body's business is attended to by no one. I assume then that it is a settled conviction in all well balanced minds, based upon analogy and the nature of the case, that there must be an agency for this work if it be done at all; and that the chief work of the church is the subjugation of the world to Christ the Lord, is a question too well settled to be argued on this occasion. The church then in the aggregate, in all her separate congregations, would have to establish as many *special* agencies as she made efforts in her *chief work*. But to add to the absurdity of this position a more weighty reason against it, I would ask the advocates of such a theory of church extension for a little Bible light on these *numerous special agencies*. Some persons can with a good grace call for Scripture authority for matters of church polity where they disagree with their brethren, but to give it for their own positions is some times a very difficult matter.

God requires the church, as the pillar and support of the truth, to convert the world, and has he established no regular and general agency for this purpose? Were not Barnabas, and Luke, and Mark, and Timothy, and Titus, and Silas, and Philip, and a host of other evangelists, sent out on this mission by the church in the first age of Christianity? And did not the Holy Spirit in Paul dictate these letters, one to Titus and two to Timothy giving directions to these ministers in their work and duties, and to this class of ministers for all coming time? And does he not say in his last communication on this subject to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here we have a class of ministers established by

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divine authority; full instructions given them for their work—and the only class of ministers that ever did receive full instructions on a large scale;—and then no intimation from the Holy One that this office and work should ever cease to the end of this order of things. We see the same work before the church now that was before her then, and the same wants for Timothies and Tituses and their respective labors in the churches now that was felt then, and with all these facts before us how strange it is that some honest persons should be so befogged as to see no need for any such a class of officers in the church in this age. It is then with us a settled fact, and one in which the real success of the cause of Christ is involved, that God not only established this office, but intends that its work shall be regularly and constantly attended to by men set apart to it as their holy calling. Thus we claim there is settled by divine authority three classes of permanent officers in the church of Christ—Evangelists, Bishops and Deacons—one as a general or circulating ministry, two as local ministers.

II. How are these ministers chosen? is the next question to be considered. In the sixth chapter of Acts of Apostles we have the only full statement in the N. T. of the *manner* of proceeding in the choosing of Deacons. It is represented in the following language: "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles." Here the apostles stated to the congregation the number to be elected, the work or office to which they were to attend, and the qualifications necessary in each one to make him eligible to the office; and then ordered the congregation,—"the multitude",—to elect or choose; this they did as they were directed.

There is no passage in the Christian Scriptures specifically setting forth the election of Bishops, and hence we have to gather the manner of such selection from analogy and Jewish customs in connection with the synagogue. Bishops and deacons each being local officers for a single congregation, and the manner of

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selecting the one being fully stated by the Holy Spirit, and nothing said about the other, it is fairly presumable that the other class was selected in the same way. This probability is much increased by two other facts; the one is, that after the election of the deacons by the congregation the apostles ordain them, and we find Paul and Barnabas ordaining elders in various Churches without any reference whatever to the manner of choosing them, which if it had been different from the manner in the other case, would most probably have been stated. The other is, that this election was carried on according to the regular manner of choosing officers for the synagogue among the Jews.

We conclude then that the Bishops or Elders were elected by the congregation of the disciples in the same manner as were the Deacons.

As to the manner of choosing the third class of officers, we have one case that fairly presents the action of the church in their selection. When Paul was travelling through Syria and Cilicia, in his second tour, accompanied by Silas, Acts xvi. 1, he came to Derbe and Lystra, and there was a young disciple there who was called Timotheus, well reported of by the brethren at Lystra and Iconium. On this recommendation of the brethren from two or three points, Paul determined to take him with him in his tour. These statements suggest to us that the church where this young man lived had been developing the powers of his noble young heart and head for good, and he having exhibited a piety and capacity suited for the work of the ministry of the word, the brethren recommend him to Paul, who on becoming acquainted with him and the facts in the case decided to take him with him, and either there or after a farther trial of him himself, he and the presbytery or eldership, ordained him to this holy work. Barnabas and Silas were both sent out by the church at Jerusalem, Acts xi. 22; xv. 27. So we learn that the church selects all her ministers, both local and circulating.

III. How are they set apart to their work?

In the third place we are to consider the *manner* of setting apart these ministers. Having seen that the Jerusalem church selected seven deacons and set them before the apostles, we learn in Acts vi. 6, that the apostles prayed, and then laid their hands on them, and thus as expressed by the apostles themselves in the third verse of this same chapter, did they "appoint" these seven

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men over this business to which they had been called by the church. In the thirteenth chapter of Acts we have a very full statement of the *manner* of proceeding in such cases in the apostolic age. Several persons in the congregation at Antioch "ministered before the Lord," such "as Barnabas, Simeon that was called Niger, and Lucius of Cyrene, and Manaen, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Here Barnabas and Saul were to be "separated" or set apart to a work. The *manner* of doing it was, the parties fasted, prayed and those ministering laid their hands on the persons to be separated to this holy work. These are the only specific cases of the kind setting forth the manner of setting apart ministers we have in the New Testament. References we have to the fact in the fourteenth chapter of Acts, where Paul and Barnabas ordained elders in every church; in Paul's instructions to Titus; and in the ordination of Timothy; but these do not set forth the manner of proceeding in the case.

Because the Apostles, at times, laid their hands on young converts to the Christian faith, to confer upon them the Holy Spirit, and because of the abuse which Romanists and some Protestants have made of the imposition of the hands of Bishops, some persons, who have not examined the subject with much care, have concluded that in all cases reported in the New Testament, of the imposition of hands, it was for some such purpose, and that since no one now has any such powers, that therefore we should no longer have the imposition of hands at all. Such persons overlook four important facts; first, that in the first case referred to, Acts sixth chapter, the persons already, as a pre-requisite to their selection, had to be men "*full of the Holy Spirit* and wisdom;" Second, it is stated that this imposition of hands was to *appoint them over this business*;" Third, that no one but an apostle could *confer spiritual gifts by the imposition of his hands*; and Fourth, that, in separating Barnabas and Saul, and Timothy and others to the ministry, &c., *other* persons besides the apostles did impose hands in ordination. These facts should at once, it seems to me, remove every difficulty that has arisen or may hereafter arise in any mind on this subject. We conclude, then, that every officer

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of the church, having been selected by the church should be solemnly set apart to his holy work by fasting, prayer and the imposition of hands.

(CONCLUSION NEXT MONTH.)

RESULTS OF MISSIONARY LABOR.—A summary of the results of labor in the Samoan Islands gives the present view of the situation:—"The whole nation professes Christianity; heathenism, and to a great extent heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been circulated among them; a third or more of the population can read. About 5,000 of the adults are united in church fellowship, and some 4,000 more are candidates for the same privilege; more than 200 male members are preachers of the Gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the Gospel. Native contributions are made annually for the support of native teachers amounting in local value to about $10,000; and for some years past $5,000 has been contributed towards the funds of the Society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation for twenty two years. The work in all these places is consolidating and advancing; and besides these results, civilization has attended the progress of the Gospel, and now the people, who had no commerce before the Gospel was introduced, have an export trade in cocoa-nut oil and cotton of some $200,000 or $250,000 per annum."

Prayer-Meetings are not sustained on the Æolian harp principle—*i. e.*, for Christians to sit in the windows of heavenly places, and let the winds of heaven make the music that indolent, intellectual fingers ought to aid in producing. Sober thought is needed in a prayer-meeting as fiery zeal; and premeditated instruction will mould future thoughts, words, and acts, when spontaneous flash and chronic wails over Zion will be forgotten.

If pride leads the van, beggary brings up the rear.

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"I SEE MEN AS TREES WALKING."

NO. I.

BRO. PENDLETON:—When a difficult subject presents itself for analysis, I have always found it best to think about it intensely and frequently, then to talk about it with good minds, and finally to write about it. This paper may evince very clearly that I have neither thought enough, nor talked enough before writing, and yet I have concluded to write a little. It was quite an advance for the poor blind man even to see men as trees walking—the signs were hopeful—another touch from the Savior was all he needed to "see every man clearly." The great misfortune is that many are satisfied too soon, and wander off from our divine Oculist before their sight is fully restored. I acknowledge I do not yet see everything clear before me in the direction I am now looking, and no one need be distressed if, in pushing out a few tentacles here and there, feeling after God and truth, I should be found occasionally working in the wrong place. I know I see something, and am hopeful that more study and more converse with the Savior and with wise men may clear up the vision and afford a view of the things of God just as they are.

I do not mean to intimate that I am in any doubt about the first principles of the gospel, or any of its early lessons. It is easy enough to draw out of wells that others have digged, but to sink a shaft in a new place and find the glad waters welling up to the lip, is not quite so easy a task. But I fear that my handbill is becoming too large, as if I had more to show than I have. This would be illusory, as nothing could now be promised except "men as trees walking."

It may be thought by some who always eulogize the "plain teachings" of the Bible, and who, like lazy students, like to stay in the primer and are always glad when the teacher "turns them back," that we ought not to study those parts that are "hard to be understood," nor like the prophets "search *diligently* what the Spirit of Christ does signify;" but the good student of theology must try to find out the "deep things of God" so far as they are revealed, and the inquiry now to be instituted, is, whether God has revealed any thing on the questions to be submitted.

The central thought to be elaborated grows out of the following well known circumstances:—It is well known that our breth-

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ren have, as yet, eliminated from the Scriptures no general method of having a care of all the weak churches, and most of us believe that the New Testament reveals no *method* of the kind. The result is that the strong are not bearing the weaknesses of the weak except in the most irregular, unsystematic and accidental way.—Our weeklies abound in notices something like this:—"I preached in the town of A., baptized and organized 40 into a church; it is hoped that evangelists who *pass that way* will give them a call;" and if no preacher happens to pass that way the lack of a suitable disposition of our forces suffers them to stagger along and finally fall. Every State around us is filled with churches without competent elders, without pastoral care, without Sunday Schools, without discipline, and consequently without moral force in community. Scores of them were established by the early pioneers, and lived better than this for a number of years by force of the fiercest opposition and the native vitality inherent in all youthful bodies. Both these sources of strength have now measurably failed them, while teaching "from house to house" and all the activities of true men of God among them can alone be relied on in their present state. This may not be a very cheerful view of the cause—its accuracy may even be doubted by some—but located preachers, professors in colleges, editors of papers, and even *traveling evangelists* laboring always in the best congregations—all together, would be unable to make a just statement or form a just conception of the case until they pass over the land, and see and feel for themselves. Our missionaries are the only men among us capable of *feeling* the force of what I have said. Others may see it but cannot feel it. And yet these churches make up a large portion of the army that is to do battle for our God. Many of them are like untrained, undisciplined and demoralized companies in the army—unfit for service.

There is no pleasure in dwelling upon this dark side; it will be more agreeable to look at the remedy. Here then come a dozen crowding questions clamorous for answers. We'll not determine which should be answered first till we give them all a hearing.—The most clamorous is this—Can a people be on apostolic grounds, *in this particular*, whose church organization allows such a state of things to exist and makes no provision for a *permanent* improvement?—2. Had the Apostles no arrangement understood among them by which they could "know the State" of all the

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churches?—3. Is the Christian church the only systemless organization in the world as to its general operations?—4. Is it true that the Apostles had no regular concert of action in taking "the care of all the churches?"—5. Did Paul send "Crescens unto Galatia and Titus unto Dalmatia" at the right time, or did he depend on some accidental call from some minister who might happen "*to be passing that way*?"—6. Have we studied the Bible enough on the subject to decide that it is speechless as to anything like a general concert of action in bearing the infirmities of the weak churches? 7. If we admit that the Apostles exercised a general superintendence and care over all the churches, is it a sufficient offset to say, "Oh, but that was the Apostles and apostolic churches; churches now have no right to do as they did."—8. The Apostles revealed the will of God by inspiration, proved their mission by miracles, and imparted the Holy Spirit to others,—besides these, what work did they do that does not fall upon us? Was it preaching? Was it baptizing? organizing churches? caring for them individually or collectively? These questions, however they may be answered, all demand, and demand at this time, a very serious consideration. No mere fling of the pen at them will suffice. Let good thinkers think, and as Bible students they may find anything but well beaten tracks and old familiar haunts of thought where they may have supposed that nothing new was to be learned. In my next, I shall push the 2nd of the above inquiries and see if the Apostles had no arrangement among them by which they could "know the State" and exercise a general "care for all the churches."

THOMAS MUNNELL

CONSCIENCE.—The testimony of a good conscience will make the comforts of heaven descend on a man's weary head like a refreshing dew or shower upon a parched land. It will give him lively earnests, and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly, and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, weighty and unspeakable, and not to be understood till it is felt.

Content is the true riches, for without it there is no satisfying.

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VICTIM AND PRIEST.

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself."

Types, like shadows, are one-sided things. A shadow only gives the outline of its object in one position, and would need to be repeated by many lights, from many points, if the round contour of the solid body were to be represented; so earthly shadows of heavenly things can give each of them but one side of the truth, and all of them together are at best a series of views in the same reality. Hence, in the shadowy worship of old Judaism, the central figure in all right worship, who is Jesus Christ, was brokenly seen in a vast variety of disconnected images; and things which in Him unite into perfect oneness were distributed among separate types. When a Jewish priest offered up the life of a lamb as a sin-offering for his people, that lamb in its meek, uncomplaining passion was a picture of Him who is the First of sufferers and the only Sin-bearer; but the dumb brute, led in unresisting ignorance to the altar, not otherwise than it might have been to the shambles, was no picture at all of the perfect willingness with which He by free solemn act devoted his life to God.—For the type of this, therefore, the Jew had to look to the white-stoled priest, who, with clean hands and a pure heart, went up to offer the sacred sacrifice. There was need for a double shadow. The offering and the offerer, the priest and his victim, were two, not one. Of course, this splitting of the compound idea of self-sacrifice for others, so that its two parts found separate expression, was unavoidable, and has been universal wherever sacrifice has formed part of worship. Plainly enough, self-sacrifice implies human sacrifice, and that in its rarest form of voluntary dedication; so that it is in only a few very special instances, under the purest and most earnest of heathen faiths, that such men have been found as those noble Romans of the Republic, who through three successive generations, did each, in the sublime fervor of his patriotism, devote himself a sacrifice to propitiate the war god at a moment of wavering victory; then calmly rode to death into the thickest battle, bright with the bloodless robes of priesthood.

But in the one real sacrifice shadowed forth, knowingly or unknowingly, by every former offering, these two become perfectly and forever one. Jesus Christ is Priest and Victim. Our Priest,

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representing all his people in his most pure approach to his righteous Father, that He might propitiate favour for us; our Victim, substituted for all his people in his exposure to the penalty of our sins and final endurance of it. He Himself offered up Himself. "He gave Himself for us."

Let us think for a little of the sacerdotal character of the Lord's death, as distinguished from its strictly sacrificial aspect. There is perhaps some danger of our losing too much out of sight the priestly action of Jesus the Atoner; yet in this lies no small part of the exceptional moral value and cleansing virtue of his atonement.

The perfect freeness and voluntariness of his death is most plainly declared by Himself in the words we have placed at the head of this paper. They express the abiding purpose of his life.—When these words were spoken in the temple courts, only a few months of Jesus' life had yet to run; and into these few last moments He compressed nearly all his recorded allusions to his approaching death. Except for one or two expressions uttered early in his ministry, we could hardly have told that the death He was to die had ever been distinctly in his thoughts till after his transfiguration. The expressions I allude to are the prophecy about the temple of his body, spoken publicly on his first visit to Jerusalem after baptism, and the word to Nicodemus about his being lifted up like the serpent, spoken privately on the same occasion. These distinct references to his death so very early in his public life, prove that, though we scarcely hear Him return to the subject for about two years, this is not because the dark end was hidden from Him, but because He felt compelled to shut it up in his heart from the unbelieving, unsympathizing men who were about him. When at last He began to show to his disciples "how that he must go into Jerusalem and suffer many things and be killed," they were only called to listen to a few well-advised disclosures of a quiet, unspeakable grief, which had never ceased to load his breast and cloud his soul. We measure the strength of any one's will to suffer, first and most easily, by its deliberate formation and persistent endurance. It is important, therefore, to see on the historical evidence of the Gospels, that our Savior's resolution to lay down his life was neither an impulse born of excited feeling, and liable to fail before calmer thought, nor a thing of necessity for which He was gradually prepared, and to which He

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was at last shut up through circumstances; but was a habitual purpose quietly contemplated from the very first, and steadily kept in view all along, a protracted life-long will which could never be long absent from his mind by night or day, till in the end it grew to be almost a passion, and burst out at times in such words of vehement desire as these: "How am I straitened till it be accomplished!"

Every one knows what a power there is in time to test the strength of a generous intention, and how many a projected act of self-denial has never been carried out because delay interposed betwixt the will and the deed. Some men are brave, many men are heroic, only by impulse; give time, and the bravery or heroism yields before a cooler selfishness disguised as prudence. And many men have been who took the first step which led to martyrdom, not knowing whither it would lead them; but, having taken it, felt bound to go forward, and did ultimately brace themselves to endure what, foreseen at first, would have scared them from their undertaking. Some few I have also heard of who brooded secretly over romantic schemes of self-sacrifice which the first rude brush of this commonplace world, with its sharp-edged realities, sufficed to sweep away. But the will which can form such a terrible purpose in practical simplicity, and calmly hold it for years through busy contact with men of every class, in the face of all unromantic neglect and mockery, that can hold it silently and never quail but grow clearer, stronger to the end; such a will must have its roots amazingly deep in the mightiest affections of a man. Such will never was in man, except in Jesus Christ; and before its God-like virtue one's soul stands in awe. It gives to all Christ's life a new and glorious beauty. From first to last He was marching not as we all are, dimly, helplessly, to an unknown grave, but with the pure fixed purpose of a worshiping priest, and the sad composure of a victim to an altar of oblation. That cross of sacrifice casts over all the years before it its own shadow. In purpose He died daily, and the moral value of his dying act reaches back across his lifetime. Precious life, which carried thus its own death in its bosom like a bunch of sweet flowers, filling all its days with fragrance!

This is not all. To know how strong was Jesus' will to suffer death, we must add a new element—the element of self-determination to die. While willingness was a habitual attitude of his

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soul, it was always more than willingness; it was choice; it was intention. We are apt, I think to under-estimate the priestly act of Jesus in his passion, by thinking rather of his willingness, than of will to suffer. It is more easy to view Him as passively consenting, than as actively sacrificing. For there is on the face of the case one plain-enough reason, which no one can overlook, why He needed to be a willing Victim. Men feel too forcibly what a perfect safeguard from penal pain innocence must be, under a just government, ever to suppose that the fearful load of human guilt could be imposed upon a reluctant or resistant Sufferer. Willingly Jesus must meet God's visitation for others' sin; He must consent. But this does not exhaust the idea of self-sacrifice. Rather, this is not the idea of self-sacrifice at all. Bare, passive, unreclaiming submission to inflicted punishment would have been enough to make his sufferings just; but not enough to make his sacrifice sufficient. As the reasonable and acceptable Victim, He is willing, He consents. But as the Priest or Sacrificer, He does more; He wills, He offers. We are not left to reverse Isaac's question and say, "Behold the Lamb for a burnt-offering, but where is the Offerer?" Jesus is Offerer, as well as Lamb. He loves, in speaking of his death, to put his own action in the foreground. "Lo! I come," is his language; "I give," "I devote," "I lay down my life," "I leave the world and I go my way unto the Father who has sent me," "The Son of Man came to give his life," "No man taketh it from me, I lay it down of myself."

There is more here, therefore, than what meets the eye—a certain amount of pain inflicted on one side, and endured on the other. Within the secret of that pure soul, the greatest Being in the universe is doing the greatest spiritual deed in the history of the universe; God-Man, in most holy obedience to the voice of infinite love, laying down Himself as a priceless offering of sweetest savour. This is more than suffering his animal frame to be wrung with torture, or giving his blood to be spilt like water, or abandoning all outward belongings to be stripped off Him. It means rather that, with most ardent desire and fixed resolution, He is, at his own choice, giving away his own Spiritual Person, including that which is the most personal thing of all—his will. He freely, as the mediating Priest, assumes and re-affirms that stupendous deed by which God the Father des-

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tined the Son to a Victim's death; and thus the decease of Jesus is not only, as we justly term it, his last and worst passion, but also his highest and noblest work.

Further: this active self-exposure to penalty could not but accompany Him through every stage of it. We have seen how his whole public life was ennobled by the anticipation of his sacrifice. Not less was it a free choice of sacrifice throughout. In truth, He never got leave to forget the duty of ultroneously devoting Himself to his passion, because He could not forget his sublime and solitary prerogative to fix his own fate. Always conscious that He had power to lay down his life, He must choose to do it. It was never so with him as it is with us. We may not be unwilling, or recalcitrant, yet we are always involuntary, sufferers. For Jesus, neither trial nor pain, nor pangs of death, had power save in so far as they got it by his own gift. His was both the right and the strength, at every instant throughout the long tragedy, to suspend its action, bid away the cup, and free his soul from sorrow. He knew this, and, knowing it, could not be passive, but must at each step expressly choose to go on deeper into the darkness—deeper till all was over. This came out very plainly at some points. It came out plainly when Peter put before Him the alternative, "This be far from Thee," and got the terrible rebuke. It came out plainly when, his time being come, He set Himself to go up before to Jerusalem. It came out plainly in his words to the traitor at supper—"That thou doest, do quickly." It came out most plainly of all on his arrest—"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" But it was as truly in the heart of the Sufferer when, in his last hour of abandonment, He hung on the cross and made no sign; for at the very moment when, in mockery of his apparent helplessness, the taunt reached his ear, "Let him now come down from the cross," the Meek One had but to will it—or rather, to unwill his will to suffer—and cross and shame and curse and taunts had given place to the right-hand throne and the hymns of angels.

Now it is no easy thing thus to suffer. Unquestionably it is hard to bring the mind into the state of actually willing a disagreeable lot which is laid upon us. There is many a man who, when unavoidable evil presses, has piety enough to submit with tolerable resignation to the Divine will as a necessity, or

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even to rest in its arrangements as wise; who yet, were the alternative before him, of electing this salutary pain which God approves, or of escaping it with his disapproval, would be unequal to a choice so stern. The most part of men do therefore aim no higher than at a passive acquiescence in suffering, and are well pleased if they do not positively rebel. Yet, even for us, there is possible a nobler manner of suffering, one which has learned to seal God's afflictive will with its own, and adopts the discipline sent from above, and would not have it otherwise. It is an advance in the chastened Christian when he is taught of God this sorer and diviner lesson; so that he is not content to be merely plunged as if by a hand from heaven in the baptism of fire, but can in spirit imitate his Lord by taking the cup, as it were, into his own hand, and drinking off its sorrow. It is a further advance still when he is called to enter voluntarily into affliction for righteousness' sake, and chastisement mounts to martyrdom. This is the Christian's highest form of endurance; excepting always such suffering, in charity for others' sake, as directly imitates the Master. Yet, even the martyr's choice of death before sin is less absolute and free by far than the choice of Christ. He was a martyr; but He was more, a Priest; and offered Himself to his suffering with a perfection of liberty which we most distantly approach by these human parallels, and therefore, with an intensity of will which we have no standard to measure.

One other step we can take in our endeavour to comprehend this self-sacrificing will in our Victim-Priest. It was constant; it was actively free; and these two tested its strength. Another test remains; it was crossed by hindrances from the weakness of the flesh, and it overcame them. As you walk down by the side of a broad deep swift running river, you have no idea how strong its glassy current is, till you reach the rapids, where its flow is broken and impeded by its uptilted bed; and even then you estimate its strength less from the size of the half hidden rocks than from the fierce whirl and dizzy rush of the waters themselves as they chafe round the stones and eddy away, foam-spotted, to the sea. So, when one reads the smooth constant story of Jesus' life during the year of his wandering ministry, there is very little indeed to tell us with what measureless power He was advancing towards a great sea of agony; only near the end there came one or two places where the calmness and majesty of his

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usual demeanor are disturbed, and though we see the disturbing cause indistinctly by reason of his tumult of feeling, yet there is enough in that very tumult to suggest with what profound and mighty resolution He was going to death. One such instance occurred in the temple some three or four days before the end. Circumstances had brought very clearly and suddenly before Him his near passage through suffering, death, burial, to the glory beyond; and after an abrupt pause, we hear Him burst out in these broken and strange words, "Now is my soul troubled; and what shall I say? Father, save me from this hour! But for this cause came I unto this hour." That was a short struggle. His will to lay down his life soon overcame the perplexity of the moment; so soon, that the voice from heaven which followed upon his prayer was not needed to reassure his own soul, but for the sake of the by-standers. This, however was only a foretaste of a greater strife which came upon Him deep into the night before his death. All was over then except the fatal passion; and there, beneath the cold moon-lit olives, with eighteen long hours of shame and mortal agony before Him, there fell on Him a "sore amazement." He wrestled with it, but it threw him on the earth. He prayed; He prayed more earnestly; He wept; He cried aloud in his agony; large as blood-drops, his sweat dropt down; till, after three several spasms of conflict, an angel came at last to strengthen him. What did it mean? I am very far from presuming to think that we can exhaust the explanation of that one scene in our Redeemer's life from which Christian reverence has always appeared to withdraw instinctively "about a stone's cast," and which, as it is the very core and sacred innermost of redeeming agony, will be forever full of mystery unfathomable, hidden in darkness. Yet so far as the sacred record hints to us its meaning, there was in it at least a struggle of the weak flesh against the willing spirit. Manhood, which at its best is too infirm a thing to face that hour alone, is seen reaching round it in vain for human company or help, yet in the end divinely upborne to the acceptance of that proffered "cup." It was not simply pain, or shame, or death He had to accept; men not more than ordinarily brave have faced all these without blenching; but in that atoning sorrow of his soul which Scripture hints at by such words as "the curse," "the darkness," "the forsaking," there must have lain some unexperienced and quite unimaginable mystery of suffering. How nature recoiled from that we can only judge from the extent to which

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the prospect of it shook the frame and soul of the God-Man. But, great as was this recoil, his self-sacrificing will was greater. The Victim quivered and shrank back; but the Priest was firm. "Oh, my Father, all things are possible with Thee; if it be possible, if Thou be willing, remove this cup from me." There is the weak shrinking of the flesh. "Nevertheless, not as I will, but as Thou wilt; if this cup may not pass away from me except I drink it, thy will be done." There is the strong willing spirit. In that hour, He sacrificed Himself; He laid down his life. Free choice and fixed will triumphed over the last resistance from the flesh; and this "strong crying and tears" was, what the writer to the Hebrews calls it, a sacrificial oblation offered up to Him who could have delivered Him from that great death. One almost feels a breathing of relief in his words when it was past: "It is enough, the hour is come; rise up, let us be going; behold, he is at hand that doth betray me." It sounds as if the worst were already over. The sacrifice is made; his will has come out clear; henceforth all is calm and silent to the end. The fixedness of heart which kept his brow serene in Pilate's hall, in the pretorium, at Golgotha, was it not due to this act of will by which, at midnight, He had bowed his whole nature to the rod of God, beneath the trees of the garden?

So our Priest offered up our Victim: "He gave Himself for us."—*Sunday Magazine.*

"I SEE MEN AS TREES WALKING."

NO. II.

BRO. PENDLETON:—The question whether the Apostles had any general, systematic arrangement for "knowing the State" of all the churches and of taking care of all the weak ones, divides itself into two parts—1st, Whether they exercised any general superintendence at all. 2nd, Whether they did this regularly or irregularly, with order or without it. After these two points are settled, we may inquire whether this work was peculiar to the Apostles, like the working of miracles, or whether it remains a duty for us to perform, just like preaching and baptizing. Here then shall follow several reasons for answering the first question affirmatively.

1. The command to go and "disciple all nations baptizing them" was of no greater extent than the command to "teach them" af-

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ter they were baptized. That is, the "care of the churches" must extend *wherever* churches were established.

2. That the Apostles so understood the Saviour is evident from several considerations:—(a) The New Testament contains twenty one epistles, to churches and individuals, intended to carry out this very thought. (b) Fourteen of these were written by a single Apostle who felt "the care of all the churches" he had established coming upon him daily. (c) Peter wrote to the strangers scattered through "Pontus, Galatia, Cappadocia, Asia and Bythinia," which shows that he at least had and felt a responsibility far beyond the range of a modern city or country preacher.—(d) James wrote to the "Twelve tribes scattered abroad."—(e) Paul wrote a letter to all the churches of Galatia—a large district of country—and John wrote to the seven churches of Asia. (f) Paul made three separate tours through Asia Minor after his first trip with Barnabas, to "see how they do," to "confirm the souls of the believers," and to "strengthen the churches."—(g) Besides this he sent Timothy to Ephesus, to Corinth, to Thessalonica, to Colosse and into Macedonia. He sent Titus to Crete, to Corinth and into the district of "Dalmatia" at the same time that Crescens was sent into Galatia. Tychicus was also sent to Ephesus and elsewhere "for the same purpose, that I might know your state and that he might comfort your hearts," and no doubt that he, like all the others, might "set in order the things that were wanting," and might "perfect that which was lacking in their faith." This is offered as the first installment of evidence, which if not deemed sufficient and more be demanded by any candid reasoner, shall be reinforced sufficiently to carry conviction to the slowest intellect. For I might refer to Peter's "passing through all quarters;" to the visit of Peter and John to Samaria as soon as they heard of Philip's success there; and to the fact that when the church at Jerusalem heard of the success of those who went everywhere preaching after the persecution that arose about Stephen, they sent Barnabas immediately to see about it, and to supply anything that might be lacking in their faith. These and many other not very obtrusive facts prove beyond a doubt the primitive church felt under obligation to "teach them to observe all things" *wherever* they had discipled and baptized—*that a general care or superintendence was had over all the churches.*

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2. The next question is, was this done by some regular system, so that they could know when they had got round—could know whether all had been attended to—or was it done in a systemless way, some churches receiving more than their share of attention and others less? Whether they had anything like a general organization of the church at large with regular stated meetings to report success and arrange for another year's labor as we do, is not a prime consideration with us just now, the leading question being—Do they seem to have had *any* regular way of carrying out this work? This being settled it may be proper to consider whether any special method was or could be laid down for the churches of all ages to follow.

The first gentle hint we have had of anything like order among the laborers of Christ's vineyard is found in the fact that Jesus sent out seventy disciples "Two by two into every city and place whither he himself would go." No reliance is placed on this circumstance except that it looks toward a division of labor and something like order in the work. In the economy of nature our most pressing wants, such as hunger and thirst, are intimaed at first by very gentle sensations of uneasiness—a little straw showing the direction of the wind.

A fact of much more weight however is found in Galatians 2: 9. "The gospel of the uncircumcision was committed to me as the gospel of the circumcision was unto Peter." Again in verse 11, "They gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision." Here is a clear case of the *division of labor*. When Paul said the "care of all the churches came upon him daily," he meant the Gentile churches especially. He often preached and wrote for the Jew, but generally when their relation to the Gentile churches was involved. On the other hand we find Peter writing to the Jewish "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia," and James also writing to the "twelve tribes scattered abroad." But even this fact does not prove anything like an organization of the church universal; it only proves a division of labor and strongly intimates that each of these sets of laborers were at liberty to make any special arrangements necessary to a still higher development of their plans as the increasing number of churches might require. Whether other divisions and sub-divisions were afterwards made in each of the two great departments of labor, under the leadership of Peter and

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Paul may appear as we proceed. As we have fewer historical details in the life and labors of the great leader of Jewish interests, so we must expect less light on the subject before us from him than from the biography of the Apostle to the Gentiles. But whatever was lawful for the one could not be unlawful for the other, so that the history of each will illustrate the labors of the other, as may be seen in our next. The intention in these papers is to ascertain how many elements there are in the New Testament that may be combined into a far more efficient working system than we now have. I cannot say how it will come out, for I do not yet "see every man clearly." The true searcher after truth is like a man with a little lamp in a dark night—walk on as far as you can see, expecting then to see farther. We have already passed two points I think that have been fairly seen:—That the primitive church, system or no system, had a general watch-care over all feeble congregations; and that so far as we have yet gone in the investigation the *signs* and *elements* of system and general plan are clearly discernible. This investigation carried on to its legitimate deductions may be of immense consequence to us as a people; for all we desire to know is what the Bible teaches, and if the elements of a more thorough system of evangelizing than we now have can be discovered, it may tend to remove our doubts and enable us more vigorously to forward the work He has given us to do.

THOMAS MUNNELL.

PREACHERS.

1ST. ABOUT THINGS NECESSARY TO THE WORK OF THE MINISTRY. —Educational training is as necessary to the professional outfit of the preacher, as it is to the physician, lawyer, or the teacher; especially to the last of these is it important, for to him is committed the educational training of others.

The physician who is unlettered in pathology and Materia Medica, is a despoiler of the well being of society, and a reproach to a noble profession.

The surgeon, who, with the skill of a slaughter house manipulator, and with attainments in surgical science level to the immediate acquisition of a novitiate, is a two-edged sword of libertinism working disaster and outrage on a world confidingly open to his havoc.

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The lawyer, who is principally conversant with the titles of works, names of authors and authorities in civil and criminal jurisprudence, and who has not the genius to fly, nor patience to plod steadily to the master heights of his profession, finds a plane of obscurity and untaxed leisure very common to the minds and bodies of common lawyers.

The teacher, whose main professional characteristic and ground for notoriety, is his incompetency, has generally as much time allowed to him by common consent of the community, for self-improvement, as the dullest student may require with the amplest primary, college and university courses before him.

Educational training is the handmaid of success and efficient service in every calling in life, professional and otherwise, and in none more so than in that of preaching the everlasting gospel.

The honorable professions of the lawyer, the physician, the surgeon and the teacher, embrace the most serious issues of mortal life; but the work and responsibility of the preacher grasp the higher issues of the soul, and are in their very nature and purpose the most momentous in God's government, and as solemn as eternity. Therefore if efficiency is required in any vocation in life, it is imperatively demanded in the pulpit.

The perils of a condemned world call with a voice of thunder for a faithful and forcible presentation of the Christian religion. The multiform degrees and intricate maneuverings of error—the perplexities, strange susceptibilities, peculiar moods and dispositions of the minds of unsaved millions, cannot be skillfully and effectively handled and safely convoyed into the haven of truth and peace, unless the preacher—pilot in such cases—has received that fitness for ministerial labor, by education and training.

The progress and triumphant march of gospel light over the earth, cannot be obtained, unless we have men to scatter it who not only "love the toil," but whose minds and hearts have been developed by judicious discipline and brought up to the proper conception of their work.

The forces of opposition, under the subtlest guises and in countless varieties, are often superior to the feeble advocacy of the truth, and thereby the word of God is shorn of its invincible armor and fails to triumph over its adversaries, when if it only had free course and full expression, it would grind them as grain between the millstones.

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The preacher needs all the aids of educational training—devout application to disciplinary fitness—and whatever will perfect his accomplishments, that he may be in his profession "a workman that needeth not to be ashamed."

2ND. ON THE NECESSITY OF CONSTANT PREPARATION FOR THE WORK OF THE MINISTRY.—Having by the grace of God received the necessary endowments for the preacher's office, it is indispensably important, that by faithful application to his work, unflagging industry in the mine of sacred truth, and in daily intimacy with the service and responses of prayer, he may enjoy that spiritual life which will perpetuate his competency and demonstrate his readiness for every public advocacy of the gospel.

Surely to *have* the ability to preach, is a matter of no more intrinsic value or merit, than to cultivate steadily the pursuit of study—philanthropy and devotion; for by these avenues of light, heroism and faith, he not only draws his real life, but is clothed with the "sufficiency of God" to "stand in Christ's stead" before the people and speak of the things of the kingdom.

Preachers sometimes boast that they never, or very rarely, study,—that they depend on the *afflatus* and trust to the inspiration of the occasion. Such remarks may become natural novices, but they are criminal where a preacher is responsible for brains and an intelligent mission.

Some, and probably many, preachers, rarely select the theme of their discourse until they enter the pulpit; the consequence is that they frequently meander like streams, or trip lightly like birds among flowers, so that the hungry minds of the people fail to catch even the sound of a solid, wholesome and nourishing thought. Sometimes they run into mists of vague incoherencies or unexplored labyrinths, and totally bewilder themselves and their hearers.

Other preachers there are, who, presiding over large churches, bestow little or no care on the sick, the friendless and generally needy; who are rarely, if ever, found in the humble places of the world, as they resound with the lamentation of the widow, the wail of the fatherless, and the myriad-tongued sufferings of God's poor children. Ever and anon they roll through the streets in the carriages of rich Bro. ——— and fashionable Sister ———, or lounge languidly in drawing room and parlor, frequently gracing the banqueting room and partaking liberally of the good gifts,

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deeply grateful that the lines of a preacher's life are cast in such pleasant places. Sometimes we find a preacher, who, whenever he goes about his Master's business, must ride grandly in a carriage, attended by one or more wealthy and notable of the flock.

I once heard a brother, when a thousand miles from home, deliver a discourse to a large and intelligent audience, and one of his grandiloquent passages was:—"Calls are frequently made on me, when at home, to visit the poor and the sick. I have many philanthropic brethren and sisters who are always ready to aid me in works of benevolence and charity. I go to one of them—a sister—and say, Sister, I want you to take me to a certain hovel in —— alley. Instantly she rings for a fine looking negro waiter, who comes and receives her orders, then hastens to bear them to the coachman. In a few moments a splendid pair of horses which cost $1000, a handsome barouche worth $1500, and a colored coachman in full livery, of the value of $2000, make their appearance in perfect order. The good sister then, arrayed in elegant and costly apparel, makes her appearance, and accompanies me whithersover the cravings of want and the appeals of distress require us."

The Author of all life and blessing, possibly never presented to any man greater endowments and opportunities for pre-eminent usefulness, than to this brother; yet, carrying before God the responsibility of a large work, of which he appeared scarcely conscious, his addresses and public efforts generally, showed to every reflecting mind that the ministerial services he rendered cost him but little, if any, time and labor to prepare. Added to this, it was commonly known that he was a sort of loafer in stores and offices, or spending his time in company where the cause of Christ was not promoted; whilst by many it was fully understood that he rarely read the Bible—except in the pulpit—or sought the Lord in prayer.

I knew a brother who held the ministerial reins over a great congregation for more than 10 years, and whose very limited series of discourses was ever afterwards repeated so often, that the people ceased to be profited.

Not only the subject matter, but also the mannerism of a discourse is involved in methodical preparation for the preacher's work. The man who trifles away the golden hours of the week,

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and on the Lord's day morning enters upon his theme without due study and prayerful meditation, will ever lack that devotional inspiration and manner which are homogeneous to the pulpit and the proper instincts of the people.

A preacher owes it to his congregation to make the same assiduous preparation and efficient execution of his work, which a successful merchant renders to his business and a faithful employee to his employer. Therefore we conclude, that justice, in behalf of the sublime interests involved, demands that the preacher be diligent in his study and frequent at the throne of grace, in order that he may be able to do the greatest amount of good possible to his powers.

3D. MY POLICY.—The ancient function of the preacher was to preach, but in modern times, he, in some places becomes the all absorbing executive of the church.

In ages past, he went hither and thither performing his legitimate business—announcing salvation through a crucified Savior. Now, sometimas he is enthroned as the dictator in all things both lay and clerical. Occasionally, the preacher takes his cue from the dominant political organizations of the day, who like chief rulers and prime ministers, have a policy to dictate and a government to administer. It is true, however discordant the sound may be, that the preacher has a policy; that is he wants the whole machinery of the church worked by *his* notions of right and expediency.

This is sometimes pronounced in a ceremonious and highly consequential style, implying that the former administration was not for the best. The term *expediency*, is in his hands a very mischievous instrument; for with it he sometimes dares to combat the divinely accredited institutions and the commonly accepted usages of the church. With it he will seek to introduce fatal innovations, and in pursuance of his policy, will gather about him a party, who, from personal considerations and weakness in the faith have imbibed his peculiar expediency views, and stand in hostile relations to all who will oppose the subversion of apostolic order.

I know a case, where "the pastor" was partial to unauthorized instrumentalities—strategetical machinery and a sharp maneuvering of the forces of government. He would have sundry committees, to do the work for which the "Deacon's Office" was or-

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dained, and he was the self-constituted chairman ex officio of every committee. He was even chairman of the committee appointed to collect funds for his own salary. Among other boards in the church, he must have one on finance. Stout resistance to his alien measures did not abash him, but rather decided him to have his own way, regardless of consequences. Scenes of strife and crimination ensued, which blighted many a green spot in the life of the church. In a very short time he had stripped the deacon's office of nearly everything, except carrying the contribution bags and the bread and wine around the church. He was high priest in every thing, and nothing found favor in his sight unless it originated with himself or party. Party did I say? Yes party is the natural and inevitable product of such mal-administration of the Kingdom of Christ. Contentions and animosities grew stronger year by year until the lovers of the "Old Paths" became dominant and the usurper was dethroned.

There is nothing more dangerous and prolific of evil in a church, than the dictatorship, or the "My Policy" course of the preacher.

The work of his Master is the grand secret to success in his career; whilst the other will assuredly bring the condemnation of his brethren here and of his Judge hereafter.

4TH. ON NOMINAL ELDERS.—I have been taught that the Eldership was of some consequence in the Christian Church. That when qualified brethren occupied the office, opportunity was at least allowed them to perform its duties. In many churches I have observed that the preacher monopolizes all the services whilst the elders are practically without speech and wisdom. I fear also that the people have been educated to prefer this state of things. I have seen wise, talented and venerable elders, completely laid aside by the arrogant officiousness of the preacher. This however is only one among many of the gross evils which have resulted from the "One Man System."

To ignore an ordinance so prominent in the Christian economy, and which was designed to be of inestimable significance and service in the training, educating and discipline of the Church, is in the highest degree baleful to the purity, perfection, and efficiency of the body standing, as it does, with the mighty work of Christianizing the world resting upon it.

An unemployed Eldership indicates an amount of corruption in sacred things, which will more or less vitiate the entire body and

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invite the summary removal of the candlestick from the church.—God's appointments are precious, wholesome and indespensable, and the judgment of man cannot dispute their propriety and wisdom without sacrilege; much less may he, with impunity, use aught of his influence and abilities practically to abolish them from their divine place and order in the house of God.

We condemn the Pope of Rome and all such as do, either in his church or elsewhere, arrogate the "Lordship over God's heritage." We condemn the spirit of partyism in the religious world, and boldly expatiate on the enormous evils, which have flowed from it. Let our preachers see to it that they are not aiming at some local Popedom, that they are not seeking to be the chief dignitary among their brethren. Let them observe whether they are the centre of an imperfect circle—the head and front of a clique—the leader of a party and the upholder of partizan prejudices, interests and forms of church polity.

These things do exist among us, and they blight and curse us wherever they prevail.

Show me a preacher, who knows his duty and is content to do it, with all his heart and mind and strength—who will not be decoyed from his work by the anti-Christian influences enumerated, but who works in the spirit of the Great Commission to save sinners, and I will tell you that God never distinguished mortal man with his choicest blessing more signally than him,—that none so closely resembles Jesus—none so admired and loved of Angels in heaven and Saints on the earth, and none who have so much of God's peculiar favor in life, presence in death and glory in the eternal world. THOMAS D. BUTLER.

ALL CREEDS are mere theoris of Christian doctrine, discipline, and government, exhibited as a basis of church union. Being speculative, they have always proved themselves to be "apples of discord" or "roots of bitterness" amongst the Christian profession. They have, in days of yore, erected pillories, founded prisons, provoked wars, kindled fires, consecrated *autos da fe*, instituted star-chambers, courts of high commission, and horrible tribunals of Papal inquisition. Exile, banishment, confiscation of goods, lands, and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.—A. C.

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UNTO REMISSION OF SINS.

REPLY TO PROF. PENDLETON.

Certain preliminary matters having been disposed of in a former number, I proceed to review Prof. Pendleton's reply to my original article.

1. Let the point in question be distinctly understood. I have never undertaken to prove that the phrase "unto remission of sins," in Acts ii. 38, certainly signifies "because of," as expressing the "ground or reason" of the baptizing; but only to show that Elder Pendleton, and those who agree with him, are not warranted in claiming that it certainly signifies "in order to," as expressing the "design" of the baptizing. In this claim, which they make, there are really two distinct parts: first, that the form of expression employed denotes design; and, second, that it is the design of the baptizing. Even if the first be granted, we may still understand (though the grammatical construction is somewhat less favorable to so doing) that remission of sins is the design of "repent and be baptized," and this we should explain in the same way as "He that believeth and is baptized shall be saved." But is the first part of the claim to be granted? I maintain that it is by no means certain that the phrase "*eis* remission of sins" in this and the corresponding passages signifies design at all; while the whole fabric of opinion which Prof. P. and his coadjutors support, rests upon the single expression, (occurring in three passages) understood as signifying design, and explained either as denoting the design of the baptizing only, or as making the baptism, equally with the the repentance, a condition precedent to the remission.

2. I stated that the preposition *eis*, strictly speaking, has the same force in this and kindred expressions that it has everywhere, viz.: that an object comes, or is brought to be, "in," "within" some other object or state. When used with some noun which does not denote a locality, but is figurative, expressing an ideal state, relation, &c., still *eis* (with its case) has the same force, signifying that a person, or an action, is, as it were, brought or put within the limits of this noun, restricted to this state, relation or object. From the very nature of the idea thus denoted, this form of expression will be most commonly applied to nouns expressing aim,

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design, result, and the like. But it is not always so. I instanced Matt. xii. 41, where Jesus says of the Ninevites that "they repented at *(eis)* the preaching of Jonah." Their repenting is (as it were) put within the limits of the preaching of Jonah, especially referring to that. But in what more precise sense? From the natural relations between repenting and preaching, it would be almost impossible to suppose that some persons repented in order that another man might preach. We could hardly imagine it to mean anything else than that they repented with reference to his preaching as the occasion, very well expressed in English by "at." And when we look to the known facts of history, it becomes certain that such was the case, and such must be the meaning.

Many persons write as if taking it for granted that *eis* signifies purpose, aim, &c., unless the contrary be proved. But the fact is, that *eis* (with its case) does not in itself express purpose, &c., at all. It simply restricts the subject or the action within the limits designed by the accompanying noun in the accusative.— But whether this noun bears to the subject or action the general relation expressed by "as regards," &c., or the more particular relation of purpose, of result, of occasion, ground, &c., this question the *eis* does not at all settle. Hear Dr. Harrison, in that noble work on the Greek prepositions, with which I am glad to find that Prof. Pendleton has made some acquaintance: "It is *only from the circumstances* in which *eis* is used with the accusative after a verb of action or motion, that it can be determined to have this sense of purpose" (p. 223, italics mine). He has previously shown that the same thing is true of *eis* as denoting "among," "against," &c.; it is rendered "among" "where the *noun* expresses a number of objects;" its signification in other passages of "against," is "due to the hostile relations of the parties to the action or motion, and not to anything peculiar to *eis* itself." We find, as a fact of usage, that where *eis* is employed, the idea conveyed by the sentence is *more frequently* that of purpose than that of result, of occasion, &c.; but which is the meaning of the sentence is a thing to be determined, and determined not from anything in *eis* but "from the circumstances." Dr. Harrison no doubt purposely said "circumstances," and not simply "connection," because this is only one of the circumstances which may have to be considered. I stated the matter more fully as follows: "How, then, are we to decide in any such use of *eis* with some

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noun expressing a figurative state, relation, &c., what is the more precise idea intended to be conveyed? In three ways. First, from the natural relations existing between the person ("subject" would be better) or action in question and the something to which it is thus restricted. Second, from the connection in which the statement stands, or the facts of the case, as known from other sources. Third, when the subject matter is theological, we must of course look also to the general teaching of Scripture, and ask which of the possible relations between this subject or action and this noun is in accordance with the general teachings of Scripture on the subject involved. This last is but one application of the well-known rule that the meaning of doubtful or indefinite passages is to be determined by a regard to the *general* teaching of the Bible."

These general views I applied first to Matt. iii. 11, "I indeed baptize you in water unto repentance." Here Professor P. has not really attempted to meet my argument. He doubtless knows that the once favorite ground of Mr. Campbell, derived from Dr. George Campbell, that repentance means simply reformation, is, as I confidently affirmed, incorrect. He incidentally uses the expression, "life of repentance," but this makes a most important addition to the baptizer's phrase. Repentance (of course I am thinking of the Greek word) is an internal change of mind, purpose, &c.; reformation is the subsequent outward manifestation and result of it, and a life of repentance is the continued maintenance of this changed condition, inwardly and outwardly. Now if *eis* here signifies design, as Professor P. is obliged to maintain, then baptism was, and is, a condition precedent to repentance.—If "baptized *eis* remission of sins" shows that until baptized one is not forgiven, as "baptize *eis* repentance" shows that until baptized one has not repented; and that John baptized men who had not repented, in order that, as the design and result of the baptism, they might repent. I afterwards applied the same views to the phrase "baptism of repentance (or, 'repent and be baptized') unto remission of sins."

3. But Prof. Pendleton objects, in one respect, to my view as to the meaning of *eis*, and endeavors to bring me in conflict with Dr. Harrison, in his great work on the Greek prepositions. I spoke, in my general statement, (see above) of *eis* (in figurative uses) as "signifying that a *person*, or an *action*, is, as it were,

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brought and put within the limits," &c. Prof. P. quotes what he calls "the rule" from Dr. Harrison, where the word *subject* is used, "the effect is to represent the subject of the action or motion, as brought within the circumscribed space, class or category, state or circumstances, named by the noun in the accusative."—Mr. P. applies this as "the rule" to the passage about Jonah's preaching. I said (see above) that the repentance is, as it were, put within the limits of the preaching of Jonah, especially referring to that. Mr. P. replies, "But the rule says, the *subject* of the action or motion, not the *action* or *motion* itself, is brought within the state or circumstances, &c. It is not *repenting*, or the *action*, that is brought within the state or condition described in the preaching of Jonah, but it is *they*, the Ninevites, who are so affected." He then accuses me of a "most patent blunder in the application of the rule," and makes much of it throughout his article.

Now the statement quoted from Dr. Harrison is only one of many passages in his discussion of *eis*, in which he states its force and uses. These statements, as regard any given preposition, always amount to the same thing, but the expressions are intentionally varied, (as I happen to know) partly to prevent monotonous repetitions, and partly to hold up different aspects of the same substantial meaning, and thus give a more complete view on the whole; and the varied expressions would naturally be chosen with some reference to the particular use of a preposition, or the particular example which he happened to be discussing. The statement quoted is made when speaking of *eis* as denoting aim, purpose, &c.; and he is about to illustrate that use by comparing it with such a phrase as "he came *eis* the city," where "the effect is to represent the person who is the the subject of the coming as brought 'into,' or within the compass of the city." Just before introducing this illustration, and having it in mind, he uses the expression quoted. In the class of cases he is at the moment thinking of, and indeed in most cases, whether of literal or figurative use, it *is* the *subject* of the action or motion that is described, or conceived, as brought within, &c. But it is not always so, nor does Dr. H. always so represent it. For instance, (Greek Prepositions, p. 213,) "the accusative with *eis*, when used with verbs not containing the idea of motion, has more obviously (viz., more obviously than in some preceding uses,) the sense of 'as to,'

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'sa regards,' and marks within what limits the preceding *statement*, of which it is the qualification, is to be taken." (Italics mine, of course.) He cites from the Iliad, "she is wonderfully like the immortal goddesses in the face," and says, "Here, *eis*, qualifying 'she is like,' shows that *the likeness* is relatively 'in' or 'within,' that it is to be found within a certain compass; and the accusative case marks the object within which, as a limit, this *likeness* is circumscribed," &c. Similar expressions are used elsewhere in the chapter upon *eis*. Even in the very sentence preceding that from which Prof. Pendleton quotes, Dr. H. says (discussing the use of *eis* and the accusative to express purpose) that the accusative "denotes the object with regard to which exclusively the *action* of the verb is to be understood as having the relative position or direction of 'in,' 'within,'" &c.

It will thus be pretty obvious how Professor P. has been misled. Specially interested in the use of *eis* and its case to denote *purpose*, he has not carefully studied Dr. Harrison's chapter as a whole, but seizing a particular expression which seemed to fall in with his views, and not considering what led to the choice of this expression, or what different forms of statement the writer elsewhere employs, he has treated it as "the rule" about *eis*, and proceeds to make an application of it which I imagine would have excited in Dr. Harrison's mind the most profound astonishment.

As to my own statement, in aiming at condensation, and the use of simple and popular phraseology, I was not perfectly precise.—I said that when used with figurative nouns, *eis* signifies "that a person, or an action, is, as it were, brought and put within the limits of this noun." Of course the grammatical term "subject" is better than "person," for sometimes it will be a thing; and perhaps it is not exactly correct to say that the action is, as it were, brought and put within the limits of the noun, but that it takes place within, or is directed within, the limits of the noun. The words brought and put, being appropriate to the subject, were, for the sake of condensation, applied to the action also. All this makes no difference as to the substantial meaning of my statement, and the applications of it would remain the same. I was writing in popular style, for general readers, and was not thinking of those keen controversial critics who will be likely to take all one's statements at their worst, and not at their best.

The extreme unsuitableness of Professor P.'s application of

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what he calls "the rule," will appear in such an example as Acts i. 25, "David says, concerning (*eis*) him," that is the Messiah. Here Professor P. would have to say that the subject, David, is brought within the limits denoted by "him," when obviously it is the speaking that lies, or is directed, within those limits. (See similar examples from classical Greek in Harrison, p. 218.) So with his application of this supposed "rule" to Matt. xii. 41, where he says, "the effect is to represent the Ninevites, who are the subjects of the repenting, as brought into or within the conditions or circumstances required or described in the preaching of Jonah.....That the Ninevites, through their repentance, were brought within the conditions or requirements of Jonah's preaching. Is not this an imaginable state of facts?—What known facts of history are there to controvert it?..... Is it not, in fact, precisely in harmony with the known facts?—Jonah's preaching required certain things, and with a view to these they repented.....That they might be brought within its terms and conditions, and thus escape the wrath which he denounced against them." (The portions omitted are not material.) This is certainly a rare exercise of "imagination."—For "the preaching of Jonah," is substituted "the conditions or requirements of Jonah's preaching," "its terms and conditions." Then, where do we learn that "Jonah's preaching required certain things"—where? The sum total of the record of Jonah's proclamation is, "Yet forty days and Nineveh shall be overthrown." The *king* "required certain things"—no record that Jonah did. Jonah had anticipated that the Ninevites would repent, and that God being excessively merciful, would forgive them; but he was very angry when it turned out so, and there is no reason at all for supposing that he had proposed "terms and conditions" upon which they might escape. Besides, how would Professor P. translate, according to his explanation? "Repented at the preaching" will not do, for that suggests *occasion*. "In order to" could only mean, in order that Jonah might preach, which Professor P. says is "ridiculous." How would "repented into the preaching of Jonah" look? And then this would indicate simply result, repented into the terms and conditions, the conditions or circumstances (imagined to have been) required by the preaching; while he makes it design, "that they might be brought within its terms and conditions." I despair of suggesting an appro-

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priate rendering, to bring out the idea of design. In sooth, one could not have spent so many lines upon an interpretation so strange and baseless, but that it comes from an able and scholarly gentleman, who, under great pressure of difficulty has been driven to invent it. Professor P. has been long studying this passage, and "anticipated that some one would cite" it against him. He says "there are one or two similar ones in the classics," but he is "prepared to show that in no case are they real exceptions" to his rule. There are many more than one or two; but of these, and some other matters, I must take another article to speak.

GREENVILLE, S. C. J. A. B.

—*Religious Herald.*

We do not care to raise any refined objections to any part of the foregoing article. Had Dr. Broaddus treated me or his readers with the courtesy and fairness, which I had a right to expect at his hands, of laying before them my article to which after more than half a year, he is replying, I should have felt it scarcely necessary to add another word. As it is, even for my own readers, who are permitted to see both sides, it becomes necessary, owing to the long lapse of time, to review briefly the grounds of difference on the points under discussion.

1. The first paragraph of Dr. Broaddus' reply is a very candid confession on his part of the feeble position which he occupies. "He does not undertake to prove that the phrase 'into remission of sins' (Acts ii. 38) certainly signifies 'because of' as expressing the 'ground or reason' of the baptizing; but only to show that Elder Pendleton, and those who agree with him, are not warranted in claiming that it certainly signifies 'in order to,' as expressing the 'design' of the baptizing." It would seem then that the discussion has no higher aim than to determine probabilities. Dr. Broaddus does not undertake to reach a positive or certain conclusion in favor of any meaning. Well, on which side lies the stronger probability? Let Dr. B. decide. He says, that "*eis* has the same force in this and the kindred expressions that it has every where, viz. that an object comes, or is brought to be 'in,' 'within' some other object or state." Giving this force to *eis*, then, what is the meaning of the phrase 'unto remission of sins?' Evidently, *that the person baptized* comes or is brought by repentance or baptism *in, within* the state expressed by the phrase, 'remission of

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sins.' Is not this plain? But *eis* has this force *everywhere*, says Dr. Broaddus, but if *everywhere*, then there can be no exception, and the cases are one, and the interpretation thereof *certain*. The probability grows into universality, and universality requires certainty. There can be no exception.

This is very plain, but it is not correct for Dr. B. to say that "the whole fabric of opinion which Prof. P. and his coadjutors support, rests upon the single expression, (occurring in three passages) understood as signifying design, and explained either as denoting the design of the baptizing only, or as making the baptizing, equally with the repentance, a condition precedent to the remission." That Dr. B. thinks so, we are bound to concede, for he says so,—but that he should not know better must be a matter of profound astonishment to every one who is at all acquainted with our reasoning on this subject. Not only does it surprise me, that Dr. B. is ignorant of what we have advanced on this subject, but still more, that from his own knowledge of the Scriptures and the commentaries of the greatest scholars, he has not learned better than to say that "this whole fabric of opinion" rests upon this understanding of this phrase, (occurring in three passages!)

2. Dr. B.'s second paragraph is a copy, for the greater part, from his former article, reviewed by me in Oct. 1867. I regret that he did not have the justice to occupy the space, which he has used in repeating so much of his former article, with full extracts from mine of the passages to which he is replying, and of the reasonings of which the readers of the Herald can form no just idea whatever. But he has not done so, and the injustice remains to be explained as he can. I shall find other means to be heard.

He says, "Many persons write as if taking it for granted that *eis* signifies purpose, aim, &c., unless the contrary be proved."—But Dr. B. is replying to me, and he very well knows that this is no position of mine. No doubt many persons have written many untenable things on this subject; but it is not at all necessary to my position to take this view of *eis*, nor have I done it. As to the strict and proper force of this preposition, I said in my reply of Oct., 1867, "Dr. B. evidently understands it very well;" though as I showed, and as I am pleased to see he candidly concedes, he did not state it so fully and precisely as does Dr. Harrison. "He is glad to find that I have some acquaintance with the noble work of Dr. Harrison on the Greek preposition,"—and I am glad that

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by that acquaintance, I have been enabled to help him to a better understanding of a mutual favorite! If it will afford Dr. B. any pleasure, I can assure him that I have a *very intimate acquaintance* with this noble work, and have not only been "specially interested in the use of *eis* and its case to denote purpose," but that I have carefully studied not only the *chapter* as a whole, but the whole work. He will pardon this notice of his gratuitous insinuation and accept my assuranae that I *acknowledge* it, without offense. I can afford to do so.

Let us look at the argument of his second paragraph. It is to show, that whether the idea conveyed by a sentence, where *eis* is used, is that of purpose, aim, &c., is a thing to be determined, not from anything in *eis*, but from the circumstances. To justify this position, several quotations are made from Dr. Harrison's work, all of which we fully accept. We have never for a moment controverted one of them. We understand their full significance and accept them, in the fullest sense of the author's meaning.—What then do we object to? It is this:—not that Dr. B. should determine from the circumstaness whether a sentence where *eis* is used conveys the idea of "purpose," "aim," &c., but that he claims to make his opinion of the circumstances not only the criterion for determining the meaning of *eis*, but a sufficient reason for giving it a meaning which it never has. He would make it mean "because of," as expressing "ground or reason." Why did he not quote Dr. H. at once as authority for this license on his part? Would not Dr. Harrison's mind be excited with the most profound astonishment to discover that one who ought to know so well his views on *eis*, was so ingeniously quoting him to justify a meaning to *eis* which Dr. H. himself teaches it never has! We admit, that circumstances enable us to determine which of the several meanings of *eis* is to be given in a particular sentence,—this is all Dr. Harrison says;—but we do not admit with Dr. B. that the circumstances can ever be so construed as to give it a meaning which it never has.

Now this is just the issue between Dr. B. and myself. I deny that *eis* ever signifies "because of," as expressing "ground or reason," under any circumstances. Dr. B. refers me again to Matt. iii. 11, "I indeed baptize you in water unto repentance," with the declaration that I did not attempt to meet his argument. The fact is, that I had in a previous number of the Harbinger, in

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a review of Dr. Poindexter on the same position, examined this passage so fully, that I did not think it necessary to do so again. I may repeat the analysis there given. I said, replying to Dr. Poindexter, "Baptize is a verb of action. It is followed by the the preposition *eis*. The proper and established significancy of this preposition in such a connection, is to indicate the *terminus ad quem*, that *with a view to which* the thing is done or commanded. This is in such a case its plain and acknowledged significancy, by the consent of all grammarians and lexicographers whose authority is worth quoting. It has been established by an exhaustive induction, and there can be found no respectable dissent. What, then, is the special *terminus ad quem*, or *end to which* baptism here looks? Evidently '*repentance*' (μετανοιαν). We conclude, therefore, that the passage means, 'I indeed baptize you in water *unto* or with a view to repentance.' But how does my scholarly friend Dr. P. proceed with it? Why, he says, in the face of John's own words, 'It is evident John did not baptize to make penitents; but baptized such as were penitents." He makes *eis metanoian* (εις μετανοιαν), *into or for repentance*, equivalent to *dia metanoian* (δια μετανοιαν), *because of repentance*, and thus reverses the expressly declared relations of baptism and repentance, despite or the uniform language of the Scripture, wherever it refers to the baptism of John and the purpose for which it was administered. Why does Dr. P. do this? Not because lexicographers or grammarians allow it. They all with uniform consent, forbid it. They say it is wrong—a perversion of the significancy of these Greek words; and of course, a perversion of the scriptures in which they are employed. There is no ground for this lawless license,—Dr. P. does not claim any but his simple preconceived opinion, that John *did not baptize to make penitents*. How did he find out this? John's words say, not indeed that he baptized to *make* penitents, but that he did *baptize with a view to repentance*. Dr. P. says—surely not;—that he meant to say, he baptized *dia metanoian*, because of repentance already exercised. We admit that John could have said *dia*—to mark the ground or reason of his action, as easily as he did say *eis*, to mark the end or object of his action. But he did not do so."

This was my answer to Dr. Poindexter on this passage, and it is a sufficient reply to Dr. B. The baptism in this case was an act engaging to repentance. The baptizing, as Dr. Harrison

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would explain it, is described by *eis* as having a relative direction of "in," "within" the accusative case; the repentance denotes the object *with regard* to which it has this relative direction; and the effect is to represent the baptized as brought "in," "within" the state or condition of repentance. It thus is a solemn engagement to a "continued maintenance of this changed condition inwardly," and of course also outwardly,—for while the Greek word signifies the internal change, the *meet fruits* of this change are equally implied in the engagement.

3. Let us pass to the argument of the third paragraph. The effort of this is to show that "it is not always the *subject* of the action or motion that is described, or conceived, as brought within," &c., and he attempts to make his statement good by quoting Dr. Harrison. Now let it be observed that I did not say it was *always* the case, but quoted from Dr. Harrison (p. 221) precisely under what circumstances it is so, and then affirmed, that "all the passages now before us are precisely of this class." With respect to these, fulfilling precisely, as they do, the conditions prescribed, it is "the rule," as laid down by Dr. Harrison, that "the effect is to represent the *subject* of the action or motion as brought within the circumscribed space, class or category, state or circumstances, named by the noun in the accusative." Dr. B. himself applied "the rule" to his explanation of the passage concerning the repentance of the Ninevites, but fell into the mistake, as I showed, and as I understand him to concede, of substituting, in his application of it, the *action* for the *subject* of the action. That there may be cases in which it is not the *subject* that is thus affected, does not alter this case, in which he must admit it is the *subject* of the action, and not the *action*, that is represented as brought within, &c.

Dr. B. "imagines" that my application of "the rule" would astound Dr. Harrison; but I beg leave to demur to the judgment of his "imagination," and hold to the letter of Dr. Harrison's language rather. The two cases quoted by Dr. B. prove nothing to the point. In the first of these, the accusative with *eis* is used with a verb that *does not* contain the idea of *action* or *motion*, and and of course it is not a parallel in this respect to these cases, in which the verb *does* express *action* or *motion*. But really the case is no exception, for *eoiken*, "she is like," involves the *subject*, and it is not *she*, nor yet *likeness* in a general sense, but *her likeness*,

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that is the logical *subject*, and which is said, as regards the face, to be "in," "within" it.

Still more unfortunate is his second quotation. He says it is "even in the very sentence preceding that from which Prof. P. quotes," and of course I ought to have seen it. Well, so I did, and I look at it again, to show Dr. B. that if there has been careless reading, or superficial study of this author, the shortcoming does not lie at my door, but at his. He quotes, "Dr. H. says (discussing the use of *eis* and the accusative to express purpose) that the accusative 'denotes the object with regard to which exclusively the *action* of the verb is to be understood as having the relative position or direction of 'in,' 'within,' &c." Now let me ask the critical reader if this in any way alters "the rule" which says, the *subject* of the action or motion is brought within, &c. In the one place Dr. H. says the *action* of the verb has a relative position or direction, and in the other, he says that the subject of this action is brought within, &c.

Dr. B. thinks the extreme unsuitableness of what *I call* "the rule" * will appear in such an example as Acts ii, 25, "David says concerning him"—and he refers me to similar examples from classical Greek in Harrison, p 218. I am familiar with these, and refer him to others in the New Testament, still more parallel—such as Eph v. 32, "I speak *concerning* Christ," and Heb. vii. 14, "Of which tribe Moses spake nothing *concerning* priesthood." Here again I must complain of Dr. B.'s careless criticism, for a very slight degree of attention would have sufficed for a mind so well trained as his to see that what I call "the rule" is limited by me, as by Dr. Harrison, to cases having certain conditions—and that this case is not such a one. But, while I am under no obligation to elucidate this case any farther, there is no difficulty in showing that there is no particular *unsuitableness of the rule* evinced by it after all. David is indeed the speaker, but not the subject of the speaking—the *thing said* by David is really the logical subject of the speaking, and this *thing* said, not the speaking nor

* I do not know that I understand why Dr. B. uses the expression "what he calls 'the rule,'" and "the rule," in quotation marks. If it is not "the rule" for the cases comprehended under it, then what does he call it? With me a rule is a *regulative principle*. If he has narrower conception of it, let him explain, and it will save the insinuation of quotation marks.—W. K. P.

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yet David, is what is brought "within" the limits expressed by "*him.*" What David said is said *with a view* to the Messiah, looking to him.

Dr. B. closes this article by returning to the passage in Matt. 12, 41. "The Ninevites repented at the preaching of Jonah.—But he does not attempt after all his ingenious preparation, to vindicate his mistake in substituting the *action* for the *subject* of the action,—in other words to sustain his former explanation, in which he represented the *repenting* as put in, within the limits of the preaching of Jonah, instead of the *Ninevites* themselves. He prefers rather to puzzle himself over my explanation of the passage. He objects that I should explain it to mean, that the Ninevites, through their repentance, were brought within the conditions or requirements of Jonah's preaching. He pronounces it a rare exercise of imagination, and asks triumphantly, "Where do we learn that Jonah's preaching required certain things—where?" We answer, we learn it from what Jonah preached, and what under this preaching the Ninevites found it necessary to do. He preached the destruction of their city in forty days. This they knew, even if Jonah did not declare it, was for their sins,—and that the case required immediate reformation, an earnest appeal to the mercy of God, and an abandonment of their sins. This they did, and they and their city were saved. It is not necessary for me to show that Jonah, in so many words, commanded the Ninevites to do so and so. It is only necessary to show that his preaching discovered to the Ninevites such a state of their case as required them to do certain things in order to escape the impending ruin. This is a common mode of expression. We say the state of the patient is so and so, and requires such and such treatment. The determination of the disease, determines the conditions of recovery. Jonah's preaching was a declaration to the Ninevites of a judgment, which required certain conditions in order to escape from it,—and to these his preaching led them, and they did escape. There is no difficulty here, save to "one of those keen controversial critics" of whom Dr. B. speaks, "who will be likely to take all one's statements at the worst, and not at their best."

Dr. B. is not only greatly puzzled with my explanation, but perplexed also to know how "with my explantion I would translate." He tries to do so for me, but signally fails, of course, and

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ends in "despair." Well, we will help him. Let the translation stand just as it is. *Eis* is translated some fifteen times by *at* in the New Testament—we have "*at* his feet," "at Jerusalem," "at the promise," "at his will," and why not "at the preaching." The great Bengel speaking of *eis* in this passage translates it "*at*" and says, "The faith of the Ninevites is hereby asserted ("proprie dicitur")—or as the Editor explains in a foot note, "The *eis* implies the faith whereby they turned *to*, and believed *in*, the preaching of Jonah." And he cites, as a similar use of *eis*, Rom. iv. 20—where it is said Abraham "staggered not *at* (*eis*) the promise of God." The cases are precisely similar. Abraham by his faith was brought, as regarded the promise of God "in," "within" &c. The example in 2 Tim. ii. 26—"That they may recover themselves out of the snare of the Devil, who are taken captive by him *at* (*eis*) his will," is also similar. It means who are brought as regards Satan's will "in," "within" &c. The idea of "because" as "the ground or reason" is clearly precluded from both of these passages, yet we translate them by *at*. Let this be the translation also of *eis* in Matt 12. 41.

Dr. B. promises some other matters in another number, to which we shall give all proper attention. W. K. P.

"I SEE MEN AS TREES WALKING."

NO. III.

BRO. PENDLETON.—In discussing the question of a systematic care-taking of the primitive churches, we have proceeded so far as to find a division of labor between Paul and Peter—the one to care for the Gentiles, the other for the Jews. In regard to the latter we have already intimated that the data are not so complete as in respect to the former. Yet a few facts may be noted looking toward a general supervision of the Jewish churches by those who preached the gospel of the circumcision.

1. No sooner had the Samaritans been converted by the preaching of Philip than the "Apostles who were at Jerusalem," having heard of it, "sent unto them Peter and John," to finish the work and perfect that which was lacking in their spiritual state. After they had prayed for them, laid their hands upon them and conferred the Holy Spirit, they also "testified and preached the word

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of the Lord" to them, and on their return "preached the gospel in many villages of the Samaritans." Notwithstanding Philip had fled from Saul and the Apostles were left alone in Jerusalem, they faced every danger to care for these babes in Christ—a fact that goes far to show what they intended to do in every such case and to prove the general supervision for which we are looking.

2. Another fact showing that the care of all the Hebrew churches bore heavily upon the ministers of the circumcision is recorded in Acts 11. 19-24. "Now they who were scattered upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus and Antioch—preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord." What now was done for these new converts?—"The tidings of these things came unto the ears of the church which was at Jerusalem, *and they sent forth Barnabas* that he should go as far as Antioch, who when he was come and had seen the grace of God was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord;" and after this "much people was added unto the Lord." This narrative needs no farther comment than to say that what the apostles deemed necessary and right in these two instances, *must have been considered right in every other*. It is worthy of special note that in both these cases the apostles, as soon as they heard the "tidings" referred to, *immediately* dispatched some Timothy or Titus to perfect that which was lacking in their faith or practice. This indication might seem sufficient, inasmuch as a single example of the apostles in other matters is considered sufficient authority for us.

3. It may not be amiss to notice a very gentle allusion to the same habit among the apostles recorded in Acts 9: 32. "And it came to pass as Peter passed *throughout all quarters* he came down *also* to the saints who dwelt at Lydda." His passage throughout all quarters on a preaching tour to the world would be nothing to our purpose. But it is evident that his tour was among the churches; for "he came down *also* to the saints who dwelt at Lydda," showing that he had been visiting other saints in other places.

Had we a more extended account of Peter's labors we would not have been left with the three facts alone from which to gather his practice; and yet it does not appear what would be gained if we had a score of other instances, since they could but corroborate the deduction we have already drawn. The gospel of the circumcision

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was committed to Peter and the Jerusalem church, but we see clearly the idea of division of labor among them. Barnabas was sent to Phenice, Cyprus and Antioch. Peter could not do it all; and this division of labor is central in all our notions of efficient concert of action. I do not from the above facts ask the admission that the apostles had the whole church organized into a regular system of concerted action for a general supervision, but only that they in some way exercised such supervision of all who needed their concern.

How this work was performed among the Gentile churches has already been noticed in part in my first article. It remains however to make the following specifications.

1. Paul does not seem to have called for any help in taking care of the churches until their number had so increased as to require it. The first tour made by him and Barnabas through Asia Minor reached its limit at Derbe, having passed through and preached in the districts of Pisidia and Pamphylia, and in the towns of Antioch, Lystra, Iconium and Derbe. On their return they visited all these places, "confirming the souls of the disciples and exhorting them to continue in the faith."

2. Some time after their return to Antioch Paul said to Barnabas, "Let us go and visit our brethren again *in every city* where we have preached the word of the Lord, and *see how they do*." Acts 15: 36.

3. On his return to Antioch from his second tour, and "after he had spent some time there he departed and went over *all the country of Galatia and Phrygia in order, strengthening all the disciples*." Acts 18: 23. Mark, he went over *all* the countries of Phrygia and Galatia to *strengthen all* the disciples, and did this work *in order*, so that no disciple should be neglected.

4. After this the Gentile churches increased in number beyond his ability to take care of them, and now he begins to divide the labor with others—his "fellow helpers."

I have neither time nor space to quote all the passages referring to these evangelists. Suffice it to say, that Paul could say of them all as he did of Timothy (1 Cor. 16: 10), "He worketh the work of the Lord as I also do." We have the names of the different churches and places to which Paul sent the several evangelists for the purpose of "setting in order the things that are wanting;" that "I might know your state and that he might comfort

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your hearts;" and to "establish you and comfort you concerning your faith." But it would be superfluous to draw out further details unless the general statement be doubted or denied.

(a) Enough has been said to warrant the assertion that the apostles and primitive church did exercise a general supervision of all feeble or young disciples and churches.

(b) It is also evident that this was not left to young preachers and inexperienced teachers as we in modern times often do. Philip was not sufficient at Samaria, nor were those scattered from Jerusalem sufficient in Cyprus, Cyrene and Antioch—"*They sent forth Barnabas*" from Jerusalem.

(c) Paul did not wait till some minister should happen to "pass that way and give the brethren a call." He "*sent* Timotheus."—He "*left* Titus in Crete," and "*besought*" others to go here and there. *There was system enough in it to secure the end desired*, and the unwelcome question will come home to us—Has the Christian church of the nineteenth century system enough in its general organization to know the state of all the feeble? *If not how shall it be secured?* Here comes the darkest part of my way through this subject, and next month shall determine whether what we have proved of apostolic labor can be made of any practical value to us.

THOMAS MUNNELL.

A Few Notes on Reading Bro. Grubbs' Article in the June Harbinger.

After quoting a paragraph of my recent discourse on expediency and progress, followed by a passage of scripture in which Paul teaches us "to give no offence," Bro. Grubbs remarks, "When we persistently advocate any custom of the day against the earnest remonstrance of the brethren, we violate this precept of Paul. And when we turn upon them in consequence of their conscientious protest, and accuse them of being 'schooled under Cromwell and Knox, rather than in the Pauline principles of compliance and conformity,' we betray a complete misapprehension of these principles, and show likewise that we are but little under their influence."

Let me ask what "custom of the day" I am advocating against the earnest remonstrances of the brethren? Be sure now that you do this, Bro. Grubbs. You affirm that I am doing it, and read me

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a right "smart" little lecture over it. I am not aware of doing the deed. Will Bro. G. do this plainly and speedily, or will he acknowledge the injudicious haste with which he has publicly and erroneously charged iniquity on a brother.

Farther: to fasten and to fortify himself touching the damaging tendency of a "custom of the day" which he alleges I am urging, he finds a passage (1 Cor. 11. 2.) in which the word *ordinance* occurs, and reasons from it as though the word had there the signification which we give it in speaking of the ordinance of baptism, the Lord's supper, &c., and adds, "Singing is an ordinance of divine worship"—and, in contrast, proceeds, "There sits the congregation, mute as in death. Here the godless choir and fiddle, fill the air with soulless strains, while the preacher, precious man, speaks his pretty piece as musically as possible, by way of a solo, or sort of interlude."

Three errors here; one literary, one expository, the last and gravest, a moral one.

1. He mistakes in getting the word "ordinance" from this text. I speak as to a scholar; judge ye what I say. The word here called *ordinance* is so rendered no other one place in the New Testament. In every other place, thirteen in number, it is translated *tradition*, and is so translated in this place by McKnight, confirmed by Bro. Campbell.

2. Error in application. Paul is not here speaking about church music, vocal or instrumental; the subject not being so much as named or alluded to in the entire connection: but upon order, decorum, good behavior in the church Paul is there speaking.

3rd. Error, the moral one, the attributing to me the advocacy of that caricature of worship contained in the above extract from his pen. It is all very pretty to talk of a "soul all alive to love all divine," if such soul manifests a sacred regard to truth and righteousness; it is not easy to have much confidence in the prevalence of the one in hearts that are so careless of the other.

Of like pith and worth are some half dozen matters in his piece. But I forbear further comment at present.

So far as personal feelings are involved, I could discipline myself to the gross injustice he and others are perpetrating on my humble performance. But I long to see a more sacred regard to candor and truth abounding among us. Against this illiberal

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pugnacity I venture to make protestation. Where is the breadth of mind, the kind hearted generosity, the magnanimity, the candor that would suffer rather than be guilty of misstatement and wrong dealing! Where is our patience to understand before we speak; the sense of equity that labors to view things favorably rather than to pervert them?

Brethren Campbell, Scott and others, their noble coadjutors, were men beyond their age. They saw and proclaimed the want of a more liberal and enlightened ministry. Bethany College arose from this want, seen and foreseen. Bro. Campbell mourned many things which needed improvement, and which he could not at once reform. With this on his heart he uttered the expression, "We have all sorts of men among us preaching all sorts of doctrine," an exclamation so foully reiterated by Rice in the Lexington debate, and by him used as a reproach, utterly foreign from the aim and purpose of Bro. Campbell in its first use. He treated Bro. Campbell in this, just as several brethren are perverting my language now. Because I plead for a more dignified, courteous, candid and efficient ministry, together with other additions to our power and competency, I am travestied as introducing innovations!! I am sorry to see the development of such want of seriousness and solemnity, such a display of haste and inaptitude in appreciating and acknowledging a necessity for going on to perfection. If Bros. Campbell, Scott and others with them were far in advance of their times, does it follow that the rest of us are so, and that there is no need for addition to our graces and our skill in handling the themes of redemption!

These opposers ought all to have responded promptly with a co-operative concurrence in helping our brethren up and forward to still broader plains of view, and to the panoply of righteousness anew for the great work before us. Your record is unfortunate. It is aginst you. I have told you "I am for progressing not out of the Christian religion, but up to it, and into it." And can you say, will you say we have attained the *ne plus ultra* of all perfection, personal, ministerial, social, in respect to Sunday Schools, schemes for uniting the churches in the proclamation of the gospel at home and abroad? Need we no more harmony, no increase of concord, no advance in co-operative meas-

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ures? You will not, dare not so affirm. Yet your articles divert attention from these subjects in which there is an admitted necessity for improvement. You manifest a hostile spirit in respect to an imagined error, a point wherein you most egregiously pervert me, and show far greater spirit in clogging the wheels than in helping along the needed internal improvement.

I had the pleasure of being present at the meeting for the dedication of the present house of worship in Baltimore. Bro. Campbell stood daily for a week before the crowd, with four or five preachers of different denominations on the stage with him.—Among them was the celebrated Dr. Kurtz, of the Lutheran church. This eminent light of that people was soon afterward among a dozen or more of his ministerial brethren at a convention in Harrisburg. They were indulging in detractions of Bro. Campbell. Dr. Kurtz, it is reported, said, "Brethren, pause! I once thought of Mr. Campbell as you do. But having heard him, I tell you frankly, there is no man of whom I think it so wrong to speak evil as of Mr. Campbell."

Now this is kind. This is candid. This is refreshing. Bro. Campbell labored in those divisions in Baltimore to disabuse their minds and to remove prejudice. It is thought, as I have learned, and as I have had the boldness to declare in the March Harbinger, that he could better promote the objects of this reformatory movement, and better teach those Christian men the objects of it and the truth of it by removing their prejudices.

Now, question: was Bro. Campbell right in this course? If he was, then I am right in the article and the language you so persistently pervert; for this is just what I intended, and what I really said. If Bro. Campbell was wrong in that course, then I am wrong to day, and you are right in your opposition to it.

A. S. HAYDEN.

"If Christians must contend," says Jeremy Taylor, "let it be like the olive, and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the world."

The soil may be rich, and the mind may be active; but neither yield unsown.

The eye cannot make light, nor the mind make spirit.

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Memoirs of A. Campbell.---By Dr. R. Richardson.

The first volume of this anxiously expected work is now ready for sale. We have received a beautifully bound copy of it from the accomplished author, and can speak with assurance of the elegant style in which it is published. The Messrs. Lippincott & Co. have done their house additional credit in the execution of this work. It is a model of good taste—worthy of the house, the author and the illlustrious subject.

It is evident that Dr. Richardson has spared no pains in getting up this volume. From beginning to end, it shows evidence of an earnest and conscientious worker. He has left no resource unexplored which could furnish material for a full and truthful memoir. It is written in a pure and beautiful style of genuine English, and adorned with many passages of rich and charming fancy. The early life of Alexander Campbell is brought before us, with a vividness so real, that we can almost fancy ourselves sharing with him in some of its more stirring scenes, and watching the gradual development of those remarkable powers, which in later years enabled him to take rank among the foremost of earth's benefactors. This part of the work will prove especially interesting to the public from the fact that hitherto it has been unknown to but the very few, who have shared the intimacy of the family. We are naturally inclined to look into the early influences that surrounded the boyhood of great minds. We wish to see what were the circumstances, that, playing upon the nature which God has given them, drew out their powers and made them what the world admires and venerates. The true province of biography is to show how circumstances acted upon the mind, and the mind reacted upon the circumstances. Life is made up of these two factors. We are neither all the creatures of circumstances nor yet all independent of their influence. The original bent of the boy—his God-given powers and the training influence of the providences which surround him,—these make the man.—The author of this memoir seems to have fully realized this grand key to true biography, and to have set himself steadfastly to work to develop before our eyes, the marvelous man, whose life he has been invited to write,—and he has done it well.

The life of Alexander Campbell is a beautiful illustration of the law of providential training. When God intends a man for any

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great work, in his providence, he specially educates him for it.—David was brought up through the severest discipline of suffering and toil, and training in *the hard school of* adversity, to fit him for the arduous and responsible duties of the kingdom over which he was, even when a beardless boy, elected to reign So Alexander Campbell was thrown, from his earliest years of reflection, amid the very influences which were calculated to develop in him the powers for reformation, which so eminently distinguished his subsequent career. Nature gave him the independence, courage, perseverence, iron endurance, and mental superiority, which were required, and Providence threw around him the training influences which educated him for the high task to which he was called.—Thus he came legitimately to his work, and with a strong and steady hand, executed it faithfully and well.

Those who conclude that this work is a barren narrative of incidents in the life of Alexander Campbell, will greatly underrate its merits. Dr. Richardson has so interwoven the great ecclesiastic movements of the last century with the life of Mr. C., that the volume rises almost to the dignity of a general history of the religious reformatory movements of the age, which prepared the way for the great reformation in which the subject of this memoir was so distinguished a leader. It is not only, as its title page promises, "a view of the origin, progress and principles of the religious reformation which he advocated;" it is more,—it is also a fine epitome of the many important and interesting movements towards reform, which distinguished the ecclesiastic restlessness of the age during which the young and ardent mind of Mr. Campbell was growing up into its greatness. This feature of this work cannot fail to be intensely interesting to many, who have never had the opportunity of studying the bearing of these movements upon the religious aspects of the age in which we live.

We understand that the work will be sold only through agents, but are sure that the enterprising house of Lippincott & Co. will soon bring it into convenient reach of all. We anticipate for it a great sale. It is worthy of a place in the library of every one who has felt the benefit of the mighty labors of Alexander Campbell, and ought to be handed down by all such, as a grateful token of the veneration and love with which his memory is cherished. To the general reader, the work has a high value, as an indispensable part of the religious literature of the day, whilst to

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the personal friends of the great man whose noble life it portrays, it appeals with a power next to that of his living presence. But few of those who used to hang upon the eloquence of his living tongue with so much pleasure, can fail to give to this memoir a welcome almost as warm as that they were wont to give to the illustrious subject himself. W. K. P.

Commencement of Bethany College.

The 27th Session of Bethany College closed on the 18th of June. The exercises were of unusual interest, and the attendance was very large. We have never seen a greater number of visitors from a distance, than on this occasion. The President reported an increase in the number of students over the previous session of over *fifty* per cent. The prospects for the next session are said to be unusually promising. The College is recovering rapidly from the set-back of the war and bids fair to far surpass in point of patronage, its best days. The very high standing which the students of this institution always take in whatever pursuits of life they engage in, has given to her a reputation that attracts to her halls the best class of minds, and this in turn, enables her to maintain the high distinction which she has won. It is a remarkable fact that the students of Bethany are generally of an unusual degree of maturity. But few *boys* are found in the classes, and the style of every thing is *manly*. To this fact, perhaps, it may be ascribed, that she succeeds in bringing so large a proportion of her students to final graduation. This session *sixteen* young gentlemen were honored with the degree of A. B., and we must say, that we have not looked upon a more manly and prepossessing class of gentlemen than this same graduating class.

The board of trustees authorized some important additions in the course of instruction, which, we think, must prove to be valuable improvements.

1. The Lectures on the Old and New Testaments, in the Biblical Institute, are to be made a part of the school of Sacred History, so that it will be obligatory on every student to attend these, in order to graduation.

2. The course in the senior year of the School of Ancient Languages is to be closed with the "intermediate examinations," and

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a course of two months instruction in higher English Grammar and Belles Lettres taken by the Class, closing with the beginning of the lectures in the Biblical Institute.

3. An Assistant Professor in Ancient Languages was created.

4. A new class in Elementary English Composition, Elementary Rhetoric, and English Literature was created in the Department of Belle Lettres.

These changes strike us as of much practical value, and we are glad to see that they are being introduced into the course of this Institution. It is evident that the Faculty of Bethany College are men of enlarged views of Education, and are determined to adjust their instruction to what they feel to be the great practical wants of the age in which they live. We trust that their efforts will not fail to be appreciated and that the spacious halls of the New College may be soon filled to overflowing. AMERICUS.

Degrees Conferred by Bethany College, June 18th, 1868.

The degree of Bachellor of Arts was conferred on the following gentlemen:—B. L. Coleman, Ky.; R. Courtney, O.; J. W. Crenshaw, Va.; George Crow, W. V.; J. L. Darsie, Pa.; George Darsie, Pa.; J. H. Dodd, W. V.; B. B. Ferguson, Mo.; W. O. Foley, Ind.; B. T. Jones, O.; W. P. Neale, W. V.; George B. Nelson, Ky.; George T. Oliver, Pa.; S. C. Robison, O.; W. H. Schell, Pa.; J. M. Streator, Pa.

The *Honorary* degree of Master of Arts was conferred upon James G. Bramham of Ky. and A. E. Higgason of Mo.

A. ALLEN, SECTY. OF THE BOARD.

VIRTUE is like precious odors, most fragrant when they are injured or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.

Better to read little with thought, than much with levity and quickness.

Patience is bitter, but its fruit is sweet.

He who sows courtesy, reaps kindness.

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LITERARY NOTICES.

THE GOSPEL IN THE TREES: *With Pulpit Opinions on Common Things.* By Alexander Clark. Published by J. W. Daughaday & Co., Philadelphia. This is the title of a small volume, replete with beautiful and suggestive analogies between the lives of these children of Nature, and all that makes beauty and consistency in the Christian's career. The Apple Tree whose fruit is so admirable; the Myrtle gladdening the valley; the Cedar towering on the mountains—the magnificent Cedar of Lebanon, to whose deep roots and lofty branches the growth of the righteous is likened; the Olive speaking peace; the Palm heralding victory; and the Willow sheltering sorrow and disappointment. Added to these, are interesting suggestions of much that the thoughtful may learn from the course of the Rain, the Snow and the Hail; and the volum closes with some valuable lessons for every day living, and an interesting discourse on "Two worlds made one."

"THE GALAXY."—We have received the July Number of this deservedly popular Monthly, issued by the house of Sheldon & Co. It has a rich table of contents and its articles are written by some of the most popular writers of the day. Science, Natural History, National and Ecclesiastic Prospects, with a pleasing variety of fiction and general literature are some of the attractive features of this Number, which commend it to the lovers of an elevated and solid literature. Price $4—with the usual reduction for clubs.

KOINONIA,—THE FELLOWSHIP.—This is a neat tract of 79 pages, written by James Challen and published by R. W. Carroll & Co., Cin. It is a discussion of the important subject of church Finance, and ought to be widely circulated in every congregation. It enforces the scriptural plan of weekly contributions, and is especially valuable for the practical view it gives of the "Envelope System." Price 50cts.

FOR SALE.—One complete set of the Millennial Harbinger, from 1830 to 1863, inc.—34 vols.—well bound in Sheep, and with the exception of two or three of the earlier volumes, which are slightly damaged, in excellent preservation. Price, $125. For further particulars, address E. LOWRY, Bethany, W. V.

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THE LORD'S DAY.

BY JAMES CHALLEN.

O blessed day! earth's only Jubilee,
The poor man's heritage, our heaven on earth;
The guardian of our liberty,
The day of sacred mirth.
The golden clasp, that binds all hearts in one
Wherever Christ is known beneath the sun.

The unyoked oxen graze within the field,
The mill wheel rests; the plow and axe are free,
And labor finds its welcome shield,
And life—tranquillity.
The very air is balmier for its breath,
And vice seems slumbering in the arms of death.

Our hope exultant spreads its dewy wings,
The risen Christ is in our hearts to-day,
And every soul with rapture sings
The glad triumphant lay,—
"The dead is raised; the crucified—the slain—
Has broke the bars of death and lives again."

MISSIONARY NOTICE.

The Anniversary of the Pennsylvania Missionary Society will be held in the Christian chapel, south west corner of Beaver St. and North Avenue, Allegheny City, Pa., commencing on Thursday, the 20th of August, at 2 o'clock P. M., and continuing till after the following Lord's day.

Let every church in the State be represented, either by delegate or written report addressed to me at Somerset or Allegheny City.

Brethren in the faith of a crucified and victorious Redeemer, let us stand shoulder to shoulder, and faithfully and fearlessly discharge our obligations to this great cause, with which it is our honor, our duty and our happiness to be identified.

JAMES DARSIE, Cor. Sec.

SOMERSET, PA., July 18th, 1868.

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OBITUARIES.

Died, April 15th, 1868, in Dundee, Scotland, JAMES AINSLEE, in the 87th year of his age. He was among the earliest advocates of Reformation in Scotland, and exemplified by his zeal, and devotion to the truth, the beauty of holiness. He was a man of remarkable faith—and bowed with childlike submission to the whole will of God. He has left, in his noble life, a rich example of the power of the gospel, and a ground of sweetest consolation to his bereaved family, among whom he was ever venerated as a patriarch of God. Though he had reached an extreme old age, he retained his powers of mind and body in remarkable vigor to the last. The blessings of God were with him through life, the consolations of the gospel sustained him in death, and the honors of the faithful will reward him in the resurrection. We tender our kindest sympathies to the family. W. K. P.

Fell asleep in Jesus, on the morning of the 25th of June, 1868, at the home of Sister McGrew, Allegheny City, Pa., our beloved sister MRS. CATHARINE LOOS, mother of Prof. C. L. Loos, of Bethany College, at the advanced age of nearly 68 years.

She emigrated to this country from the banks of the Rhine, in France, during the year 1834, with five small children, to join her husband, who had preceded her a few months, with the view of settling his family permanently in this country. But alas! how inscrutable are the ways of God. In three weeks after her arrival, she was called upon to meet the crushing bereavement, in the death of her dear companion, whom she laid beneath the sod, and was thus left a stranger in a strange land. But with amazing force of character, and heroic firmness of faith in God, she rose wirh the emergency, and although ignorant of the language of the country, and destitute of the means of support, she gathered her little flock around her, and putting her trust in God, she bravely met and heroically surmounted the difficulties and discouragements which surrounded her. She fully verified the faithfulness of that God in whom she trusted, who had brought her by a way that she knew not, and who had promised in his precious word, to be a husband to the widow and a Father to her fatherless children. In Him it was her joy to confide; and she lived to see not only her children raised, and comfortably settled in life, but her beloved son, around whom all her hopes and affections clustered, a distinguished scholar, and a devoted and eminent minister of the gospel of Christ. Thus she lived, and thus she died, in the joyful hope of a blessed immortality beyond the grave. Truly the death of his saints is precious in the sight of the Lord, and the memory of the just is blessed. JAMES DARSIE.

☞ **This sad event occurred just two days after Prof. Loos had sailed for Europe, and he is even yet ignorant of the fact that he shall look upon his dear mother never again on earth. May the sustaining hand of Providence give strength to all the bereaved, to bear this affliction with the confidence and comfort of the Christian hope.** W. K. P.

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CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *AUGUST*, 1868. [No. 8.

THE MINISTRY OF THE CHURCH OF CHRIST.

AN ADDRESS, BY A. E. MYERS, DELIVERED BEFORE A PREACHERS' MEETING HELD IN BELLAIR, O., JUNE, 1868.

(CONCLUDED FROM PAGE 372.)

IV. The next question that arises is- By whom shall these ministers be set apart to their sacred work and calling?

In the first case referred to, only the Apostles officiated, for all authority in these matters, after Christ's ascension, was first vested in them, but as soon as they had set apart a class of persons to a certain work, these persons had authority to do that work equally with the Apostles. In the next case referred to, Acts thirteenth chapter, no apostle officiated, but they were *ministers* in the church at Antioch. In Acts 14: 23, we learn that Paul and Barnabas officiated. Here one is an Apostle and the other an Evangelist, who was formally sent out by the church at Jerusalem, and afterwards consecrated to this special mission by the church at Antioch.— Timothy was ordained by Paul and an Eldership. Titus as an Evangelist was left by the apostle Paul in the Island of Crete, to set in order the things that were wanting there and to ordain Elders in every city, as he had been directed. And Timothy being left for a while as an Evangelist in the city of Ephesus, was admonished to lay hands suddenly on no one. Thus do we discover that at first the Apostles alone ordained; afterwards those that ministered, which is made more specific, by showing that the

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Evangelists and Elders or Bishops were the persons who officiated on such occasions. After the Apostles had all passed away, this work was left in the hands of Bishops and Evangelists as agents for the church. The congregation choose the ministers, the Evangelist or Bishop or both as the case may be, after fasting and prayer sets apart by the imposition of hands; provided always, the persons selected by the church have the qualifications required by the word of God for the work to which they are called; and of this fact, the person or persons to officiate must be the final judge in the case. No one has a right to ordain an individual to one of these sacred offices merely because a congregation of disciples has elected him to that work; he for himself must know that the person or persons have the qualifications which make him or them eligible to the position, and if he or they, as the case may be, have them not, let him not lay hands as Paul says "suddenly" upon such men.

V. In the fifth and last place, we are to examine into what is the respective office or work of each of these classes of ministers? We may distinctly learn what the work of the Deacons is, from the work to which they were first called, and from the qualifications necessary in a person before he is eligible to this office. In the first Christian congregation, which was gathered in Jerusalem, the number of the disciples became very large; many of them doubtless were there from a great distance, to attend one of the great annual feasts of the Jews; others were poor; and many of the first converts sold their possessions and brought the price to the Apostles that distribution might be made so as to supply the wants of all the needy of the congregation. This, as their numbers increased very rapidly, soon became very burdensome to the apostles, and some complaint having been made about some Grecian widows not having been supplied, the apostles ordered an election of seven men to attend to this "daily ministration" and to "serve tables;" and thus relieve them from this temporal care, so that they might "give themselves continually to prayer and the ministry of the word." And the apostle Paul, in the third chapter of first Timothy, after giving the qualifications for Bishops, says: "Likewise must the deacons be grave, not double tongued, not given to much wine, *not greedy of filthy lucre*; holding the mystery of the faith in a *pure conscience*. And let these also first be proved; then let them use the of-

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fice of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, *faithful in all things.* Let the deacons be the husdands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." *The deacons are not to be greedy of filthy lucre, they are to preserve a pure conscience, and their wives are to be faithful in all things.* These qualifications of office taken in connection with the object for which they were first selected, *to attend to the poor widows and orphans, and the needy of the congregation, and to serve tables,* shows that at least their chief work is to attend properly and faithfully to the temporalities of the congregation; to properly distribute her liberality, and serve her tables. That the persons referred to here as their "wives," may have been other women who assisted them in their work, may be a fact, as some have thought. That there were such women in the first churches may be gathered from various expressions in the sacred scriptures; but that any female was ever ordained or formally set apart to any sacred office by divine authority I have yet to learn. This class of ministers, too, of which we have been speaking, may have been, and doubtless was, a kind of practical teachers of the members of the church, in the duties and relations of life, and especcally in reference to the financial interests of the church.

To watch over and keep the financial matters of any society of men in good order, is very important to the success of that society, and in an institution like the church, where there is no statutory enactment fixing a poll or ad valorem tax, but every thing of this kind is left to the conscientious convictions of duty with each member, with a few general remarks and principles to regulate all in these matters, does it become especially necessary that these men be not only faithful and true, but capable of properly impressing each and all the members with the duty that they owe to God and the world, to give to the Lord as they have been prospered in the affairs of this life. Hence, to use the office of a deacon well purchases to a man a good degree, and great boldness in the faith that is in Christ Jesus.

The duties of the Bishops or Elders may be learned from the Jewish customs of the Elders of Synagogues, after which the church of Christ in this respect was very much modeled; the di-

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rect instruction to them by the Apostles; the part they took in church matters in the *first* church, and the qualifications necessary to this office, as stated by Paul in his letters to Timothy and Titus. Of the Eldership of a Jewish Synagogue, their authority and duties, Dr. Lightfoot and others have spoken very fully, and we cannot on the present occasion enter upon this part of the subject farther than to state that it has been said: "Of these officers there was a plurality, as appears from Mark v. 22, and Acts x. 15; and, according to Lightfoot, there were always *three*. These were selected without regard to the sacerdotal order, and were solemnly set apart by the laying on of hands. Their business was to see that all things were done decently and in order, to prescribe to the reader the lesson for the day, and to indicate to the congregation their appropriate part in the service;—in short, to order and direct the exercises of the house. It is also said that they had a certain civil power over minor matters between members of the synagogue, and the power of ordaining ministers."

The direct instruction to the Elders is more fully presented in the twentieth chapter of Acts, in the ever memorable charge of the great Apostle Paul to the Elders of the church at Ephesus, when they at his request visited him at Miletus, than in any other portion of the Sacred Record. When they had arrived he reminds them of his own life and labors among them in the following language: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but having showed you, and having taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ." He then further adds: "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." "Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, *to feed the Church of God*, which he hath purchased with his own blood. For I know this, that after my departure shall *grievous wolves* enter in among you, not sparing the flock. Also of your own selves shall men rise, *speaking perverse things*, to draw away disciples after them. Therefore *watch*, and remember that by the space of three years I

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ceased not to warn every one night and day with tears." In this inspired passage, we have for the instruction and direction of Bishops in their holy work, the *example* of the Apostle himself, while located at Ephesus for three years, and then some *special* directions for them. He "served the Lord with all humility of mind and many tears;" he "kept back nothing that was profitable" for the disciples; he "taught publicly and from house to house;" he "testified to both the Jews, and also to the Gentiles, repentance toward God and faith in our Lord Jesus Christ;" he "ceased not to warn every one night and day with tears;" and he "shunned not to declare the whole counsel of God" to the people.

Here is a noble and worthy example in the life of the inspired Paul for all bishops and ministers in a similar work. Let each one who enters upon this sacred work make this example of the apostle his model—this is the way "to watch for souls as one who expects to give an account to God, with joy and not with grief." He says to the bishops: "Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to *feed the Church of God.*" "Watch; for grievous wolves will enter in among you not sparing the flock." The allusion here is to a shepherd, who watched over, guarded, guided, fed and protected the flock over the which he was made a shepherd. What a solemn warning is here given to us all brethren, as ministers of the word, in these memorable words: "*Take heed therefore to yourselves* and to all the flock &c." Brethren, we have need to watch as well as pray.

The part too that the elders took in the management of church matters in the Jerusalem church, which was the first Christian congregation, will throw some light upon our subject. The first reference we have to this class of Christian officers is found in Acts xi. 30, and here they are spoken of as persons who took the general oversight of the congregations of disciples. There being quite a famine in Judea, the disciples through Asia Minor determined to send their brethren assistance as far as they could, and after making some collections for this purpose they sent it by the hands of Paul and Barnabas, who when they were come into Judea delivered this liberality into the hands of the "elders" for its proper distribution among the disciples. Again, when a difficulty occurred in some of the distant congregations, on the subject of circumcising the Gentile Christians, Paul and Barnabas, and cer-

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tain others went up to Jerusalem to see "the Apostles and *elders* about this question;" and when they had arrived, "They were received of the church, and of the apostles and elders." Then "The apostles and elders came together to consider of this matter" and after it had been quite fully discussed, and they had arrived at a satisfactory conclusion, they wrote letters to these churches and stated their decision headed in the following manner: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia," &c. Here these "elders" sit in counsel with the apostles upon a grave question of general interest to the cause of the Master, and equally and unitedly do they send out their decision in the case to those from whom the appeal to them had come. Paul and Barnabas return with these letters, accompanied by some brethren who had been sent with them, and "deliver them the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem." Here they evidently act officially with the Apostles. We learn also from 1 Tim. iv. 14 that the elders, translated the presbytery, joined with Paul in the consecration of Timothy to the work of the ministry.

And finally on this point, the instructions given by Paul as to the necessary qualifications for this office, exhibit the work to which this class of ministers is called. In his first letter to Timothy, third chapter, he speaks of them and their work in the following language: "This is a true saying, if a man desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, *vigilant*, *sober*, of good behavior, given to hospitality, *apt to teach*; not given to wine, no striker, not greedy of filthy lucre; but *patient*, not a brawler, not covetous; one that *ruleth well his own house*, having his children in subjection with all gravity; (for if a man know not how to *rule his own house, how shall he take care of the church of God?*) Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." And in his letter to Titus, he says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not *self-willed, not soon angry*, not given to wine, no striker, not given to filthy lucre;

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but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

These are the passages in the Bible that specifically present us with the qualifications necessary for this office, and we see from them, that he is to be a man of sobriety, and vigilance; capable of ruling and teaching, convincing, stopping the mouths of gainsayers; of good behavior and a good report; just, holy, temperate &c. This work requires that he be *watchful*, capable of *ruling*, of *teaching*, and *confuting heretics, gainsayers and adversaries of the Church* of *Christ*. Hence the remark of Paul concerning the support of bishops: He that laboreth in word and doctrine shall be counted worthy of double honor or support.

That every church should support her ministers, so far as they devote themselves to her work, is a proposition so just and scriptural that it seems to me to need no argument. But this only by the way.

In the last place we are to consider the work of an Evangelist or Minister of the word. While this has not been so fully discussed as the other two classes of ministers; yet enough has been said to direct attention to the subject, and to lead to pretty clear views as to their work, powers and duties. God has not left us without very ample and full criteria by which to be guided in this matter. We have the labors of the Apostles in their evangelic work, the labors for years of quite a number of the early evangelists to guide us, and three letters of instruction to this class of ministers presented us in the word of the living God. It would seem from the amount of information thus communicated on this subject that God saw it was very important to have this class of his servants well trained and guided in their great work, since they were not *only* to go out and introduce his cause into new fields, and be themselves often the first exponents of the Gospel's power to heathen lands, and a rebellious world, but a kind of representative men from the church in all countries and in all times to the end of the ages.

We learn from the labors of the apostles and first evangelists,

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that they are to go every where preaching the word. Soon after the Apostles had been baptized in the Holy Spirit, and had introduced the gospel among the Jews, we find the mand the evangelists not only preaching to and baptizing the Samaritans and Ethiopian Eunuch, but among the Gentiles at Antioch, Ephesus, Corinth, Athens, Colosse, Philippi, and even Rome herself; we find them in Cyprus, Phrygia, Macedonia, Achaia, Syria, Cilicia, Galatia, Pontus, Cappadocia, Asia, Bythinia, &c., preaching the gospel, baptizing the believers, planting and organizing churches, instructing the disciples and ordaining elders; discussing questions with Jewish teachers and Gentile philosophers; meeting false brethren and exposing erroneous doctrine; reproving and rebuking the wayward; revisiting the churches and confirming the souls of the saints, tarrying sometimes for a few weeks in the same community and at other times for years; and finally, they that were servants of all the churches, acting as a kind of connecting link between these communities, and causing them to feel that they were one in Christ Jesus our Lord. They not only planted churches and watched over them until such time as men among them were qualified for the bishop's and deacon's work, and acted in all respects as the superintending power, to train and guide these communities aright up to their manhood, but they stated the qualifications necessary for an office, ordered the election, and finally ordained the persons to these offices in these respective congregations. They took young men with them in their Evangelic labors, whom the brethren could recommend, and thus assisted the churches in training young men for this holy work. After years of such training by the local ministers and then by the circulating, these young men were prepared to be left in charge of a field of labor themselves, and they in turn become the educators of others for this sacred mission.*

In harmony with these examples, is the instruction given to this class of ministers by the inspired Paul in his letters to Timothy and Titus. In these letters, which were evidently written not for Timothy and Titus alone, but for the instruction and proper direction of all future evangelists in their work and

* Both Timothy and Titus had been traveling and laboring with the apostle Paul some ten or twelve years before they were left in Ephesus or Crete to set in order the things that were wanting in these fields of labor. This is a good example, and worthy, my brethren, of our sober reflection in its bearings on the interests of the church.

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labor, we have many specific directions, which no evangelist may with propriety ignore. The following are some of these specifications; some referring to himself, others to the officers of the church, others still to the various members of the church: "War a good warfare, holding—keeping a good conscience." "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." "Keep thyself pure." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." "Fight the good fight of faith." "Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner." "Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus." "Be strong in the grace which is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And charge them "that they strive not about words to no profit, but to the subverting of the hearers." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; but shun profane and vain babblings, for they will increase unto more ungodliness;" "Be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves." "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." These are some of the instructions to the evangelist in reference to his own heart-work and preparation, and direct labors.

But he is not only, as a general agent for the church, to set in order the things that are wanting in it, and ordain elders, but he is to keep a watchful care over all her interests, and if need be reprove and rebuke elders before all, that others may fear, and after a first and second admonition to reject heretics. Here are some

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of the requirements of the apostle concerning teachers: "Charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith." "Let the elders that rule well, be counted worthy of double honor; specially those who labor in word and doctrine. The laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin, rebuke, before all, that others also may fear. I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins." Thus we discover the Evangelist is to see that the pure doctrine of Christ is taught, and that teachers of the Christian religion do not have foolish controversies, that only gender strife and hinder godliness. Some of our ministers, and especially those that are much inclined to controversy will do well to ponder carefully this remark of the apostle. He is to see, when he establishes a church, that they provide for the support of those who minister for them; especially if they labor in word and doctrine are they to be well supported. Against an elder he is not to entertain a charge, unless there are two or three witnesses; thus we learn that the elder's character is not to be assailed by every one who may choose to speak rashly and imprudently. The Evangelist is to do nothing partially preferring one to another; nor is he to lay hands in ordination on men suddenly,—he must know the person to be a fit person for the office before he consecrates him to it.

In the general interests of the cause of Christ he is to give general instruction to all classes of men and women, parents and children, masters and servants in the church. It is very important that he be able to do this, for until a new congregation formed by him has been trained and educated for some time, he is not only their father, but all offices to them are vested in him for the time being. This is not only a necessity in all such cases, but a very agreeable, safe and pleasant one to the parties. For who cares so much for the children as their own parents?—So, who is it that loves these Christian children so well as their Spiritual Father? and whom do they love and trust so much on earth in spiritual matters as their Spiritual Father? Hence the instructions given to evangelists, embrace all ranks, ages, sexes

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and conditions of men that may ever be found in the church.

We have then in these documents which we have been examining, the following suggestions in reference to what he should teach the various classes in the Christian congregation: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing Godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression." "Rebuke not an elder [a man of age], but entreat him as a father; and the young men as brethren; the elder women as mothers; the younger women as sisters, with all purity." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God; who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "These things give in charge that they may be blameless" "Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." Of all persons he says: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work, to speak evil of no man." We learn from these facts and requirements that the evangelist's work is a most comprehensive one; embracing all works and offices connected with the planting, training, regulating, and guiding a church to its majority, and even then keeping over it a parental eye.—He is to teach men and women their places and duties in the church, servants and masters, parents and children, theirs; and all citizens, the obligations they are under to their rulers. He should give himself wholly to this work, and ample provision should be made for his support at home and abroad, that as a good soldier of Jesus Christ, he need not be entangled with

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the affairs of this life. He is to do nothing by partiality, and be above these little neighborhood, partisan and sectional prejudices and feelings that often curse men and communities. He is to realize that the world is his field, and that the elevation and salvation of the race is his object.

Catching the benevolent and compassionate spirit that moved the God and Father of us all, when he gave the only Son of his bosom a sin offering for the world, he is to be ready to spend and be spent for the highest interests of a sin-cursed earth, and, if needs be, like the Savior, become very poor that he may be made rich himself and enrich others in turn.

With his head stored with the true learning of God, and his heart overflowing with love to his race, he goes out into all the world and preaches the gospel to every creature. One such can chase a thousand, and two can put to flight ten thousand adversaries of Immanuel. Thus is the church of Christ fully prepared for all her work at home and abroad—with Bishops and Deacons to watch over her interests at home, and an aggressive army in the field to make conquests for the King, she contemplates the subjugation of the world; and may we not with the poet say:

"Onward speed thy conq'ring flight;
Angel, onward speed;
Cast abroad thy radiant light,
Bid the shades recede;
Tread the idols in the dust,
Heathen fanes destroy,
Spread the gospel's holy trust,
Spread the gospel's joy.

Onward speed thy conq'ring flight;
Angel, onward haste;
Quickly on each mountain's height,
Be thy standard plac'd;
Let thy blissful tidings float,
Far o'er vale and hill,
Till the sweetly-echoing note,
Every bosom thrill."

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—PROV.

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"ABROGATION OF THE SABBATH."

The June number of the current volume of the Harbinger contains an article written by N. V. Hull of Alfred Centre, N. Y., in opposition to an article copied from the Religious Herald, on the abrogation of the Sabbath. Some months ago I received some tracts from that "Centre" on the Sabbath question. For this reason, as well as the importance of the subject, I am inclined to present a brief argument in favor of the abrogation of the Sabbath and the observance of what is sometimes called the Lord's day.

The main point on which issue is joined with the article above referred to, is stated in paragraph no. 2, in the words following: "The Sabbath is an institution of religion peculiar to no dispensation, but suited to all, because it is in the interest of humanity. It was instituted in Eden before sin entered into the world and therefore did not originate in the grace of God to sinners, and consequently was no part of the ceremonial law."

However appropriate this language may be in stating an objection to a previous argument, the point in question may be more simply stated in this way. The Sabbath was instituted in Eden and therefore it is peculiar to no dispensation.

The expressed premise of this argument is denied, and if this denial rests on sufficient grounds the whole argument of Sabbatarians can be easily refuted; if not, their argument with respect to the religious observance of the seventh day is irrefutable; at least it can be opposed by no stronger argument in favor of the observance of another day.

This denial rests chiefly on two grounds. 1. The observance of the seventh day as a day of worship, was not enjoined upon any people before the deliverance of the children of Israel from their bondage in Egypt. All that is said on the subject previous to this deliverance is found in Gen ii. 2. 3. This passage is the statement of a fact with respect to God which accounts for the division of time into weeks, but it lays no obligation upon Patriarch, Jew nor Gentile. The Patriarchs must have so regarded it, if we may assume that they understood it just as it is recorded by Moses. Hence we have no account of the observance of the Sabbath during the patriarchal age. No man in that dispensation was ever commended for regarding it, nor rebuked for disregard-

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ing it. In the Jewish age the observance or non observance of the Sabbath forms an important part of the history.

2. The reason given for the commandment to "keep the Sabbath day," is inconsistent with its institution in Eden. That reason is found in Deut v. 15. "And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore*, the Lord thy God commanded thee to keep the Sabbath day."

A command cannot rationally antedate the reason for which it was given. Hence we must find the institution of the Sabbath subsequent to the deliverance of the Israelites from their Egyptian bondage. Accordingly we find the first account of it in the 16th chapter of Exodus, and the people acted as though they were not familiar with its observance. From Exodus xx. 11 we learn *why* the Lord blessed and hallowed the *seventh* day rather than any other day of the week, and Deut. v. 15 tells us why he commanded the Jews to keep it. Will he who affirms "that the Bible says the Sabbath commemorates the work of creation," produce the passage that so declares?

We are now prepared to affirm that the Sabbath was an institution peculiar to the Jews. The proof of this is definite and complete. It is only necessary to cite a verse or two from the 24th chapter of Exodus. The 27th verse reads as follows: "And the Lord said to Moses, write thou these words; for after the tenor of these words I have made a covenant with thee, and with Israel." Here Moses is required to write the words of a covenant between two parties. These parties are, on the one hand, "I " (the Lord) and, on the other, "thee " (Moses) "and Israel." A covenant is binding on the parties who enter into it and on *nobody else.* The Israelites or Jews as they were subsequently called, constitute one of the parties to a covenant. Therefore this covenant is binding upon the Jews and *nobody else.* Unless then this covenant has been transferred to the Gentiles, or the Gentiles have been made a party to it, it is peculiar to the Jews. No such transfer has ever been made; the Gentiles never became a party to it; hence all the items of this covenant are peculiar to the Jews.

What now is this covenant? Was the keeping the Sabbath an item in it? In Ex. xxxiv. 28 it is said that Moses "wrote upon the tables the words of the covenant, *the ten commandments.*—

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These words are recorded in Ex. xx. where we learn that the fourth commandment is, "Remember the Sabbath day to keep it holy." It is here directly asserted, that the ten commandments constitute God's covenant with his ancient people, and the keeping of the Sabbath is an item in that covenant. As "Jewish ordinances were for the Jews," and it is proven by divine authority, that the Sabbath is a Jewish ordinance, the conclusion is inevitable that the Sabbath was for the Jews.

But we are reminded of the words of Christ, who said on one occasion, "The Sabbath is for *man*." If Jesus used the word *man* in its generic sense, the question is decided by Christ in favor of the perpetual observance of the seventh day. But it is evident from the connection in which these words are found (Ma. ii. 27), that such a use of the word man, is a perversion of Christ's meaning. He simply places the good of man above the Sabbath; hence when a strict adherence to the law of the Sabbath produces human suffering, that law must give way to the higher law of man's necessity. So these words of Christ have no bearing on the question of the perpetuity of the Sabbath nor the extent of the obligation to observe it.

Has this covenant been abrogated? If so, the Sabbath which is a part of it has been abolished; if not its observance is still obligatory upon the Jews, but not necessarily upon the Gentiles.—As it is a part of the organic law of the Jewish nation it must continue while that law is in force. If this covenant is abrogated, the ceremonies that grew out of it are also done away.

Paul says (2 Cor. iii. 7, 11): "But if the ministration of death, *written* and *engraven* in *stones*, was glorious,....how shall not the ministration of the Spirit be rather glorious?....For if that which is done away was glorious, much more that which remaineth is glorious." The only covenant between God and man that was ever "written and engraven in stones," is the ten commandments; this, glorious as it was, the apostle affirms, was done away; and with this organic law, all Jewish observances are swept away, not "by human power only," but by divine authority. They are superseded by a new institution, with new observances, far exceeding the former in glory.

Thus the middle wall of partition between Jews and Gentiles has been broken down. Christ abolished its enmity and "took it out of the way, nailing it to the cross" (Eph. ii. 14, 15; Col. ii. 14).

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We are not responsible for the results of these inspired declarations. We meekly accept them and look to the new covenant for our rule of faith and practice and carefully attend to all the observances enjoined in it. In this more glorious ministration we find incorporated all the commands which were "written and engraven in stones" *except* the *one respecting* the *Sabbath.* Having now established the fact that the Sabbath has been abrogated, we examine the new institution to ascertain whether it sanctions the religious observance of the first day of the week. Just before the Son of God "passed into the heavens" he said to the eleven: "All authority is given to me in heaven and in earth! Go ye therefore make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," (Matt xxviii. 18–20.) The right of Jesus to utter these words arises from his divinity. Therefore whatever is done or sanctioned by the Apostles within the limits of their commission, is done or sanctioned by divine authority. It was the prerogative of the Apostles to make any appointment necessary to the observance of the "all things" commanded. Only one question needs to be scripturally answered to settle the point under consideration beyond reasonable dispute. Did Jesus command the Apostles to do anything which they taught the disciples to observe on the first day of the week? A careful examination of the Scriptures will discover an affirmative answer.

The night before Jesus was betrayed he kept the passover with his disciples and instituted what Paul calls "the Lord's supper." Concerning this supper he says: "for I received of the Lord that which also I delivered to you," and informs us that the Lord Jesus said; "Do this in remembrance of me!" (1 Cor. xi. 20, 25). Here is a command given to the Apostles and delivered by them to the church. But how often was the church to "do this?"

The Apostles must have known the frequency of the observance or they could not have instructed the disciples how to observe this command. What they taught with respect to it they received from the Holy Spirit who guided them "into all truth." Therefore the practice of those who were under the immediate direction of the Apostles illustrates the will of God with respect to such practice.

It is a fact of sacred history that "upon the first day of the

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week when the disciples came to together to break bread, Paul preached to them" (Acts xx. 7). This passage fixes the time of this coming together "upon the first day of the week." It declares the purpose to be to break bread. It stamps the divine approval upon both by informing us of the presence of an inspired man who preached on the occasion. But two things remain to be determined. 1. Was this breaking bread, "the *Lord's supper*," an act of worship, or was it their "*own supper*"—an act of refreshment, which was done *daily?*

2. Was this assembling a special meeting or was it in accordance with an established custom? That the breaking bread was an act of worship and not an act of refreshment is established by the fact that Paul was present and approved it while he rebuked the Corinthians for coming together "not to eat the Lord's supper" but for "every one to take before other his own supper."

That the primitive Christians were accustomed to meet every first day of the week for worship is conclusively shown by the following facts.

1. The language of the historian in the context implies such a custom. Paul "abode seven days" at Troas, that he might have an opportunity to meet with the disciples and preach to them before his departure. That this was his object or wish in tarrrying is inferable from the parenthetic clause, "ready to depart on the morrow." The expectation that such an opportunity would be afforded him on the first "first day of the week" after his arrival could rest on no other rational ground than established custom. The coming together on this occasion was not to gratify Paul's wish to see the disciples nor their wish to hear him, but it was for an object constantly recurring, and implying a uniform practice. As there was nothing special in the assembling, on this first day, it must have been a general practice to assemble for the same purpose on every first day of the week;—otherwise the narrative makes a wrong impression.

2. Paul rebukes the disciples for perverting the purpose of their coming "together into one place." (1 Cor xi. 20.) This implies a custom of assembling at *some time*, the purpose of which should be "to eat the Lord's supper." We have found that they did assemble on "the first day of the weeek "to break bread" with apostolic sanction. Until it is shown from the New Testament that they assembled on some other day to do what can be

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described as eating "the Lord's supper" the question may be considered as settled in favor of the observance of this command on the first day of the week and on no other day.

3. Paul's instructions "concerning the collection for the saints" (1 Cor. xvi. 1, 2), implies the existence of such a custom. The object of this instruction was, "that there be *no gathering when I come.* This object could not be gained unless there was some time of meeting, when each one should bring what he had laid by him in store," and put it into the common fund. Otherwise *gatherings* would be necessary. There is no propriety in specifying "the first day of the week" as the time, if it were not the regular time of assembling.

4. It is the universal testimony of antiquity that the Christian churches, during the age succeeding that of the apostles, and during the second century, assembled on every first day of the week to break bread, and engage in other exercises of public worship; and they considered this custom of apostolic appointment. These facts justify the religious observance of the day which generally prevails now.

These facts lead to the conclusion that there is an act of worship which Jesus commanded the apostles to perform and they taught the disciples to observe on the first day of the week.—The performance of this duty necessitates the assembling of the saints on that day, and it could be easily shown from the apostolic writings that other acts of worship were attended to at the same time. Hence the religious observance of the first day of the week is sanctioned by divine authority.

Instead, then, of the old Jewish Sabbath, we observe a day that retains all its blessing, but infinitely surpasses it in the memories that cluster about it, in the glory that envelops it, and in the hope that springs from it. I here record my doubt whether any man can conclusively establish from the New Testament the observance of the first day of the week as a day of worship aside from the practice of weekly communion. With this, the argument is entirely satisfactory.

Before closing, perhaps, I ought to notice particularly some of the assertions in the article to which this is a response. With respect to Acts xx. 7. it is said: "the context shows that the meeting was in the night." The passage says it was "upon the first day of the week." Does the *day* come in the *night?* The word

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day sometimes includes the night but not when they are distinguished as in the case in hand. It is further stated that "the narrative shows that the breaking bread was after midnight." Does the narrative show this? It does show that *Paul* broke bread after midnight, and certainly after his "long preaching" he needed some refreshment before his departure. But there is no intimation that the disciples partook with him at that time and it is exceedingly improbable that the purpose of their assembling was thwarted by the accidental circumstance that an apostle was present.

Again it is asserted, "that the coming together is not spoken of as in any sense out of respect to the day." It is spoken of as a *fact* and this fact is inexplicable upon any other hypothesis than that the disciples came together in accordance with apostolic instruction. The assembling was out of respect to the divine authority that required it. Can any one produce authority for assembling for the purpose stated on any other day?

But "this text in no sense enjoins abstinence from labor." It does furnish a precedent for the performance of a duty, which, with other religious exercises that may be easily shown to be proper accompaniments, so engages the minds and bodies of Christians as to leave neither time nor disposition for secular pursuits. If the phrase "the Lord's day" does not refer to the day of the Lord's triumph over death and the grave, the day of the remembrance of the Lord by his people, the day when *Christians* assembled to worship the Lord, to what can it refer? Certainly not to a day whose religious observance has passed away.

There is a recklessness of assertion in the article under review that shows a want of a careful study of the Scriptures by the writer and a misunderstanding of the new institution. A proper understanding of the relation of the law to the gospel is needed not only by the Sabbatarians but by other denominations.

W. L. HAYDEN.

KIND WORDS are among the brightest of earth's flowers; they convert the humblest home into a paradise.

HE is truly prudent who looks upon all earthly things as nothing, that he may win Christ.

PERSEVERANCE is the best school for every manly virtue.

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UNION IN COMMUNION.

In the religious movements of the past few years there has been manifested a growing desire to break down the partition walls which have so long divided the Christian world, that the church may be restored to its pristine unity and vigor. As promotive of this object it has been proposed that there be a free interchange of pulpits and a common participation in the Lord's Supper among all religious parties. Possibly there might be a pretty general acquiescence in reference to exchanging pulpits, but there are some who are quite averse to the proposal of indiscriminate communion. As the end in view is one that is desirable and the proposal plausibly fair, an explanation seems to be necessary on the part of those who reject it.

A union of Christians is desirable, very desirable, but not *so* desirable as to be gained at the expense of apostolic teaching and apostolic practice. A union of systems is not only undesirable, but impossible. The only hope of uniting Christians is to induce them to abandon systems which the Bible does not authorize and adopt one that the Bible does authorize. When this is done Christians can easily be united; and any attempt to bring about a union without this will be unsuccessful. The difference in theory and practice existing at the present time in reference to the observance of the Lord's Supper is a great obstacle to union — This difference must be adjusted before a practical and harmonious union can take place. In order to this adjustment we must learn from the apostles their theory and their practice. This being done there is no alternative for those who acknowledge the authority of the Bible but to adopt them. He that will not do this needs to pray, "Lord increase my faith," and labor to secure it. It is vain to make any effort at union in communion without a thorough discussion of the causes of the diversity in practice characterizing those who refuse to join in it as bigoted and exclusive.

I propose therefore an examination of the chief points of disagreement respecting the Lord's Supper with a view of testing our practice by the apostolic standard. These are two; first, the prerequisites to communion, second, the frequency of communion.— The Bible does not afford direct testimony on these topics; all

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we have concerning them is inferential or incidental. It is not impossible, however, by these means to determine to a moral certainty the practice of the apostles.

I. Who are authorized to commune?

For some reason or other baptism has always been regarded an indespensable pre-requisite to admission to the Lord's table.—Why this is so has not always been explained. To some minds the reason is not apparent, hence they are disposed to question the authority for saying "baptism precedes communion." What connection is there between these two ordinances that the one necessarily precedes the other, as the cause precedes the effect? Why may not a person communé before he is baptized? Before assigning the reason for this I will offer some proof of the fact.

Justin Martyr, who wrote about A. D. 150, says "it is not lawful for any to partake of the Eucharist, but such as believe and have been baptized."

Theophylact, A. D. 1100 says "No unbaptized person partakes of the Lord's Supper." Says Spanheim, writing A. D. 1200, "None but baptized persons are admitted to the Lord's Table."

Lord Chancellor King, an Episcopalian, A. D. 1700, says, "Baptism was always the precedent to the Lord's Supper, and none were admitted to the Eucharist till they were baptized."

Dr. Wall, (Episcopalian) A. D. 1705, writes, "No church ever gave the Communion to any persons before they were baptized. Among all the absurdities that ever were held none ever maintained that any persons should partake of the Communion before they were baptized."

Another Episcopalian, Dr. Manton, testifies "None but baptized persons have a right to the Lord's Table."

Two eminent Congregationalists, Drs. Doddridge and Dwight, testify as follows. "It is certain, so far as our knowledge of antiquity extends, that no unbaptized person received the Lord's Supper." "It is an indespensable qualification for this ordinance, that the candidate for Communion be a member of the visible Church of Christ. That is he should be a person of piety and should be baptized."

Dr. Griffin, former President of Williams College, says, "we ought not to commune with those who are not baptized."

F. G. Hibbard, a Methodist writer, remarks that "the Baptist

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and Pedo-baptist churches agree in rejecting from communion at the Table of the Lord, and in denying the rights of fellowship to, all who have not been baptized."

These testimonies might be greatly multiplied; but enough has been given from these men of learning, living at different times, and of different religious persuasions, to show the prevalency of the opinion that "baptism precedes communion." But on what ground is this opinion held? Is it a mere *human opinion*? If so why hold it so rigidly as to exclude from the Lord's Table those of a different opinion who have not been baptized? What right have we to elevate our opinions as bars to the communion? If not a mere human opinion what is the Scripture authority for it? There is no passage that directly asserts it. How then can it be proved?

The argument is this: 1. *The Lord's Supper is an institution in the Church, and is to be observed by those and those only who are in the Church.*

This appears, *First*, From the fact that at its appointment it was given to disciples who were commanded to observe it in memory of the giver. (Matt. xxvi. 26; Mark. xiv. 22; Luke xxii. 19.) *Second.* From the history of the church at Jerusalem in which the breaking of bread is mentioned in connection with other items which were attended to by those who had been baptized. (Acts ii. 42.) *Third.* From Paul's first letter addressed to "the church of God which is at Corinth," in which he treats of the Lord's Supper as an institution of the church, and it would seem as much confined to the church as the pass-word and ceremonies of the Free Masons are confined to that society. (1 Cor. xi. 20).—*Fourth.* From the entire absence of proof that, in the period embraced in the New Testament history, any persons ever communed, or thought it was their privilege to commune, who were not members of the church.

2. *We are brought into the church by baptism.*—In the church, in the kingdom, in the body, in Christ, are equivalent expressions,—not of course in their literal sense—but in their application to the same thing. Whatever brings us into the kingdom, brings us into the church, into the body, into Christ.—*First.* We are brought into the kingdom by something analogous to a birth. Hence Jesus says, "Except a man be born again, he cannot see the kingdom of God. This he explains by saying,

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"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is the new birth. Whatever difficulty there may be in comprehending it, it is very evident that water and Spirit are both necessary to complete it. But in the kingdom or church of God, there is nothing in which there is any thing to do with water except baptism. Therefore to be born of water is to be baptized. *Second.* Paul says we are "baptized into Christ," "baptized into his death" (Gal. iii. 27; Rom. vi. 3). "We are all baptized into one body" (1 Cor. xii. 13), "the same body" (Eph. iii. 6). But the body is the church. (Eph. i. 22-3; Col. i. 18, 24.) Therefore we are baptized into the church. This identifies the entrance into the kingdom with the entrance into the church, into the body, and into Christ, into all which we are introduced when we are baptized.

In support of this position many authorities might be cited, of which I give but a specimen: "Baptism is the initiating ordinance which introduces us into the visible church. We ought not to commune with those who are not baptized, and of course are not church members."—Dr. Griffin.

"Valid baptism the Baptists consider as essential to constitute visible church membership. This also we, Methodists, hold.—The only question, then, that here divides us, is, 'What is essential to valid baptism.'"—F. G. Hibbard.

"Baptism is a sacrament of the New Testament ordained by Jesus Christ for the solemn admission of the party baptized into the visible church."—Presbyterian Confession of Faith.

"Baptism is a sacrament by which we are received into the church of God, and separated from all other people."—Confession of the Reformed Dutch Church.

Now as a person is not to participate in the Lord's Supper until he is in the church, and as he does not enter the church until he is baptized, the inference is, that baptism, by which he enters, precedes communion, which is in the church. This being the relation so generally understood, which these two ordinances sustain to the church,—the one, the entrance, being exterior, the other being interior,—it is manifestly erroneous to attempt to make it appear that a person may commune before being baptized. We therefore conclude that a person is not authorized by the New Testament to commune until he is baptized, but finds it a duty devolving on him upon his entrance into the church.

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Hitherto I have used the word baptize as a logical term simply, without regard to its signification. But as this is a practical question, the import of the word cannot be ignored. The difference of sentiment that prevails in regard to what is usually called the "mode of baptism," obliges us to consider the logical consequences of assuming, or holding to, any particular position. Granting that sprinkling or pouring is baptism as well as immersion, it would not be inconsistent with the theory for a person to commune who had only been sprinkled or poured; but affirming that immersion only is baptism, obliges us also to affirm that they only who have been immersed, are authorized to commune. Just here I want the reason clearly stated. They are not authorized to commune who are not in the church; they are not in the church who are not baptized; they are not baptized who are not immersed. It appears, therefore, that those who hold to immersion only, do not refuse to commune with the unimmersed for the simple reason that they *are* unimmersed, but for the complex reason that they are not in the church or kingdom of God because they are not immersed. Says Dr. Griffin, "We ought not to commune with those who are not baptized, and *of course are not church members.*" Now the denial that sprinkling or pouring is baptism, necessitates the conclusion that "we ought not to commune with those who are not immersed, and of course are not church members."

I think it is due to our Pedobaptist friends to state openly and frankly that our refusal to unite with them in the communion is because their refusal to be immersed leaves them without the kingdom of God. But is it not uncharitable to say they are not in the church? Not more so than to say they are not baptized, since "valid baptism is essential to constitute church membership." On the other hand, is it not logical? If so, are we not bound to receive it, or repudiate the position that immersion only is baptism? We must *agree* on what constitutes valid baptism before the question of communion can be settled. Pedobaptists are illogical in adopting sprinkling for baptism, and chide us for not being equally illogical and inconsistent when we refuse to admit that they, whom we do not consider to be baptized, "and of course are not church members," are entitled to the same privileges in the church as those who are baptized, i. e., immersed.—Candor has not, ought not to have, a cloak of charity so broad as

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to cover up the logical consequences of her positions. She seeks rather to reveal than to conceal them, that their truth may be confirmed and accepted, or their falsity detected and rejected.

The Bible knows nothing of either close communion or open communion. These terms and the ideas usually attached to them, are both unscriptural, yet each has some plausible ground of defense. In Paul's style it is "eat the Lord's supper" or "eat it not"; it is "the communion" or "not the communion," without any qualifying epithet. Close communion, as interpreted by the words and acts of those who practice it, is communion with those only "of the same faith and order," that is, those of the same denomination. It is becoming quite common to speak of the communion as "restricted" instead of "close," but I suppose the meaning is the same. Open communion consists in communing with those "in regular standing in all evangelical churches." This is consistent with the theory that sprinkling is baptism, but inconsistent with the theory that immersion only is baptism, or that baptism precedes communion. But close communion and open communion are equally erroneous. Allowing the equator to represent the true position, the one is at the North pole, the other at the South pole, equidistant from the equatorial line of truth. The close communion Baptist refuses to commune with those whom he believes to be baptized; but the open communion Baptist proposes to commune with those whom he does not believe to be baptized. Dr. Armitage has said, "We believe in all baptized persons communing when we consider them baptized." Well, that will do.—The only regret is, that the Dr. identifies himself with a people with whom such teaching, but more especially the *practice*, is the rare exception, and not the rule. As humble disciples of the lowly Jesus, it is our place to learn the conditions of entrance into the kingdom of God, and having bowed submissively to them, it becomes our privilege as citizens of the kingdom to participate in all the blessings and enjoyments which are proffered to us by the King of kings and Lord of lords.

II. How often shall we commune?

Shall the answer to this question be, Once a week, once a month, once a quarter, once a year, or not at all? These times embrace the practice of the religious world on this point. Do the Scriptures authorize these various times of observance? or do they give preference to one above another? or do they permit us to exercise

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our discretion in the matter? The evidence requires an affirmative answer to the second question, and this obliges a negative answer to the first and third. The preference, if it be not more than a mere preference, is *once a week*.

From the history of its appointment we can determine nothing in reference to the frequency of its observance. Jesus says, "Do this in remembrance of me" (Luke xxii. 19), thus indicating the object for which it was appointed. Paul twice quotes these words (1 Cor. xi. 24, 25), and adds in the second instance, "as oft as ye drink it." This language leaves indefinite the frequency, the chief purpose of the apostle being to insist on the design of the observance. Whenever it is done, or as oft as it is done, it must be done with a special view of remembering Christ. Luke mentions it as an act of worship in connection with other acts of worship, when he says the disciples "unremittingly attended to the teaching of the apostles, and the fellowship, and the breaking of bread, and the prayers" (Acts ii. 42). But when or how often these things were done, is not here stated.

In the account of Paul's visit at Troas, we find this record: "On the first day of the week, when the disciples came together to break bread, Paul preached to them" (Acts xx. 7). Paul was accustomed to preach on the Sabbath, the seventh day of the week, to the Jews assembled in the Synagogues for Jewish worship.—But finding the disciples assembled at Troas on the first day of the week instead of the seventh, he preached to them on that day. The subordinate sentence, "When the disciples came together to break bread," appears to be incidentally thrown in to state the occasion of Paul's preaching to them. The expression "on the first day of the week," tells both the time of assembling and the time of preaching. The infinitive phrase "to break bread," expresses the purpose for which they assembled. These are the only words in the New Testament that express the design of meeting, and are thus used in this passage only. Hence if they were omitted from this passage, the New Testament would be without an expression to designate the object of meeting. But we do not suppose that this was all they did when they met. On the contrary, from Acts ii. 42, Eph. v. 19, 20, Col. iii. 16, we infer that other acts of worship were attended to. The more general object of meeting on the first day of the week was to worship God; but this is expressed in the specific statement "to break bread."

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But why does Luke select this item in preference to the rest, in order to state the purpose of meeting on the first day of the week? If we fail to give the true reason, we by no means change the fact that Luke does thus make use of this one item. The most plausible reason that occurs to me is, that this is a prominent part, if not the most prominent part of the worship on the Lord's day.

But it is said that this passage does not say they broke bread on *every* first day. Very true. It is also true that it does not not say they assembled on every first day. It was not the design of the writer to state this. He makes a general statement, alluding to the general and well-known fact of assembling on the first day of the week; and states *the equally general and well known purpose to be*, "*to break bread.*" To keep the Lord's day sacred to the worship of God without observing the Lord's Supper, is to *disregard the purpose* expressed by the Holy Spirit. The first day of the week was not only set apart in honor of the resurrection of Christ, but also for the observance of the Lord's Supper in memory of his death. But the Christian world, in their theory and their practice, concede the primitive custom of assembling for worship on every Lord's day; and Acts xx. 7 is relied on for proof. Why do they not also follow the primitive custom in observing the *purpose* of this assembling, as expressed by the Holy Spirit in the same text?

The language of this text is inapplicable to any other practice than weekly communion. While it is true that they who commune monthly, quarterly or yearly, commune on the first day of the week, it is *not true* that they assemble in order to commune, or "to break bread." Whatever will express the purpose of meeting on other Lord's days, will also express the purpose of meeting on communion days. In monthly or quarterly or yearly communion, the Lord's Supper is an incidental circumstance, subordinate to the primary and general object of meeting, as the primary object would be attended to every Lord's day; and it is unphilosophical in theory as well as untrue in fact, to say the object of meeting is to attend to such incidental circumstance.

But let ut suppose that the Baptists, for example, who generally commune monthly, do assemble on their communion days for the specific object of observing the Lord's Supper. They cannot be said to assemble on other Lord's days for this purpose. It would, then, be still untrue to say of them, "On the first day of the week

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they come together to break bread." The nearest approach to this expression that could be made with truth is, On the first Sunday in the month, the Baptists come together "to break bread"; —assuming that the first Sunday in the month is their communion day. This is a general truth, from which any one would infer, were he even unacquainted with the practice of the Baptists, that it was their custom to commune on the first Sunday of every month.

Now compare the two statements: 1. The disciples came together on the first day of the week to break bread. 2. The Baptists come together on the first Sunday in the month to break bread. The first is scripture language, varying a little in the construction, yet conveying the scriptural thought. It expresses the apostolic practice concerning the frequency of communion. The second expresses the Baptist practice. Now as the two expressions differ in their meaning, it follows that the Baptists differ in their practice from the apostles. Both, however, have the common purpose expressed, "to break bread." The one does this on the first day of *the week*; the other, on the first Sunday in *the month*. But the first day of the week is Sunday. So the difference in the expressions lies in the difference between "the week" and "the month."

In general statements like the above, the definite article connected with a representative noun, is equivalent to "every."—The month is determined by the revolution of the moon around the earth, i. e., every month. The length of the day—every day —is measured by the revolution of the earth on its axis. The president—every president—of the United States is sworn to support the constitution and the laws. The farmer—every farmer—tills the soil. The Christian—every Christian—believes and obeys the Savior. The words 'Savior,' 'soil,' 'earth,' 'moon,' &c., are not representative nouns, and therefore the rule is not applicable to them. An exception to the rule does not invalidate it. We say in general, the farmer—every farmer—plows and sows in the spring—every spring. Now if an instance could be found of a farmer who for some reason happened not to plow or sow in a given spring, we would still say that in such statements "the farmer" signifies "every farmer," and admit it might not be strictly true in every individual case.

Applying this principle to the case in hand, we would say, "The Baptists come together on the first Sunday in every month to break

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bread." That the words 'the month' are equivalent to 'every month,' in this sentence, is admitted by the Baptists themselves, as their general practice abundantly proves. But the same principle and the same reasoning justify us in saying, "the disciples came together on the first day of every week to break bread."—With as much propriety, logic and good sense, might we argue against keeping *every* first day of the week sacred, because the Bible nowhere expressly commands it, and because it nowhere says the apostles kept *every* first day; or against communing on the *first* day of the week more than on any other day, because the Bible does not say the apostles *always* communed on the *first* day of the week, as to argue against weekly communion because it is not said they broke bread on *every* first day, or the first day of *every* week.

The only other passage having any bearing on the frequency of communion is 1 Cor. xi. 20: "When you come together therefore into one place, it is not to eat the Lord's Supper." In the words "come together into one place," I understand the apostle to allude to their assembling on the first day of the week. His reference to the Lord's Supper forbids any other allusion, unless we say it may be observed on some other day. But Paul says the Corinthians did not come together to eat the Lord's Supper, clearly implying that this is what they ought to come together for. Hence he proceeds to *prove* his charge. They came together to eat and drink and be merry, not caring for one another. While one who is hungry is eating greedily to satisfy his hunger, another drinks of wine till he is drunk. Now this is not the way to eat the Lord's Supper!! "I cannot praise you for this"! Thus Paul indirectly but severely censures them because they did not eat the Lord's Supper. This censure was deserved only on the supposition that to eat the Lord's Supper was the proper object of their assemblage. But they had so perverted the institution that Paul refused to recognize their eating and drinking as the Lord's Supper at all. He then sets forth the nature and design of the institution, as he had received it from the Lord, and had delivered it to them, with some additional remarks and cautions as to the proper manner of observing it. Now, as if he had said in his concluding exortation, When, therefore, you come together at the appointed place on the Lord's day, let it be for the purpose of observing the Lord's Supper in the manner I have described, with the

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special view of showing forth the Lord's death until he come. If any one is hungry, let him eat at home. The object of your meeting is not to satisfy hunger, but to eat the Lord's Supper.

Our conclusion then is: The Scripture authorizes weekly communion, and is opposed to monthly, quarterly or yearly communion in the ratio of the evidence in favor of the weekly practice. The New Testament affords no evidence that the primitive Christians assembled on the first day of the week, at all, unless to break bread. That this conclusion is just is the judgment of the most eminent critics and commentators that have ever written upon the subject. Let us hear them.

Says William King, Archbishop of Dublin: "It seems probable from the very institution of this ordinance, that our Savior designed that it should be a part of God's service, in all the solemn assemblies of Christians, as the passover was in the assemblies of the Jews. To know, therefore, *how often* Christ requires us to celebrate this feast, we have no more to do but to inquire how often Christ requires us to meet together; at least, *every Lord's day.*"

Says Dr. Scott (Presbyterian), "*Breaking of bread*, or commemorating the death of Christ in the eucharist, was one chief end of their assembling; this ordinance seems to have been *constantly administered every Lord's day*, and probably no professed Christians absented themselves from it after they had been admitted into the church."

Says Dr. Mason, (Presbyterian), "Mr. Fuller (Baptist) does not deny that the Lord's Supper was observed by the first Christians every Lord's day, nor will this be denied by any man who has candidly investigated the subject. It is notorious that during the first three centuries of the Christian era communions were held with the frequency of which, among us, we have neither example nor resemblance. Weekly communions did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries."

Mathew Henry (Presbyterian) says, "In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day."

So says Doddridge (Congregationalist), "It is well known that the primitive Christians administered the Eucharist every Lord's day."

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Adam Clark (Methodist), concerning the phrase "to break bread," says, "The Eucharist as the Syriac has it, intimating by this that they were accustomed to receive the holy sacrament on each Lord's day."

John Wesley (founder of Methodism) in his letter to America, 1784; "I also advise the elders to administer the Supper of the Lord on every Lord's day." He also says, "With respect to this, or any other command, he that, when he may obey it if he will, does not, will have no place in the kingdom of heaven." *True.*

John Calvin (founder of Presbyterianism) alluding to the modern infrequent method of communion, says, "And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined." Again he says, "It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed."

An ancient author says, "The weekly communion was preserved in the Greek church till the *seventh century*; and, by one of their canons, such as neglected *three weeks together*, were excommunicated."*

Now when we find such men as Wesley, Clark, Calvin, Doddridge, Henry, Mason, Scott, King, and others, men justly celebrated for their learning and Biblical research, men of different denominations,—Episcopalian, Presbyterian, Congregationalist, Methodist, all giving their united testimony that weekly communion was the established practice of the apostles and primitive Christians, and that Acts xx. 7 is an allusion to that practice which cannot be otherwise explained, we feel justified in accepting this as the most obvious sense of the passage, and, there being no opposing testimony, it is the duty of all faithful ministers of God's Word, to insist upon obedience to it. Jesus says, "Do this in remembrance of me." Shall we do it, *will we do it* as the apostles did it?

We gather up in conclusion the following points as the result of our examination:

1. All who are in the kingdom are authorized to commune.

* For these extracts I am indebted to Mr. Campbell's collation of authorities in the Christian System.

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2. We are not authorized to say a person is in the kingdom or church of Christ until he is immersed.

3. The Apostles communed on every Lord's day.

When all professing Christians conform their practice to that of the apostles, Union in Communion will be hailed with inexpressible delight. W. W. HAYDEN.

BRO. BUTLER ON "PREACHERS."

BRO. THOMAS D. BUTLER:—I thank you much for your well-timed, and sensibly written article in the Harbinger, under the head of "Preachers." Much that you have said was demanded from the facts around us. Nor is it to be denied that many of our city preachers if not those who minister to country congregations, act as though they were both Priest and lawgiver. They must both say and do all that is said and done in the worship on the first day of the week. Not content with an hour or more of talking and reading, they must officiate at the table. The elders are generally plain men, and it will not do in a fashionable audience to hear them deliver a few practical truths to their flocks over whom they have been made overseers, and for whose souls God will hold them responsible. No, No; they must be both judge and jury over criminals when there is any hanging to be done; but the idea of their standing up before the whole church to teach, or speak to them, when the minister is present, is utterly inadmissible. The young misses, and gents, with the finely dressed matrons, will twist, and murmur at their awkwardness. It will not meet the improved condition of the age. We are asked, Where is the blame to be attached? To the minister, to the church, or to the overseer? We say to all. 1. No sensible man should ever receive an office being sensible that he is wholly unfit for the work. 2. Knowing that if fitted for it, that either he or the church is unwilling that he should do it.—Really it seems to me that they esteem the title without the thing of vast importance. They are overseers, but of what?—Not the church, for they but seldom look after its health, or its growth, and being plain men they are not to be known as teachers. But 3. The minister often thinks that his influence depends upon *directing* every part of the Lord's day service, no matter

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who else may be present, and what their gifts. Whither are we drifting? That there is a work for the *Episcopos* in the worship no one can deny who has studied the word of God, but what is that work? Simply to try cases of disorder among the saints?—Or to see that the man who drinks too much, and is often drunk, is, on some convenient season, admonished? This can scarcely be conceded. To a faithful discharge of his duty, I need not affirm that an elder should *preach* to the church. Yet it is positively certain that one who cannot and does not do the work of *teaching*, cannot rule well, since ruling and teaching are inseparable. Can a father rule his family, who never instructs them? Or can a teacher rule a school who does not or cannot point out that which is necessary to good manners or good order? To ask these questions is but to answer them.

It has always been my practice to labor to elevate the eldership in the confidence of the church: 1. Because it is important that they should realize their obligations to the church as teachers, and also the necessity of working for God. 2. It is a well established law of our nature that indolence is promoted by the conviction that I have no work to do. 3. That none is expected of me. 4. And if I have no work to do, neither the church nor the world hold me accountable for the performance of any. Such convictions will thoroughly demoralize any man or congregation. Will not this conviction account for so many dumb and inefficient elders all over our land, and consequently so many lifeless congregations? I think that much, very much depends upon such influences.

The preacher claims the entire control of the congregation upon Lord's days, and both the people and the overseers acquiesce. If the preacher is absent, there is in many places no worship. What! say many of our fine people? I am not going to church, because we have no preacher. I am not going to hear Bro. A or B talk with his awkwardness, and sometimes bad pronunciation. No; I can learn more at home reading my Bible. Pious souls, truly!—They are too refined to worship the Lord with the plain people of the land; it would really be a condescension!

When I have made my address to the church, I have done that which others present may not be able to do so well; but whatever can be done by others, and especially the overseers, should generally be expected of them. Such work gives to them confidence.

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It also educates them for the work of the ministry, and inspires them with the love of God. To exhort others without feeling the power of the exhortation myself, cannot well be done. To hear a preacher pray that God would send more laborers into his field, and yet see that same preacher do practically what he can to stifle all the gifts of the churches, is rather cool. I have known some of our clergy to assume the position that he only was to officiate at the table. The elders were not ministerially qualified for such work. For such priests I have but little respect, and much less confidence as guides of God's saints.

Look abroad over our land, and count the many lifeless little churches which have no men who are called preachers, and note their spiritual condition! Their name is legion. Our church educational system is wholly deficient. We shall never develop the talent among the churches by such means. We must call out the exercise of the gifts in the churches, and to do this the work must be properly distributed. Members must be called upon to work. How else can all know what their capacity for this or that work? The preacher must not engross the whole time; he must not so labor as to discourage the eldership in taking an active and suitable part. We are all joint participators in God's grace, and we should also be joint co-workers in the work of church education. There must be a mutual feeling of responsibility, and this cannot be felt without a joint participation in the work and responsibilities. We need no high priests or clergymen in our churches.—We must be brethren and mutual co-workers, each one occupying his own proper place. The church is not all eyes, or all ears.—They are not all to speak at one time, but men should be trained for the work of the Lord. And it is evident that every family possesses all the means within itself, if properly exercised, for its government and instruction.

In a congregation furnished with an eldership, it has long appeared to me that they should preside in all the meetings either for business or worship. They should be known and respected by the church as the spiritual governors.

We import a preacher, and then commit to him the sole direction of things, putting all other gifts in the back room, and thus discourage all others from efficiency in the ministry. I am, from many considerations, opposed to such centralism in God's house.

Respectfully, GEO. W. ELLEY.

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REPLY TO BRO. HAYDEN.

BRO. HAYDEN:—However earnestly or vigorously I may oppose what I believe to be erroneous or pernicious in its tendency, I will never condescend to a mere bandying of ugly epithets involving unbrotherly personal reflections. This among brethren is not only egregiously out of taste but excessively sinful. Let us guard our pens with the strictest care against the commision of this sin.

You complain of misrepresentation, and say that I and others are "perpetrating gross injustice" upon your essay on "Expediency and Progress." We confess that we did (as I do even now) understand you to advocate in that article the introduction of instrumental music into our worship. But you say that you "never wrote a line in favor of such use of musical instruments" and that you are "no advocate of such a custom." We accord to you, of course, perfect sincerity here, and if it shall appear that the aforementioned essay does actually represent you as advocating this practice, you will admit that you simply misrepresent yourself and take back all you have said about our "persistently perverting" your language, &c.

We here take the following from your essay: "The man or the people who refuse to be moulded in manners and measures by the age which they seek to mould through the inflexible gospel, are guilty of folly as egregious as the Asiatic simpleton, who, wishing to cross Euphrates, sat down on its banks, waiting till all its waters should run out. We must cross the streams which oppose our march, and march on, or if their course be our course, we must move with them." After thus advocating the necessity of being "moulded in manners and measures by the age" in which we live and pronouncing those "who refuse to be moulded" in this way as "guilty of folly as egregious as the Asiatic Simpleton" described above, you add that "an example or two will aid both the understanding and the memory." You give two examples of those who refuse to be thus moulded, and then add: "Once more, more recent and more marvelous. A brother of reputation, educated and bearing titles, has recently issued a pamphlet of many pages to prove the use of instruments in churches to be a violation of the gospel." This, now, be it remembered, is your third example of those "who refuse to be moulded in manners

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and measures by the age" in which they live, and whose course, you say, is characterized by "folly as egregious" as that of the "Asiatic simpleton" mentioned above. Yet you say you "never wrote (have never written) a line in favor of such use of musical instruments"! May we not now retort in your own language, "Your record is unfortunate. It is against you." In our turn, too, we "venture to make protestation." We solemnly protest against the practice of writing articles that will be construed by everybody as favoring a pernicious custom, and thus throwing the whole weight of one's influence in that direction, and then supposing it enough to declare that such was not the intention. Let us be careful not to countenance an evil even by implication, and then such declarations will be unnecessary.

Here, however, we are reminded that you have given your reason for the manner in which you have written on this subject.—We quote the passage: "When I have seen brethren whom I love, and for whom I teach my children high regard, endeavoring to erect that music question into a subject matter of the faith; to make it an integral part of this great and mighty plea for the restoration of primitive Christianity; I see in such attempt an evil of the largest magnitude. Assuming it as ranking among questions of faith and apostolic teaching, it then stands among questions of duty and of Christian fellowship. This granted, it becomes a cause of dissension and dismembership in all our churches. Seeing all this, and as I love the purity and peace of the churches, my back is not supple enough nor my knee limber enough to permit willingly this high crime to come upon us through the artifices and plausibility of specious and inconclusive logic." Very well, we will now afford you an opportunity to display your zeal in this line. Here is the case. A writer in one of our weeklies recently contended that we are directed in the New Testament and in prophetic Psalms to use musical instruments in our worship. Whatever is divinely directed to be done is of course a matter of faith, and now we shall expect Bro. Hayden to turn his battery and pour his fire upon this attempt "to erect that music question into a subject matter of the faith"—to show the writer alluded to that your "back is not so supple nor your knee limber enough to permit this crime to come upon us through the artifices and plausibility of specious and inconclusive logic." Will you do this? Pardon me, but I must express the conviction that

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this is a case you did not contemplate and that your zeal will all evaporate just here. Yet in truth it is the only legitimate ground for the manifestation of the zeal you profess. It is unreasonable to hold any responsible for any trouble originating in "that music question" save those who are attempting innovation in our worship. Let all efforts of the kind be abandoned forever and nothing more will be heard on the subject.

We must now advert to certain alleged errors attributed to me. They are three in number, "one literary, one expository, the last and gravest a moral one." While explaining how we should follow Paul as he followed Christ, I called attention to the fact that Paul complimented the disciples at Corinth for being followers of him in one special point of view. "Now I praise you, brethren, that you remember me in all things and keep the ordinances as I delivered them to you. You say I "mistake in getting the word ordinance from the text,"—that the original term is commonly rendered "tradition," not ordinance, and is so rendered in this place by McKnight and others. I never write at random, Bro. Hayden, and knew exactly what the Greek term was when I wrote, and knew also that it is commonly represented by the term tradition, and knew in addition, that all this affected not the point before me. What, I would ask, do you understand by the term tradition in apostolic usage? Signifying literally that which is delivered, it denotes in modern usage whatever has been handed down from antiquity and may partake even of the nature of the fabulous. But in the mouth of an apostle it meant that which was delivered by the apostles themselves to the disciples to be kept and observed. Take the following passage: "Stand fast and hold the traditions which ye have been taught, whether by word, or our epistle." Now the apostles delivered to men the facts and ordinances of the gospel and the ordinances of Christian worship, and these are therefore all necessarily included in the apostolic traditions. The whole certainly includes every part, and thus we find the ordinances of the Christian religion in the passage under consideration. We thus explode the supposed "literary error."

"Error in application. Paul is not here speaking about church music, vocal or instrumental, the subject not being so much as named or alluded to in the entire connection: but upon order, decorum, good behavior in the church Paul is there speaking." Look again at the passage, Bro. H., and see if there is not more in it than

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mere order or decorum. "Now I praise you, brethren, that you remember me in all things, and keep the traditions as I delivered them to you." We should thus remember Paul "in all things" and be followers of him not merely in matters of decorum but more especially in matters of faith. Your statement in fact is refuted by what has been said on the word tradition. We are thus enabled, too, to estimate the value of your other statement:—that "Paul is not speaking about church music, vocal or instrumental." We do not suppose for one moment that he is, but he speaks in general terms of all things delivered to the disciples for their observance, and among these were directions regulating the mode and form of their worship. To make out your case you must either show that we are not required to keep the ordinances of Christianity as they have been delivered to us, or that singing songs of praise is not included among these. If we permit soulless instruments and unsanctified choirs to enter as a substitute for this interesting and edifying department of worship we are not keeping the apostolic traditions, precepts, ordinances as they have been delivered to us. So much as regards my "expository error."

We now come to "the moral one." I had described the lifeless formalism to which worship is reduced by the use of instruments and choirs. You say I attribute to you "the advocacy of that caricature of worship" contained in my description. You are simply mistaken. I make no such charge. See that you do not yourself misrepresent at the very time you so dolorously complain of misrepresentation. I represented you (as your essay did) as advocating a custom the *consequences of which* are such as I described. Having made this egregious blunder you proceed as follows: "It is all very pretty to talk of 'a soul all alive to love all divine,' if such soul manifests a sacred regard to truth and righteousness; it is not easy to have much confidence in the prevalence of the one in hearts that are so careless of the other." Now allow me to say that with all the "illiberal pugnacity" you so generously attribute to me I would not stoop to pen a sentence containing an imputation like that of the passage just quoted for my right arm. But you strike not at me alone. "I long to see a more sacred regard to candor and truth abounding among us." Thus in your estimation the Christian brotherhood have very little "regard to candor and truth!" "Cannot sweet modesty, bless-

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ed angel, drop here her gentle wing, moisten with her tear and then erase that written charge" upon the disciples of Jesus Christ? If the Christian brethren are as corrupt at heart as you intimate, there is, I should think, considerable need of "progressing not out of the Christian religion, but up to it, and into it."

You think we exhibit "a want of seriousness and solemnity" and great "inaptitude in appreciating and acknowledging a necessity for going on to perfection." Yes, because we stand up firmly for the purity of the Christian institutions we must be represented as opposed to advancement in the divine life and to "going on to perfection" in Christian knowledge and virtue!—We cannot allow the sophism. Nor are we children to be frightened out of the faithful discharge of our duty by tremendous epithets. We are sorry indeed to know, that when such men as Franklin, Lard, McGarvey, Pendleton and Loos are contending earnestly for the Christian religion in its purity, there are those among us who can see nothing in their conduct but "illiberal pugnacity." May the Lord increase our devotion to his cause and enable us to "love one another with pure hearts fervently."

I. B. GRUBBS.

UNTYING THE MISSIONARY KNOT.

NO. I.

1. Let every Disciple, in his own mind, pass an act of oblivion upon all past indiscretions as to missionary work. In this act, include every thing done wrong in general or State societies, every thing written unadvisedly, resolutions in convention, oppositions to societies and such like causes of difference without now caring to decide who was right or who wrong. Let none but the small folks "think on these things."

2. These old roots being taken out, let every State be districted into large divisions, so that it would require all the time of a district evangelist to keep up the missionary financial system, find out the weak places, urge the Sunday school cause, and stir everything into activity within those limits, a dozen ways that cannot here be described. Five or ten of these secretaries could keep all the active parts alive and at work.

3. Each of these districts regularly pouring their contributions

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into the State treasury the State would always have something to give to missions abroad—to the territories, to the South or East. Each State would then send through her own treasury all the funds she designs for missions outside her own boundaries, to the Board of missions at Cincinati. This Board having had years of experience in the foreign field, can manage all the funds of the brotherhood intended for that use in the most satisfactory manner possible.

This arrangement, if adopted, would relieve us of three great difficulties now in our way.

1. *It would reduce our missionary financial system to a very plain simple arrangement.* The State and general societies would not interfere with each other in raising means, as at present. The money would all be raised by State instrumentalities. The general society would co-operate with the States through her board and secretary, and thus a mutual sympathy would be established.

2. *It would settle the question of life-memberships* and prevent all further discussion of that subject; the states then would raise the money in their own ways respectively, relieving the general Board of all responsibility in that direction. If Ohio prefers her life-membership plan, she has a right to retain it. If Kentucky and other states succeed better on a different plan, Ohio will not be slow to see it. This is yet to be tried. Ohio could not be expected to throw down her $30,0000 in pledges very hastily. She has a perfect right to manage her own affairs, and so has every other State; and if the policy now suggested be accepted, nobody will object to the States following the counsels of her wisest and best men. This will dodge the whole difficulty about life-members and life-directors. The general society ought to have no financial system separate from the states. Then let the States answer all questions about plans and money bases.

3. *It will relieve us of our distressing inefficiency.* There is no outgrowth in our present systemless way of working *and never can be.* Ten years hence would find us raising about the same amounts we now do. Religion, it seems, is the only cause that must be promoted without system. Every error in the land is consolidating itself into firmer working arrangements every day. We need a working system; not a system to rule the churches.—But not to argue the case, I here affirm—that no simple changing of an article or two in the constitution will ever meet

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the rising demands of the brotherhood for more efficient labor.—We may either retain or reject the life-membership plan after a week's debate in convention, but without some such system as I have presented *nothing better will be done than has been.* The diagnosis is false if we suppose the money basis is the cause of our inefficiency. *It is a lack of general organization—a working organization—or general concert of action.* I am opposed, therefore, to a moment's consideration being given to the life membership question in the October convention. There is no succeess for us with it, and none without it, unless we abandon our whole planless, systemless, way of working. And as said before, this would relieve the general society of all responsibility as to methods of raising money, only as she stands connected with the state financial systems. This unties the knot.

The states of Kentucky, Indiana, Illinois, and Missouri all meet before the Cincinnati convention. Would it not be well for the several states to consider this matter in convention assembled, and send "chosen men" to express their assent, in the Cincinnati meeting, to some arrangement similar to this if the convention should adopt it? We cannot lay it over for another year.—The brethren generally are impatient of delay already. Let the states lead off in this matter as they ought to. The Cincinnati convention, I believe, would hail it with delight. This general cooperative movement ought to start with the states, not only because they once refused a cooperation, but because they constitute the general society, or ought to, and are responsible for its success. Let us consider this matter attentively and prayerfully and be ready in October to start the work in a manner worthy of the cause of God.

THOMAS MUNNELL.

NO. II.

It has been suggested that my No. 1 intimated rather too plainly that we have as yet no missionary organization at all. If so, it was not intended, for several States have incipient ones, although very imperfect. What I mean to say is that we have no general or State concert of action that takes in one tenth of our numbers into this grand benevolent work of missions. I urge the necessity of this—the *present* necessity of it. The difference in the success of those who have undertaken works of general benevolence *by system* and those who established no general system is well il-

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lustrated by the Sunday-school cause. Note well the following facts:

1. The first Sunday-school started after the middle ages was started by Luther, in 1527. They struggled on without system or general organization until 1781—254 years—and did very little good. All their efforts were isolated, individual, and, of course, irregular, instructing but a few thousand children, and these in a very imperfect way. In 1781 Robert Raikes, of Gloucester, England, organized the Sunday-school system, and within four years had over a quarter of a million of children in those schools.

2. In America the first Sunday-schools were started in 1674, and struggled on also without system till 1809—135 years—with no better success than the same plan met in Europe. But in 1809 the schools were organized into a general concert of action, and in eight years they were spread widely among all the churches of the land. For these facts see "Pardee's Sunday school Index," pp. 13–17.

John Wesley and George Whitefield were contemporary preachers. The former organized, the latter did not. The one is now one of the most numerous and powerful bodies in Protestandom; the other is almost forgotten among men. Whether the cause is a bad or a good one, it is all the same,—concert of action is essential to success. The devil uses eloquence, learning, the press, *system* and money, to carry on Sectarianism, Catholicism, Rationalism; but these instrumentalities rightfully belong to us who preach Jesus and primitive religion.

I do not here repeat what I have before written of the sad condition of many weak churches on missionary grounds, but some might think me predisposed to look at the dark side of things. It must be remembered, however, that no preachers except those who travel among the feeble, as your corresponding secretaries and missionaries do, are prepared to give any just account of our real wants. These wants are to be met by a proper system of evangelizing. For this we plead. In order to effect this then;—

First. Shall all the State conventions held before the Cincinati meeting proceed to district their States into several large divisions, in each of which may be placed a district evangelist to co-operate with the corresponding secretary or State evangelist in getting every feeble church into action, and in stirring the strong to their duties? The corresponding secretary cannot do it all.

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Second. Will these States agree then to give one collection from each church during the year to the General Mission, or in some other way help the Board of Foreign Missions.

Third. Will the several States of Missouri, Illinois, Indiana, and Kentucky, all of which meet before the October convention, give some expression of their willingness to co-operate in this or a similar way, during their respective sessions, and send such expression to the Cincinnati meeting? If so, we could pretty well settle the whole matter at that time, and be able to publish to all the churches a general agreement as to our missionary work. Then we could, by co-operation of the corresponding secretaries and boards of the general and State societies, soon have it all on the way. They must work together.

Be it remembered and pondered, if necessary, that no changing of an article in the constitution will meet our wants. Life memberships or no life memberships, we will not succeed without some general concert of action. Not a moment should be spent in discussing that subject in the convention. If the States will but feel that the foreign work is theirs to sustain, and will send, through their treasurers, whatever money they determine to give up for missions abroad, the general society will have no financial system separate from the States. There can be no debate about her money basis. This is what she has always wanted, and what the States seem now disposed to give. I repeat also, let old disputes, resolutions, oppositions and old suspicions be all forgotten, and let us rise to the full hight of our surroundings. All our leading men with whom I have conversed and corresponded—a few in Missouri, Illinois, Ohio, Virginia, Indiana and Kentucky—are fully alive to the importance of such a movement as has been referred to. What we need is a *system of working*, not of *ruling the churches*. Think of a whole congressional district with less than a half dozen Christian Sunday Schools in it! Who is responsible? It can be very easily proved that the strong apostolic churches aimed at caring for every weak one. We are not doing as they did. The enemy is retaking a large portion of our territory.—Death is setting in upon hundreds of uncared-for churches. Much depends upon the men of the present decade. Shall we prove ourselves equal to our responsibilities. Let us come up from each State to Cincinnati prepared to express our willingness to enter into a good co-operation of all the churches, and if we cannot

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complete the arrangement the coming autumn, we can secure its success in no great length of time. THOMAS MUNNELL.

REMARKS.

We commend the foregoing solution of our missionary difficulties to the prayerful consideration of the brethren. It is the suggestion of a good brother, under counsel with others, made in the interest of no party or clique in the church, but from a sincere desire to promote missionary work and harmonize all friends of the gospel in its wider and more efficient proclamation. Its spirit is good, its aim is scriptural, but its method is, in its details, the suggestion of human wisdom, directed, we believe, by the inspiration of a heavenly and divine motive. What do you think of it, brethren?

We have been operating for now about twenty years, under a plan that has been latterly the subject of much discussion. Those who are now the foremost workers under this plan, had little or nothing to do in originating it. They found it a practical means of doing much good, delivered to us by venerated hands now gone, many of them, to their reward, and they gave it the earnest and unreserved support of loyal hearts. They claimed for it nothing more than it was declared to be, an association of disciples, who were willing to co-operate by their means, in the great and divinely commanded work of preaching the gospel to every creature. They wanted to have the gospel preached, and they saw that to this end there must be some arrangement made for raising money. *Clearly the New Testament had specified no plan for this purpose*, so that if we were not at liberty to devise one ourselves, the idea of sending out missionaries by general co-operation must be abandoned. But this could not be done, for the commission had clearly imposed upon the church the duty of preaching the gospel,—not upon the congregations as such, but upon all disciples, everywhere and in every age. So we thought and felt, and so we went to work. We thought that a divine command to do this work did not cease to be binding, simply because there was no divine plan given,—but that the Savior in telling us to go, and omitting to prescribe for us the way, meant for us to find out a way ourselves.

But many good men did not feel this liberty, and were not content to let us enjoy it without opposition and complaint; and they

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have thus thrown stumbling blocks in the way. Now it happens that a great majority of disciples in this day, walk very feebly at best, along any financial road, and it requires very little art or strength to help them to stumble. They are very babes in walking, when the way costs money. Though it should be the way to paradise, they are glad for an excuse to stumble and turn around the toll gates. They cry "all hail" to the man who shows them a cheaper way. Glory to the man who valiantly clubs these schemes of human invention to tithe us for missionary work in far off places—outside of our own congregations and where we ourselves can get no good of the preaching! And so we are beaten back, and the gospel is not preached, and the growth of Zion is hindered. Thank God, I have never said a word in this direction,—never raised my voice to stop the ring of a dollar in the missionary treasury,—never stretched out my hand to stay the beautiful feet of them who declare glad tidings, and preach the gospel to the destitute and poor. We leave such glory to them who have studied how to make it comely in the light of the final judgment. It has nothing heavenly in it, as seen through our spectroscope.

Some of the difficulties which have been urged against the movement, were referred by the last meeting of the Missionary Society, to a committee of brethren, who are to report to the next meeting. We are permitted to say that that committee has had a meeting, and it is their purpose to recommend the largest advances towards conciliation and harmony. Even against their own convictions of what were wisest, they will advise to extend the olive branch, and seek conciliation and harmony, if, may be, there can be secured a wider and more liberal co-operation in benevolence for the preaching of the gospel. What we want is to have the work done,—to raise the money, send out the preachers and offer the gospel to the dying. If some body has got a better way, let him come up to the next annual meeting and present it. I am for the best, and shall be ready to give up any scheme that is proved to be unwise or wrong, and adopt any one, that can be found to be wise and right, and at the same time best for the ends in view. I hope that brethren will not refuse the invitation to lend us the benefit of their wisdom in council, and then fly at us with their opposition, when we have done the best we know, without them.

W. K. P.

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"DOWN EAST."

BRO. PENDLETON:—After my last letter to the Harbinger, I remained, for several weeks, at East Machias, preaching to large and interested audiences. I closed my labors there with thirty additions to the church. Twenty-eight confessed the Lord and were immersed. Two others, previously immersed, united.

It is really surprising to witness the effects which the preaching of the pure gospel has, upon the self-constituted guardians of orthodoxy. Go to a town or village, where there are two or more orthodox organizations, known as Baptist, Methodist, Congregationalist, &c., and however dead they may have been for months previously, and however cold and indifferent towards each other, a few earnest discourses will infuse new life into them, and bring them together in warm and loving embrace. Little water or much water, close communion or open communion, are matters of no consequence. Their hearts are full of love, and it comes gushing out in copious streams. It is indeed a refreshing season. Now this would be well enough, indeed highly commendable, if the new life and strength acquired were devoted to the service of the Lord. But I am sorry to say, such is not often the case. Their combined forces are generally arrayed against the truth. The leaders of the people do cause them to err. The Lord have mercy upon them.

On the 22nd of June, we left East Machias to attend the annual meeting of the churches in Nova Scotia and New Brunswick. We remained over night at Lubec, and the next morning crossed over to Eastport, where we took steamer for St. John. We had expected a number of brethren and sisters from Lubec, and other churches in Maine, to accompany us, but when we went on board the steamer, found that we, myself and wife, made up the entire party.

Four hours' sail down the bay of Fundy, in full view of the rugged coast of New Brunswick, brought us to St. John. As our vessel neared the wharf, we saw Bro. Jacob Barnes, waiting to welcome the friends expected from the States. When Bro. Barnes learned that we were all, he looked, as he really was, much disappointed. We were soon in a carriage, and drove to the residence of Bro. Thomas Clerk, where we met with a warm reception.—

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Sister Clerk is from Philadelphia, and felt almost as near to us as one of our own children.

At 11 P. M. we went on board a steamer for Nova Scotia, and found that our party had increased to twenty-one. We had expected to sail at 2 A. M., but did not get under way till 4-30.

The day was bright and beautiful, the sea smooth, and every one looked cheerful and happy. As our steamer glided swiftly through the placid waters of the bay, we soon had positive evidence that there are many beautiful things in the world which are seen only by those who go out upon the deep waters. Here is a little island, clothed with verdure, resting in lonely silence upon the bosom of the waters. There, is a huge mass of rugged rocks, rising up hundreds of feet above the waves which break at its base. Some mighty convulsion of nature has given birth to these islets, which time has covered with a green robe, and thrown up those unshapen heaps, reminding one of some grand old castle in ruins. These are the homes of the sea bird. On one of them we saw many thousands of young gulls, just out of their nests.

As we neared the coast of Nova Scotia, Cape Blomidon rose up grandly before us. This is a bold projection, lifting up its rugged brow high above the surf, and proudly defying the storm as it sweeps over the bosom of the deep. It rises up from the water's edge, almost perpendicular, about eight hundred feet, as I was informed, an object of profound interest to the traveler, when the winds are hushed into silence, but of fearful significance to the mariner, when the tempest drives the ship towards its rocky sides.

About noon we landed at Windsor, a small village on the Avon river, a few miles above its entrance into the bay. This village is the present terminus of a railroad from Halifax, now being extended to Anapolis, on the southwestern coast of the Province.—Here we found brethren from Cornwallis, with carriages, waiting to greet us, and convey us to our destination. The cordial grasp of the hand, and the words of welcome, coming out from warm hearts beating in unison with our own, assured us that we were with our Father's children, and we felt at home. We were soon on our way to the place where many sweet voices would unite in songs of praise, and many earnest prayers would go up to our great Father for his blessing.

A drive of about five hours, through a beautiful country, brought

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us to the place where the gathering of the people was to be. We were taken to the residence of Bro. George Jackson, where we found a pleasant home for one week.

Nova Scotia and New Brunswick are now parts of the Canadian Dominion. The Confederation, from which such grand results were anticipated, has not worked as smoothly as the friends of that measure expected. The people of Nova Scotia are open in their denunciations of those who have, as they affirm, forced upon them this obnoxious union. They are evidently dissatisfied and restless. Time may soften down their feelings, and reconcile them to what they now regard as burdensome. Much forbearance, and wise statesmanship will be required to harmonize the conflicting elements of the confederation.

Bro. George Garraty, from St. John, had gone on about a week in advance of us, and had got everything in working order. Bro. Garraty is a veteran in the service. Maine, New Brunswick and Nova Scotia are probably more indebted to him than to any other one man, for the pure seed of the word and its fruits. He has fought many hard battles against sectarianism and infidelity, and has never been driven from the field. He still has the armor on, and is ready and willing to stand in the front ranks of the Lord.

Cornwallis is a township, and, when it has on its Summer robe, is exceeedingly beautiful. I am strongly tempted to sketch some of its lovely features for your readers, but, I am reminded, that a skillful artist only, can do justice to many of those perfect pictures which nature has furnished as models for her imitators. I will not therefore attempt to trace, even the outline of that grand panorama which, once seen, will never be forgotten.

We were at Cornwallis just one week. Twice every day, three times on the Lord's day, we had sweet and refreshing seasons of religious enjoyment, such as warm-hearted Christians know how to appreciate. The attendance was large, and all appeared to be deeply interested. The gospel was faithfully preached, and the power of the truth was soon made manifest. Up to the time that we left, nineteen had confessed the Lord and been immersed.—Bro. Tyler remained and continued the meeting a week longer, and gained twelve more; making in all, thirty-one additions to the churches. The brethren were greatly strengthened and encouraged.

The cause in Nova Scotia is weak in numbers, but, the brethren

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are strong in faith, and firm in purpose, and hope for a steady increase in growth. There are about 500 Disciples in the Province. The great want there, as throughout the East, is preachers.

The preachers present at the meeting were brethren John McDonald, Hiram Wallace, J. A. Gates, and E. C. Ford, of Nova Scotia, George Garraty and—Fowler of New Brunswick, F. M. Green of Ohio, and B. B. Tyler of Ill., and the writer. Brethren Gates and Ford were ordained during the meeting. These are young men from whom we hope to have a good account.

From Cornwallis we returned to St. John, and remained in the City, enjoying the hospitality of the brethren, and contributing our humble aid in furtherance of the cause. The church in St. John has a membership of about one hundred and eighty. They have a good house on Duke St., in a central part of the City. Bro. Garraty resides in the City, and labors with great acceptance for the church. There are four or five churches in New Brunswick, numbering together five or six hundred members. Bro. Garraty, Bro. Harris Greenlaw of Deer Island, and Bro. Fowler are, I think, the only preachers in New Brunswick at present.

St. John has the appearance of an old City. It is not as well built as I expected to find it; a large proportion of the houses are small wooden structures. It has a population of about 40,000. I saw no evidences of prosperous growth. The surroundings are pretty, and from some of the hills the City presents a handsome appearance. There is a very fine suspension bridge across the river St. John, near the City, which is an object of interest to visitors. There, and on the coast of Nova Scotia, the tide rises from 60 to 70 feet, and comes in with a rush. The hogs sometimes venture out on the flats in search of shellfish, and are occasionally overtaken by the tide and drowned.

On Wednesday morning, July 8th, we took the cars for Shediac, 108 miles distant, and thence by Steamer, across the Straits of Northumberland, 40 miles, to Summerside, Prince Edwards Island. This Island was the property of Edward Duke of Kent, the father of Queen Victoria, and a large portion of it is still owned by his heirs. The soil is productive, and it is dotted over with beautiful farms. For a Summer residence, it must be very pleasant, but, in the Winter it is ice-bound, and cut off from the outside world. The inhabitants are generally of Scotch descent, and are an industrious frugal people.

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Bro. F. M. Green had gone on a few days in advance of us, and when we landed we found him, and a number of brethren from the Village waiting to receive us. We were taken to the residence of Bro. John F. Baker, where we were soon made to feel at home.

We arrived a few days earlier than the time appointed for the meeting to commence. But Bro. Green is one of those restlesss sort of men who are never satisfied unless they are at work, and, consequently, had got the meeting pretty well under way before the brethren from a distance arrived.

Friday evening the brethren from distant parts of the Island began to arrive, and on Saturday large numbers came in.

On the Lord's day we met in a building called the drill shed, said to accomodate 1000 persoms. Morning and afternoon it was well filled. In the evening we went to the Chapel, which was packed to its utmost capacity, and at every window an anxious group stood to hear the truth, and when the services of the evening closed the people seemed unwilling to leave the place.

Considering the numbers in attendance, and the profound attention throughout the series of meetings, the immediate result was not such as some may have anticipated. Four only were immersed during the meeting. But the good seed was sown liberally, and in due season we may expect to reap the harvest.

The people on the Island know nothing of such meetings as we have at our great annual gatherings in the States. They are very precise and orderly in every thing that they do religiously. They are thoughtful and deliberate, but, when they decide for the truth, they hold it firmly. I incline to think that their progress will be slow, but sure. They will rely more upon the power of the truth, than the influence of numbers for success. We had the pleasure of meeting Bro. Donald Crawford, and Dr. John Knox, both, for many years, residents of the Island. Bro. Crawford is located at New Glasgow, where there is a church well grounded in the faith. Bro. Tyler spent a week at that point, after the close of the meeting at Summerside, and took nine confessions. Bro. Crawford is one of those solid sort of men who knows the truth, holds it firmly, and preaches it plainly. He is greatly beloved by the brethren not only on the Island, but in Nova Scotia, New Brunswick, and Maine. He is yet in the prime of life, and gives himself entirely to the work of the Lord.

Bro. Knox resides near Charlottes-Town, the Capital of the Is-

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land. He is professionally a Physician, an educated man, and a Christian gentleman. His position however is considered by the brethren generally, as rather equivocal. They are at a loss to know precisely where to place him. The principal church to which he preaches is known as the "First Baptist Church of Prince Edwards Island," and he is generally regarded as a Baptist. I conversed with him freely on the subject and am satisfied that, on all the leading features of the gospel, his views are in harmony with our own. But for reasons which appear to be isfactory to himself, he has never formally identified himself with the Disciples. He cooperates heartily with the brethren in all sattheir efforts to build up the cause of Christ. We had the pleasure of hearing one discourse from him, on the Lord's day morning. He is evidently a man of much power in the pulpit, and would exert a mighty influence for good, if his talents and earnest eloquence were given unreservedly to the advocacy of the primitive gospel. I trust that it will not be long before Bro. Knox will see and feel the importance of defining his position practically, so that all may know precisely where to find him.

Including the churches under the care of Dr. Knox, there are probably five hundred Disciples on the Island who discard all human creeds, and professedly, take the New Testament as their only rule of faith and practice.

In addition to the preachers named above, brethren Wallace, Green, and Tyler were with us. It was a real pleasure to meet with those young brethren so earnest in the work of the Lord.—Bro. Wallace resides at Douglass, Nova Scotia, and is very highly esteemed by all the brethren in the Provinces. We had not the pleasure of hearing him preach. Bro. Green, Bro. Tyler, and myself, being strangers, had to do most of the preaching.

Bro. Green is graceful, fluent, and persuasive; and is some times eloquent in his appeals to the people. He has fine social qualities, makes a good impression, and always leaves many friends behind him. Bro. Tyler is logical and convincing. His utterance is rapid, his articulation distinct and manner earnest. His quiver is full of pointed arrows. These he aims with much precision, and sends them home with great power. Such young men are treasures to the church, and to the world. Keep them humble, and constantly at work, and they will be the instruments of bringing many souls into the fold of Christ.

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With regard to the difficulties at Danbury Conn., I will say but little. A few words seem to be necessary. In reviewing what I said in the "Down East" letter, I find that no allusion is made to the "Decision" published in the June number of the Harbinger. The omission was not intentional. I was aware that the difficulties at Danbury had been referred to brethren Burnet and Shepard. I also knew that Bro. Burnet was there at the appointed time. Dr. Shepard was not present. The statement now published may be regarded by many as fully justifying Bro. Gault, in identifying himself with the seceding party. Let him have the benefit of it. But to me, it has appeared as a very thin plaster, laid over a very ugly sore. I know of no inspired authority for advising or even tolerating such a state of things. Let the wound be probed to the bottom, and if necessary use the dissecting knife. The health of the body demands it. The wound has not been healed, nor is there any probability that health will soon be restored under the present treatment.

With assurances to Bro. Gault, and all concerned, that I would not willingly do injustice, or give offence, I leave the subject.

For sixteen months past I have been in New England, and the British Provinces. I have found the brethren every where cordial and liberal. I should probably have remained "Down East," but found my health giving way under the heavy pressure of the cold, chilly fogs which prevail on the coast. I shall remain here for a short time, perhaps a few days only, and will then visit Philadelphia, and after a little season of rest, with the loved ones from whom I have been so long separated, shall be ready with the blessing of the Lord, for work. If in the mean time I am not located, I shall be happy to visit churches, or hold meetings wherever my services may be wanted. My address will be for the present, Phila., care of S. W. Van Culin.

Yours in Christ, WM. ROWZEE.

THE DIFFICULTY IN DANBURY, CONN.

We do not propose to open the pages of the Harbinger for the discusssion of special cases of division or strife in churches,—but as in the ordinary range of a news letter, brother Rowzee mentioned the conditon of things at Danbury, and in doing so gave a version of the affiair that one party thought unfair, we deemed it to be right to let that party be heard in a respectful explanation.

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This explanation has called out further statements from the other side. We are thankful for light on this subject and gratified to know in what light each of these parties views its own conduct.

It seems to us, from a careful reading of the whole case that the real and only question now at issue is whether the party worshiping at Christian Chapel (or the seceding party), is entitled to be recognized as a church or not. In the June number of the Harbinger we published the decision of brethren Burnet and Shepard, to which the brethren worshiping at Christian Chapel appeal as warrant for claiming to be recognized as a church. "The decision does not express this, in so many identical words, but advises the brethren meeting in two different houses to "remain as they are for the present, and that each of them institute and faithfully and persistently pursue such a course of conduct as will not fail to produce such a reconciliation as will soon result in a union among them." The decision evidently contemplated a reunion—but the brethren worshiping at Christian Chapel claim that it required them to be recognized as a *church*, and complain, that the brethren meeting in Liberty Street, (the original church) have not in good faith done this. On the other hand, the brethren meeting in Liberty Street, aver that this decision of brethren Burnet and Shepard was not a "decision of the questions for arbitration, but only a letter of advice." That they "have endeavored to follow the advice given, and that all the then disputed questions have been settled and all alienation of feelings healed by mutual forgiveness between the parties."

At a meeting of the New York State Missionary Society held at Danbury last fall, an effort was made by "the Elders and Deacons of the churches of the State of New York and of New England, who were in attendance at the Missionary Convention, "to bring about a union." They appointed a "Committee of five to confer with the members of the different organizations respecting their difficulties and to urge them to select a committee to whom they will submit their grievances." The result of this conference was a proposition from the brethren meeting in Liberty Street (the original church) to submit the question of the right of withdrawal, on which rests the claim of recognition as a church by the brethren in Christian Chapel, to this committee or any other mutually chosen. This the brethren meeting in Christian Chapel declined to do.

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It was then proposed by the committee that "the brethren of the two organizations in Danbury, should appoint a committee of conference and that the brethren worshiping in Christian Chapel submit to that Conference the conditions upon which they are willing to unite in one body." To this the brethren meeting at Christian Chapel responded, as follows:—

1st. In order to entertain a proposition for the union of the two churches, that the Liberty Street church shall in good faith recognize the church worshiping at Christian Chapel, which they have yet failed to do.

2nd When the first condition is adhered to, we are disposed with our brethren on Liberty Street to cultivate that friendly and Christian relation which should exist between Christian churches and that may ultimately tend to a real union; "but in our opinion the consolidation of the two churches at the present time would be premature."

Such appears to us to be a fair state of the case as it now stands. As to the origin of the trouble we do not desire to speak—we have not the facts to warrant an opinion even were we disposed, as we are not, to give one. We have said so much from a desire to do fairly by both parties in this case; and having done this we beg to dismiss it from our pages, as a matter out of the proper domain of a religious periodical like the Harbinger. The brethren will allow me to say in dismissing the subject, that perhaps a little more of the broad and comprehensive spirit of love and a little less of the narrow and technical constructioin of law would help both sides to a speedier and safer conclusion in the premises. We must not stand too perpendicularly upon the letter of the law, when the great question is one of union and love. W. K. P.

LETTER FROM BRO. J. T. BARCLAY.

328 S. 17th St., PHILADELPHIA, Aug. 11th, 1868.

DEAR BRO. PENDLETON:—Having just learned through a brother, that inquiries are being made in some of our periodicals, and likewise through many private channels as to the cause of the sudden and unexpected discontinuance of the *Prophetic articles* I was writing for the Harbinger, I lose no time in requesting room to say in reply, that an additional number, accompanied by some explanatory remarks, was duly prepared for publication, but that

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some how or other, it was overlooked; and so the matter went by default, amid the confusion of packing-up and getting ready for leaving. For although my resignation—which having been necessitated in consequence of an important engagement of long standing and prior obligation elsewhere—had been notified to the College authorities six months before, still the time of my actual departure, though a little deferred, happening unexpectedly at last, several little matters at that juncture failed to receive attention. And foremost amongst these, I beg leave here particularly to mention by way of apology to valued correspondents, unusual communications, mainly on matters of prophetic inquiry, which having become since hopelessly mislaid, (and the address not being remembered,) I cannot now answer, without again hearing from the writers. Shall be happy to reply promptly, on hearing from them.

But just let me say, in conclusion, that, intending soon to undertake a Serial devoted exclusively to the inculcation of Prophetic Truth—Providence permitting—I shall spend a few moons in visiting "certain quarters" to "see how the brethren do;" and hope then to take sweeet counsel with many whose faces I have not yet had the pleasure of seeing, and amongst others the correspondents alluded to.——Most sincerely, yours in the Lord.

J. T. BARCLAY.

Practical Chemistry in Bethany College.

WE are gratified to announce that we have made provisions in Bethany College for a thorough course of Practical Chemistry.—The instruction will be given by Prof. Dolbear, recently Laboratory Instructor in Michigan University. A Laboratory, with working tables and apparatus, has been fitted up, with the most approved conveniences, under his special direction, so that those who wish to study Chemistry *practically*, may find here the amplest facilities for thoroughness in this department.

This course this year will consist of

1*st*. *Qualitative Analysis.*—The examination of fifty solutions and fifty dry compounds, to determine the elements of which they are composed. Free use will be made of the Microscope and Spectroscope in verifying results of Analysis. Each student will be required to write out the reactions for the first fifty solutions and solids, and thus account for each element.

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2nd. Determinative Mineralogy.—The examination of a hundred minerals with the Blow-pipe, to determine their composition and name. The locality and uses of these minerals will be given in the course of lectures on Geology during the session by the Professor. Three hours per day will be given to this work, and it will require about three months.

Students will require two or three extra books, which will be furnished here. They will simply pay for what chemicals they use, which will be, for the entire course, about thirty dollars.

August, 1868. W. K. PENDLETON, *Pres't.*

GOOD WORDS FROM OUR CORRESPONDENTS.

COLUMBUS, MISS., June 26, 1868.

DEAR BRO. PENDLETON:— * * * Recently the brethren at this place "sent" me out evangelizing. We have some twenty congregations, more or less, in North-west Alabama and North-east Mississippi, and no general evangelist (except perhaps Bro. Manire) and but few preachers,—many of the smaller churches "gone down" for want of preaching and discipline, having never enjoyed the necessary instructions in the "all things whatsoever Christ commanded." Some of these, like the church in Pergamos, "dwell where Satan's seat is." Others again, like the church in Sardis, "have a name that they live, while they are dead," their "works" not being "perfect before God." Many, unfortunately, from a variety of causes, are in this situation, and hence the great need and necessity of good men in the field, to "set in order the things that are wanting, and ordain elders." I opine that you brethren in Ohio, Virginia, Kentucky and Tennessee, where you have so many good meetings and good preachers, have never fully realized *our* situation.—Since the death of our excellent old brother Ussery, I know of not over half a dozen preachers in this great State, now contending for the faith once delivered to the saints; perhaps not more than a dozen in the State of Alabama. Therefore, my dear brother, when it goes well with you, think of us.

Owing to the great preponderance of sectarianism throughout all this region, we have long since learned how to be thankful for even a little success. Some weeks since, I held a meeting at Caledonia in this county, preaching every night and on Lord's day. A single sister was, at the commencement, the only one in the neighborhood found contending for "the more sure word of prophecy." You can only imagine how our hearts rejoiced together and were glad, when, at the close of the meeting I had the pleasure of immersing 6 intelligent persons in a creek

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hard by, for the remission of their sins,—one of whom was the husband of the sister aforesaid. These seven gave themselves to each other and to God, and promised to keep the ordinances as delivered to them in his word. The first Lord's day in July we commence a protracted meeting at that place, at which we hope and expect to gain several more.

But, "thanks be to God, who giveth us the victory through our Lord Jesus Christ," the best is yet to be told. Since the meeting at Caledonia, I have visited the brethren at two of their places of worship in Fayette co., Ala. And (as I cannot communicate all the good results with pen and ink) will say, I commenced preaching at night to the brethren at Berea, on New river, near Doublin, in Fayette co., as before; continued over Lord's day,—audiences increased in size from the beginning. On Saturday evening a Baptist brother came in and was introduced, who arose and stated [he was a preacher, and said to be a most excellent man] that the Baptists from his congregation, some four miles south of where we then were, had sent him up to invite me down on Lord's day to preach for them. The invitation was accepted, and after morning service at Berea, I, with the congregation at Berea, went down to preach for the Baptists at 4 o'clock P. M. A very large audience assembled, for a country meeting. I arose and sung,

"Let Christians all agree
And peace among them spread,"

knelt and prayed, arose and read the 17th chapter of John, and spoke an hour and a half, urging the union of Christians upon the foundation laid in Zion,—the first article of the Baptist "Confession of Faith,"—at the close of which a proposition to this effect was submitted, viz.: to throw away to the moles and bats all partyism and human creeds as bonds of union and communion among Christians, and unite IN FACT on the foundation of prophets and apostles. Descending to the floor from the pulpit, an aged Baptist arose with tears running thick and fast down his furrowed cheeks,—"I give you my hand and my heart to this work," said he; "I have long prayed for it, and believed Christians ought to be united, but could not see *how* it could be done, until you explained the difference between faith and opinion." So saying, he extended his hand. Next came the preacher; then a perfect rush of *all* the Baptists, numbering, I judge, some 60 or 75 persons, including males and females. All came forward and extended the hand. Then our brethren, all shaking hands and actually hugging each other. Never but once have I witnessed such a scene. Some shouted, some laughed, others cried. And "I too wept, though not to weeping given." To *prove* their sincerity in this glorious union movement, the Lord's table was spread

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(at Berea) at night, and there around one common table they met and ate and worshiped together. Oh! surely, no one present will ever forget *this* meeting! And if there is joy in heaven over *one* sinner that repenteth, what a commotion was then created among those heavenly messengers! The Lord grant that this may be the commencement of one grand and yet more glorious movement for union between our brethren and the Baptists in Alabama! I left them Monday morning trying to agree upon another union meeting, to come off some time between this and the coming Fall. Some of the other brethren there propose to give you other particulars, which will obviate the necessity of my extending further this already too lengthy epistle.

The churches mentioned in the first part of this letter, are all earnestly solicited to meet through their delegates or messengers at Columbus on Friday before the 2nd Lord's day in Oct. next, in a general consultation meeting; the prime object of which is, to put two general evangelists in this field. Many other things will also come up for consideration and consultation. Meantime, "a call" for such a meeting is now being circulated among the churches, which, when completed, with names, &c., will be forwarded to the Harbinger for publication. The attention of the brethren is now merely called to the time and place of the proposed meeting, nnd, as the phrase is, it is greatly desired to make *this* meeting a success.——In hope of eternal life, your brother in Christ,

C. S. REEVES.

Bro. L. Marratt, Mt. Eden, Ky., June 30, '68, writes: "Since October last there have been 25 additions to the army of the faithful in my travels and under my labors."

EXPLANATION.

☞ We are compelled for want of room to lay over some communications, which ought to have gone into this No. We have received an interesting letter from our dear sister Davies of Sydney, South Australia, but we cannot find a place for it this month. Dr. Broaddus' second article, with our reply, is also crowded out. It shall appear in the next number. We are compelled to be much from home during vacation, and as we have no home editorial help just now, we cannot preserve the usual order or promptness in presenting our bill of fare. What we give you however, dear reader, is all good, and we do not fear that you will complain, though we thus explain to you the reason why some things, which you are expecting, do not appear in this month's issue. W. K. P.

Bro. R. R. Sloan's address is changed from Cleveland to East Cleveland, O.

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THE CHILDREN'S FRIEND.

TO MY SUBSCRIBERS.

1. The first volume of the Children's Friend is now complete, wanting one number.

2. We are grateful to you for your patronage and earnestly desire you to renew, and if possible increase your subscriptions.

3. We have transferred the publishing to Crump and Miller, who have a new press and entire new font of type.

4. We have made arrangements for new and beautiful illustrations.

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6. We have a number of valuable contributors, and with increased experience we hope to make the paper more acceptable to the readers than ever.

Will all to whom this may come make an effort for us, and let us hear from you at once!——Very truly yours in Christ,

T. P. HALEY, Editor Children's Friend.

Louisville, April 7th.

CHRISTIAN COLLEGE, COLUMBIA, MO.

This old and well known Institution will open its Eighteenth Annual Session on Monday, 14th of September next, and close on Friday, 17th of June following. The school was never more prosperous than at present. An able and experienced Faculty is employed. The facilities for imparting a liberal and thorough education, and securing the comfort of pupils, are ample. Those wishing to secure places for their daughters are advised to apply early.

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July 7th, 1868.

BETHANY COLLEGE.

THE TWENTY-EIGHTH Session of Bethany College will open on Monday, the 28th of September, 1868. The College is located in Brooke county, West Virginia, seven miles from Lagrange Station on the Pittsburg and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed alike from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made and several large Class and Lecture rooms fitted up to afford additional facilities in the department of Natural Science. A full and experienced corps of Professors has been engaged, and the amplest provision made for thorough instruction in every branch of study. We especially invite attention to our Catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. Loos, Secretary of the Faculty, or to

W. K. PENDLETON, President.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *SEPTEMBER*, 1868. [No. 9.

ANNUAL ADDRESS,

DELIVERED AT THE ANNUAL MEETING OF THE 16TH DISTRICT O. C. M. SOCIETY, MALAGA, O., AUG. 13, '68.

BY H. McDIARMID.

"I therefore beseech you that you walk worthy of the calling with which you are called."—EPH. 4: 1.

This verse suggests two leading thoughts—the *worthiness* of the Christian calling, and its claims upon us for a *worthy* life. The excellency of a thing must be known and appreciated before it will receive the attention which it merits. A savage will not value a lump of gold more than a lump of coal, nor a diamond more than a piece of flint, nor perhaps so much, for he can burn the coal and strike fire with the flint. So long as the gold and the diamond are treasures unknown, they are treasures unheeded. Had not the "merchantman" known the pearl which he found to be one of "great price," he would not have "sold all that he had and bought it." It was the knowledge of its worth that compelled him to sell his all, that he might make it his own. Six thousand successive Autumns have withered to crisp numberless health-restoring plants, whose roots have hitherto remained undug and unsought, their healing properties being unknown. A nobleman in beggar's garb seeks lodgings in a stranger's dwelling, and obtains it; but the floor has the honor of resting his weary limbs, and a chair reversed, of supporting his uplifted head. Blest only with "calls" from "tired nature's sweet restorer," he is invited on

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his way at early dawn, with a crust of bread in his hand, and without a blessing on his head. This is just what we would expect. His host knows him not. Just so, the worthiness of Christ's religion or the Christian calling, must be known and appreciated, before it will call the people from idols, and command their devotions, and receive the honor that is meet. This leads us to the first division of our subject.

1. The worthiness of the Christian calling.

Its worthiness does not arise from the rank or character of those accepting the call. This statement is made because many Christians seem not to realize wherein lie the glory and excellency of Christianity. They seem sometimes to be inclined to send it *begging* for distinction. Let it be remembered that Christianity shines with no borrowed luster, but causes the Christian to shine with a luster not his own. We say this not unmindful that the Savior said to his disciples, "You are the light of the world," and exhorted them to let their light shine before men. But let us not forget that Christ himself is emphatically "the light of the world," and that the light the Christian sheds about him, is reflected light, reflected from "the Sun of righteousness," "the true light that lighteth every man who cometh into the world." Like the moon, the Christian sheds but a borrowed light. Take away the sun and no moon will "emparadise the night." "There is one glory of the sun and another glory of the moon." The sun's is "the glory that excelleth." As it respects light the sun is independent, the moon, dependent. Just so, Christ and his people—"Without me you can do nothing." If the Christian is indebted to Christianity for the light and the glory that surround him, let it not be thought necessary to bow down at the feet of the rich, the respectable, or the great of the world, to ask them to favor it with their influence. Men of respectability and wealth are sometimes accosted thus—"We would very much like to have you join our church, we need such men as you; we want men who will give character and tone to the cause."—This will do well enough perhaps, "for our church," or for any human organization, but not for the church of Christ. It cannot court favor thus. In its Divine worthiness and peerless excellency, it condescends not to ask favors from the world or from man, but to confer them. It says, "come with us and we will do *you* good." We should teach all men, moral and immoral, rich and

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poor, men of position and men without position, to come to Christ and enter his church, not to honor him or it, but to obtain mercy and find grace to help them in their need and utter helplessness. Men who enter the church to bestow upon it the weight of their influence have no conception of the sublime dignity of the Christian Institution, or of the low level which they themselves occupy as fallen, sinful and helpless. Men thus deceived generally live and die *unconverted*. Unblest by times of refreshing from the presence of the Lord, unaided by the indwelling of the Spirit, unsupported by hope, the anchor of the soul, and destitute of the spirit of adoption which cries, Abba, Father; graceless they live and graceless they die. Let the moral man as well as the wretch come to Christ in brokenness of heart, filled with a sense of his sinfulness, to sue for pardon, adoption and the Spirit of God—not to bestow his influence on a needy cause. When Nicodemus, the influential ruler of the Jews, came to Jesus by night, giving him the credit of being "sent from God," he was given to understand that his testimony was not specially needed, but that *he* needed to be "born again"; and as a helpless child enter the kingdom. Nicodemus desired to help a weak and struggling cause,—Jesus, to help a weak and struggling man. To save man from perishing, Christianity came—not to be saved; to crown man with glory and honor,—not to be so crowned by man. It would have been a splendid opportunity for a human institution to gain influence, when the young, rich, good man whom Jesus loved offered himself; but conscious of the divine strength of his cause, and of human need, Jesus allowed him to depart in sorrow rather than to follow unblest. Owing to the divine dignity of the Christian calling, it can afford to reject all, who will not comply with the conditions by which they may be saved, no matter how much esteemed among men they may be. And for the same reason it can afford also to embrace all who will come as it requires, no matter how low in sin and despised in the sight of men they are found. There is among Christians a kind of sickly sentimentalism, which shrinks from opening the door of favor to those who through exceeding sinfulness have no character to bring with them. It is feared they will injure the cause. Once when holding a meeting and having given an invitation, a woman whose life and reputation had been bad, walked forward and took the front seat. No sooner had she done so, than I *felt* that the minds

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of the brethren were ill at ease; it seemed as though every heavenly influence had forsaken us. Some hung their heads with shame, some showed signs of scorn, and others were pictures of despair; their wo-begone countenances seemed to say, we may hang our harps upon the willow now, our influence is done, the church can never recover from this stroke! All is over!— Some, after we dismissed the audience, actually suggested the uselessness of continuing the meeting. At another time and in another place, a man not long from the penitentiary requested baptism, and one of the brethren suggested the propriety of attending to the ordinance without announcing the time! A desire not to bring discredit upon the Christian calling is highly commendable, but it should manifest itself by a sanctified life, and not by turning the cold shoulder to a trembling peniteut because of the black past.

The Pharisees thought that Christ was being degraded by befriending publicans and sinners, but he affirmed this to be his appropriate work and went in and out among them fearless of any degradation. Simon thought Christ was acting very indiscreetly, and even doubted his prophetic claim, because he suffered a woman "who was a sinner" to bathe his feet with her tears and wipe them with her tresses. He said within himself, "If this man were a prophet, he would have known who and what manner of woman this is that toucheth him; for she is a sinner." But the Savior gave Simon to understand, that he not only knew what manner of woman she was, but also what manner of man he was, and what were his thoughts. After speaking a parable in point, he, turning to the woman, said to Simon, "Do you see this woman? I entered your house and you gave me no water for my feet, but she has washed my feet with her tears, and wiped them with her hair. You gave me no kiss, but she, from the time I came in, has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Wherefore I say unto you, her sins which are many are forgiven, for she loved much." Forgiveness is the penitent sinner's, but we cannot say so much of Simon, in whose eyes another's sin looked so dangerous to Christ's influence. Simon seemed fearful lest Christ's kind treatment of the woman should cripple his power for good; he seemed to imagine that all her past life of sin would be charged upon the cause she was now espousing, and on this account

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he thought she ought not to be allowed to remain in the Savior's presence. Still, it is by no means certain that Simon was living such a life as would make him an honor to any cause. Many of us are like Simon just a little; we fear that the black past of the sinner's life, which Christ blots out, no more to be remembered, will rise up in judgment against Christianity and condemn it, while at the same time we are not very careful to live lives of purity, that thus through the church glory may be to Christ. If Christianity depended in any way for its influence, on the pre-Christian life of its advocates, it would cut a sorry figure in the world. Paul, after enumerating a list of the blackest criminals, says to the Corinthians, "and such were some of you." He seemed not to be sensitive about their past life, he had no fears of it bringing reproach upon the cause. Not from wise, or noble, or mighty did he seek to borrow wreaths with which to adorn Christianity. He asks "Where is the wise?" and answers, "The foolishness of God is wiser than men." He freely admits that "not many noble, not many mighty, not many wise men after the flesh," have accepted the Christian calling. And he speaks of it as being in harmony with the Divine plan, in order that "no flesh should glory in his presence," and that according to the divine word, "he that glorieth should glory in the Lord." "We have this treasure in earthern vessels that the excellency of the power may be of God and not of us." Jesus was not afraid to hazard his reputation, by gathering up disciples from among the outcasts; publicans and sinners he received and blessed, and made them instruments in spreading the knowledge of salvation. By the sacred historians, the name of Mary Magdalene, in whom at one time dwelt seven demons, is linked with the other Mary's as special friends of the Savior. To the Pharisees He said, "The publicans and the harlots go into the Kingdom of God before you." This being so in the days of Christ, and as the history of his church since, reveals no brighter early life of many of its advocates, it is well to look away from men, and see where the true worthiness of Christianity lies.

2. *Its worthiness appears in the height to which it raises the sinner.* It is called a "high calling." It finds man lying upon a low plane, sinful, helpless, undone. From this prostrate position, it raises him, and makes him sit in heavenly places in Christ Jesus. To the sinner who has forsaken his sins and accepted the

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call it says, "you are washed, you are justified, you are sanctified in the name of the Lord Jesus, and by the Spirit of our God."—In place of being responsible for the sinner's past life, it says to him, "Sin no more," and implants in his bosom a desire to obey this command. In God's family it places him, and allows him to say, "Our Father who art in heaven" and with filial confidence to claim His paternal watch-care unceasingly, and to feel that whatever befalls him on earth is meant by God as a blessing. The promise—"I will be a Father unto you" is his, and is enough. What shall disturb the peace of God's chosen? His children are safe in his keeping. He is their defense and their shield. In his family, we are exalted above the common brotherhood of man, to the brotherhood of Jesus; for "he is not ashamed to call us brethren." Is it not a "high calling" that links us thus with Jesus and all the adopted sons of God? In his family, we have angels for our servants; at his bidding quick they fly "to minister to the heirs of salvation." And not only this, the Spirit of God is given to dwell as a guest in our hearts, to fill us with a deep sense of God's nearness to us, as a Father, and thus give us comfort and peace. Paul grandly sets forth the glorious relation we sustain to Heaven and heavenly things. Viewing the Christian's present dignity, and by faith looking to the bright inheritance of saints, he says to his brethren—"You are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to myriads of angels; to the general assembly and church of the first born who are enrolled in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Such is the glorious dignity to which in our high calling we are elevated. Paul showed an appreciation of the worthiness of this calling when he stood a prisoner bound in the presence of king Agrippa. Looking up to the king upon his throne, wearing a crown and having a sceptre in his hand, he did not envy his royal highness; he did not say—I would like to sit on your throne and wear your crown and wield your sceptre; but he said, "I would to God that you were altogether such as I am, except these bonds." From the sublime height Paul occupied he looked down upon the king below, and pitying him in his low estate, wished to raise him up to a throne that will stand when earthly thrones have mouldered to dust; and

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to put on his head a crown that will glitter in the sunlight of God when crowns of earth are no more. Being kings and priests unto God, Paul regarded as occupying a level to which King Agrippa had not yet attained. Such a calling may well be called a "high" and "heavenly calling." From heaven it came, and in heavenly places it now makes us sit together, and to heaven it causes the faithful to ascend. While here on earth it makes us feel like singing:

"We have no home but heaven,
We want no home beside;
O, God, our friend and Father,
Our footsteps thither guide."

3. *The worthiness of this calling appears in the exalted character of its Author.* Not man, nor angel, nor any created intelligence is its author, but he whom angels adore, and before the undimmed splendor of whose glory, the loftiest spirits that surround the throne are as nothing; the image of the invisible God, the creator of all things both in heaven and on earth, whether thrones or dominions; the pre-eminent in all things, in whom all fulness dwells—such an One is the head of his body the church. He left the bosom of God and as a man dwelt among men and for them and with them wept and prayed. He taught in our streets and ate at our tables; warned the reckless and encouraged the timid; the mourner's tear he dried and the hungry he filled with bread; and to the poor he preached the gospel. And when the cup of human hate was full as well as the cup which he drank, he poured out his soul unto death, making an offering for sin that we might rise to eternal life. Sinless he lived, as a sinner he died—died that we believing in him might never die. A calling with such an Author, with such blessings and honors to confer, and with claims upon us that are bought with blood, must not be sent to the doors of the rich, the great, or the good, to ask for favors at their hands. We come now to the second part of our subject.

II. The *claims* of this calling to a *worthiness* on our part.

1. *There is a worthiness of life required of us in order to be saved.* To prevent misunderstanding, we will say here, it is not a *meritorious* worthiness; this is found alone in Christ. But the worthiness required is none the less imperative on this account;—

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without it, heaven's gates will be shut against us, although the Savior has died. He, speaking of those who love the world more than they love him, says, "They are *not worthy* of me." Speaking to the unbelieving Jews, Paul and Barnabas wax bold and say, "It was necessary that the word of God should first be spoken to you, but seeing you put it from you and judge yourselves *unworthy* of everlasting life, lo, we turn to the Gentiles." Paul prayed that the Colossians might "walk *worthy* of the Lord unto all pleasing, being fruitful in every good work;" and that God might count the Thessalonians "worthy of this calling;" and here, a prisoner bound, he is found beseeching his Ephesian brethren, to "walk worthy of the calling with which they are called." All these passages lead us to remark, 1. that *worthiness* of life is *imperative;* 2. that those who reject Christ are unworthy of him and so judge themselves; 3. that there is danger of those who have accepted the call coming short of the *worthiness* required, and thus failing of eternal life. The message of Heaven to the church at Sardis, sets forth this danger in a striking light. "Thou hast a name to live and art dead * * * thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." "A few names" only, remained—the rest,—unworthy to walk with Christ in white. You see then, brethren, that this worthiness is no idle question, that it is essential to our entrance into life. None but the worthy shall sing in transport,—"Worthy the Lamb that was slain."

2. *A worthy sacrifice is demanded.* It is a mistake to suppose that sacrifices ceased when Christ offered himself—his was the great example of real sacrifice. It would be nearer the truth to say that in his death true sacrifice began. True, the sacrifice of lambs became unavailing then; but *human sacrifice* became imperative. *Life* is as much a sacrifice as *death.* "We beseech you, brethren," says Paul, "that you present your bodies a *living sacrifice*, holy, acceptable to God, which is your reasonable service." He taught his brethren that they were not their own, that they were bought with blood, and that they should live to him who died for them, and whose they were. Christianity began in sacrifice, and is to be perpetuated in sacrifice. In the sacrifice of Christ, the Christian should seek a fellowship,—"the fellowship of his sufferings." In some sense we must be "conformed to his death" as well as his life, in order to attain unto the resurrec-

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tion from the dead." The first Christians did not count their lives dear to them compared with the priceless value they set upon their high calling. When Christ's cause demanded it they fled from home and the early scenes of childhood, or met their enemies face to face; parents left their children, children their parents; themselves and their all they laid at the feet of their Master, thus saying not by word only, but by deed,—"we and all that we have are thine, a living sacrifice we give to thee." To dens and caverns they were driven, dressed in the skins of the sheep and the goat; tormented by their enemies, and hungering for food they fainted away; their bodies sawn asunder by the ragged steel, and pelted with stones unto death,—they died glorying in their calling; all this they suffered, and more, that they might finish their course with joy and obtain the better resurrection.—And since Apostolic days, all the centuries have given us men and women who have thus sacrificed for Christ and human redemption.

Brethren, through such sacrifices as these salvation has been brought to our doors; without them, we would be ignorant to-night of the name of Jesus—"the name to sinners dear." Are we as earnest in spreading the knowledge of life to the dying around us as those heroes of the centuries gone, through whose sacrifices we now enjoy the liberty of the gospel? We cannot repay them for what they have done for us, God will do that; but we can follow their example, and like them carry the glad tidings to those who know it not, and cause generations unborn to rise up and call us blessed. What *have* we done? What *are* we doing to cause the untaught millions of our own land to enjoy with us the hope of salvation? Are we acting worthy of our high calling? These questions will be answered some day if not now,—answered before an assembled universe, and they that are worthy shall enter the city of God. Brethren, our obligations are great. We do not seem to realize them as we ought. The sacrifices the sinner must make or be unworthy of Christ, we seem to understand well enough. When a poor trembling timid girl desires to become a Christian, but is hindered by her unbelieving parents, who tell her that their home has ceased to be hers, and that in their wealth she shall have no share, we all know just exactly what scripture to quote to her. We very soon inform her that to be worthy of Christ and to obtain his favor, she must not love father

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or mother, houses or lands more than him, but must forsake them all at his command, and follow him. This is all very good and very correct. But did it ever occur to you, my brother, that there is as much danger of loving "houses and lands," *after* our first confession of Jesus as there is before it? and that this saying of Christ is binding upon us until death? It is not only that weeping penitent, trembling between hope and fear, that is in danger of loving these things more than Christ. But you, my brother, are also in the same danger, and liable to fall into the same condemnation;—you with your broad acres and comfortable homes, who are adding farm to farm and house to house and bond to bond—you who are tearing down your barns and building greater, and saying to your soul, "soul enjoy thyself for many years," not stopping to ask, whose are all these things? or whose shall they be when these "many years" (few) shall have passed?—you who are increasng daily in wealth by the Divine blessing, but through your constant reaching for more are always *in debt*, and thus eternally having nothing to *spare* for the cause of Christ,—will *you* be kind enough to remember, that *whosoever* loveth houses or lands more than Christ is not worthy of him. This warning is yours and mine. There are many in the country calling themselves disciples of Christ, worth from ten to thirty thousand, whose yearly subscription for the spread of the gospel amounts only to the sum of *one dollar*! And when a missionary collection is being taken, you may see them asking a brother by them, to give them change for a dime! And yet they expect to go to heaven when they die, and find their treasure there! and hear the Savior say—"These shall walk with me in white for *they are worthy*!" Be not deceived; God is not thus mocked, and the Savior will not thus lie. The church in a very important sense is placed between the world and salvation; it is made the pillar and support of the truth. And if the truth is not supported, what becomes of those who know it not? and we might also ask, those who fail to make it known? Brethren, we must wake up to a sense of our responsibilities. The sinner's responsibilities we understand. We tell him with full assurance that the condition "He that believeth and is baptized shall be saved," has never been changed, that it is bound in heaven and on earth, which is all true, and the sinner ought to know it. But let us not forget that the command—"Go into all the world and preach the gospel,"—also

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remains unchanged, and is bound in the same heaven, and on the same earth, and by the same authority. Let us not throw a part of the great commission at the sinner all the time: Let us take home to our consciences the part of it that belongs to us, and act upon it in veiw of the judgment day, and all will be well.

3. In conclusion, *if we love the cause of Christ we will give liberally to support it.* Love is shown by *giving.* This is true of love, human and Divine. God so loved the world that He *gave* His Son Jesus, who so loved us that he *gave* himself a ransom. It is by what Heaven has given that Heaven's love is measured and expressed. "Hereby perceive we the love of Christ because he laid down his life for us," says John. *Love will show itself.* In these United States during the year of grace 1867, *fifteen hundred million dollars* were *given* for alcoholic drink, just *thirty* times as much as was given by all denominations of Christians, the same year, for the support of the gospel of the Son of God! Why have they paid *so much* for drink? Just because *they love it, they love it.* Shall we ask, Why have professed Christians given so *little* for the support of our high calling? We shall not ask this question, lest we should be compelled to answer, because *they love it not, they love it not.*

If we loved the cause of the Redeemer as the drunkard loves his drink, and delighted to go to the house of the Lord as he does to the house of evil spirits, and were as willing to *give* of our substance to extend to others the cup of salvation as he to bring the cup of damnation to his own lips, soon would all the world have an opportunity to drink from the wells of salvation and so never thirst again. Let the hope of heaven, let the condition of the perishing for lack of knowledge, let the love of God and the love of man, constrain us to walk worthy of our calling, and so be counted worthy through the Redeemer to walk with him in white at the marriage supper of the Lamb.

ALL those who seek God, except through Jesus Christ, and stop in nature, either find no light that satisfies them, or they finally form to themselves a means of knowing God and serving him without a mediator; and thereby they fall, either into atheism, or into deism, which are two things almost equally abhorred by the Christian religion.—PASCAL.

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"MEN AS TREES WALKING."---NO. 4.

THE object of these essays is to show that the ancient churches were not only organized into individual congregations, but had also some general arrangements by which they tried to take care of all the weak. In approaching this conclusion we have ascertained in former letters that *system, general system,* was plainly intimated by numerous facts recorded in the New Testament. If we find system at all, it will fully justify system with us, and if their special methods of working their general system were not recorded, it must be because the Lord never intended to tie the church in all ages to the same methods of bringing the gospel to bear upon the world.

When the Savior fed 5000 with a few loaves and fishes he made them sit down on the ground in companies of fifty that the Apostles might systematically wait upon them all. When he sent the Twelve out to preach they were to begin in Jerusalem, then go to Judea, Samaria, thence to the uttermost parts of the earth. In carrying out this command the Apostles divided the work off into two great fields—that of the circumcision and that of the uncircumcision. Then, as farther indicative of system, Peter seemed to head the one of these enterprises and Paul the other. Peter and the Jerusalem church cared for the weak points at Samaria, Cyprus, Phenice and Lydda, besides the "all quarters" through which Peter passed. Paul and the church at Antioch cared for Pisidia, Pamphylia, Cilicia, Derbe, Lystra, Iconium, Ephesus, Crete, Dalmatia, Galatia, Phrygia, Macedonia, Achaia, and all the "regions round about." Both these grand departments of labor realized that the command, "Teach all nations," was of no greater extent than the command, "Teach them to observe all things," and that while system was necessary for the one work it was necessary also for the other. Let us now see what hints we can gather up to direct us in the way of systematic labor in preaching the gospel to sinners and also in taking care of feeble saints. We expect to find but hints, for the New Testament is too small a book to contain business details of this kind, nor would the same details be applicable in all time had the Apostles even given us all the little ins and outs of their workings.

1. Jesus Christ's sending out his disciples "two and two unto every city and place whither he himself would go" is an example

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to the church, of which he is the head, for sending out evangelists unto "every city and town" to preach the Kingdom of God. It is also authority for sending them by system—"two and two" or in some suitable order calculated to do the most good.

2. The division of labor between Paul and Peter authorizes the church to send men well adapted to special works in different fields—in Jerusalem, in Jamaica, in Australia, in the territories, in the east or in the south.

3. Paul and Barnabas return from their Asia-Minor tour,—and their rehearsal of "all that God had done with them, and how he had opened the door of faith unto the Gentiles," sufficiently authorizes us in making yearly reports of our work to the churches that co-operate therein. Acts 14: 27. Again, "he declared particularly what things God had done among the Gentiles by his ministry." Acts 21: 19.

4. Our authority for co-operation in any good work is found *first* in the fact that the first Christians for a time "had all things common"—laying down their all at the Apostles' feet. This co-operation was to sustain that long protracted meeting—for preaching the gospel. We also find many churches co-operating for another good end—"to send relief unto the brethren who dwelt in Judea." In this work, the churches of Antioch, of Corinth, of Rome; the churches of the districts of Galatia, of Macedonia, and of all Achaia—making scores of congregations no doubt—all co-operated. If then it is lawful for churches to co-operate for the purposes above named, we have sufficient precedent for our missionary co-operation.

5. Paul acted as general agent or general manager to effect this co-operation;—he brought about the contribution in all the churches, either by letter, by Titus, or in person; he gave order to the churches in Galatia, wrote to the Romans and sent Titus to Corinth. Hence our authority for general agents, or as we sometimes call them, secretaries.

6. The churches did not act individually and separately, as if they were afraid to trust any one with the money, or feared making some one a great man. For the "churches of Macedonia" prayed Paul to "receive the gift"—the gift, in the singular—as their means had all been collected into one treasury. We may fairly conclude also that the collections from Achaia and Galatia were added to those of Macedonia and all sent together to Judea.

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Hence our authority for a general treasury of the churches, as in Lexington, Cincinnati, or Indianapolis.

7. We have no example of a missionary convention *as such* in the New Testament, although "the beginning of the gospel" was ushered in by a convention of the Twelve with the hundred and twenty, who never adjourned until the devil adjourned them, *sine die*, when they went abroad, as we do after our conventions, everywhere preaching the word. If theirs was right ours cannot be wrong. It is therefore not a bad precedent for our missionary meetings.

The convention at Jerusalem in Acts 15th was not called together to devise means of spreading the gospel, but to settle doctrinal matters. We may conclude however that if other interests of the cause had demanded such another convention it would have been called together. No matter how many conventions, if only the Apostles are there. That assembly was composed of "the Apostles and elders and brethren." Now the elders and brethren are still with us, but are the Apostles still here in the church? Undoubtedly they are. The New Testament supplies all that was extraordinary in their presence in that assembly, so that following the word of God in all we do, our assemblies are on an equal footing with that in Jerusalem. The grand mistake in all Catholic and some Protestant councils is, that *they assemble without the Apostles*. The elders and brethren meet, but leave out the word of God, undertaking to make laws for themselves and for others in utter disregard of the authority of the New Testament. Whereas a convention of Disciples in company with the twelve Apostles of the Lamb can neither go out of the way nor fail in any of the elements possessed by the council at Jerusalem. Our only danger is in leaving the Apostles out, against which we must most prayerfully guard ouselves.

Now remembering that the Bible does not pretend to furnish us with business details which could form no part of revelation, and would perhaps be of little use to us if we had them, let us see how many of the elements of our present working system are alluded to in the New Testament.

1. We have precedents for our conventions under the limitations above named.—2. We have precedents for general agents in effecting co-operations of the churches.—3. We have precedent for sending out evangelists both to preach to sinners and to "set in

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order the things that are wanting."—4. We are authorized to secure the co-operation of many churches to do what one could not accomplish.—5. We have an example of a general treasury and of its management, by certain agents to whom it was committed by the churches—.6. We have precedent also for hearing evangelists' reports of their labors and success.—7. We see also a general system of working for the whole church, circumcision and uncircumcision,—that it was done in a business like way,—first in Jerusalem, then in Judea, Samaria, uttermost parts of the world,—that they went around "*in order*," strengthening all the disciples,—that they "set things in order" and tried to have things so arranged as to reach every man and "present every man perfect in Christ Jesus."

Now after all that has been said about the unscripturalness of conventions, agents, Boards &c., embraced in our missionary movements, in one thing we will all agree—that apart from this induction of facts we have no authority for a co-operation of churches in any form; for the elements above enumerated must enter into every united effort of the church for the spread of the gospel, or for the upbuilding of the saints. Although it is not my province here to write out a system of details for effectually carrying on this work, I feel confident that the elements of a most thorough system of joint labor have been eliminated in these four brief articles, and that all that is necessary is to add the practical sense of good men to arrange these elements in their proper order, and urge the churches to holier lives and higher activities in this blessed cause.

In closing these letters on "*Men as trees walking*," I am conscious of a better understanding of the Bible on the whole question before us than when I began to write, and whether the reader will believe that I yet "see every man clearly," there can be no doubt that more thought and Bible reading, with the concentration of other minds, will clear up the vision and bring us all to a peaceful knowledge of the word of God.

I would simply recall the mind to the question of most thrilling moment to the Disciples stated in the first of these papers,—*Is any church on apostolic ground that makes no provision in its general plan to take care of all the weak congregations among them?* We have been taught to shudder at the thought of not being scriptur-

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al in our teaching or way of working. Are we on scriptural ground as to this matter? To answer this question, I here affirm what from personal observation I do but too sorrowfully know, *That not less than four-fifths of our weak churches are without care.* In this we are not taking the Bible for our guide. May God guide our minds, *very soon*, to adopt the means of "knowing their state," that they may no longer feel that no man "cares for their souls."

THOMAS MUNNELL.

LETTERS FROM EUROPE.---NO. 1.

LONDON, July 27, 1868.

DEAR BRO. PENDLETON:—Since my last private letter to you, written from Ireland, we have made our tour of the Green Island, and of Scotland,—have visited a few places in England, and are thus far now on our way to the Old Continent of Europe. It is our purpose to devote a few more days to England at the end of our European tour, just before we take ship at Liverpool for our home.

Although our tour does not allow us to tarry long at any one place, and thus our visit to the old world and its scenes is like time, fleeting, yet with our opportunities, and our eyes and ears open, and our thoughts awake, we cannot but gather in a good store of knowledge from the much we see and hear. I am more fully convinced than ever, that for a man to undergo all that has to be undergone in making a trip to Europe, and to incur the large expense that is inevitably connected with it, to say nothing of the sacrifice of the long absence from home,—without an earnest purpose well carried out, is a very foolish thing. Yet I have found more than one person over here doing this very foolish thing,—persons who, I am sure, will bring very little back with them as a permanent reward for this long and expensive voyage. I am also as well convinced, that a tour to this old world, however short, if opportunities are well used, can abundantly repay a man, not only in the pleasure enjoyed in the journey, but also in permanent store of important knowledge gathered in. You will allow me in these letters to record some of the facts and impressions I have stored up.

I have no sympathy at all with a certain class of travelers to be found everywhere; that class who are always depreciating every

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thing they see away from home. Some such visit America from the Old World, and not a few such visit Europe from America, as I have been pained to witness. This great world of ours, as Goethe has so nobly and beautifully said, 'is fair,' and 'much of good is everywhere in its wide circuit, moving to and fro.' So I believe, and so I have, to my joy, found. Yet with all this, we cannot fail to see, that often one part is, on the whole, better than another, and it is not wrong but a tribute to truth to note this.

We passed over Ireland from the southern to the northern end of it. I do not wonder that this Ireland has been for ages an object of desire to the monarchs of England; for it is certainly a beautiful land, a garden island set like a fair 'gem in the silver sea,' that can be, and is, to England what Sicily was to ancient Italy,—a storehouse, a nourishing field. England with its teeming population needs an outlying neighboring farm like this; and therefore, as Ahab coveted the vineyard of Naboth, so imperial England coveted this fair island, till by its might and its ambition it got the vineyard as its own, and Naboth is yet here, the unwilling, lowly, poor cultivator of this rich domain of this proud and regal England, whose shadow lies with dark and heavy weight on the souls of the toiling children of 'Brian the brave,' of the old race of Celtic kings, nobles and vassals. There are some very mysterious things, beyond our philosophy often, in the ways of things among men and nations. The absorption, often in the most absolute, violent and unjustifiable way, of one nation by others, is one of these. So Greece the great was for ages the prostrate victim of Rome and Turkey. Poland, once so great, has been blotted out from the list of nations by the devouring greed of its three powerful neighbors; and so Ireland was swallowed by England, by the law of superior might simply, and its lands given, as freebooters take plunder, as a reward to soldiers and royal favorites. I suppose there is not a wise and good man in the British realm to-day that would justify the past in the treatment of Ireland by England; the queen herself would not do it. This is one of the deep festering moral wounds of Ireland,—deep in the heart of the Irish people. The centuries that have passed have not obliterated the memory and feeling of the ancient wrong in the minds of Irishmen. It is wonderful how intensely strong this feeling is to-day. You meet with it everywhere. It is transmitted from father to son; it is cherished under every thatch where a real Irishman

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dwells, over the whole island. That a whole people,—except the few who took sides with the invading conqueror,—were dispossessed of their lands, and made the vassals of stranger lords in their own paternal fields and homes, is a great fact ever before the eyes of this people. The humblest Irishman will tell you about it. Four poor sons of Erin were rowing us over the lakes of Killarney, and one of them told us that he had just been dispossessed of his thatched hut and the spot of ground attached to it. His eyes and those of his companions kindled savagely as he told us about it. 'That land and all around,' said he, 'belonged to our fathers. The English have robbed us of it.' This question of Irish discontent; of this feeling of terrible wrong, with all its evil effects, is one of the most troublesome things English statesmanship has to deal with. I do not pretend to understand all this; yet, who knows but that from this evident evil on the part of men, finally great good may come. To overrule men's ambition for human good, is one of the most evident facts in the ways of God. With all the faults of England, with all the sins of England as a nation in its ambitions and covetings, it is still one of the most enlightened and wise nations of the earth,—every way one of the greatest,—and its government the model of freedom and wisdom to all Europe. The philosophic Montesquieu said, its 'constitution was the palladium of European liberty.' It may yet become clear that it was better that Ireland should be under the tutelage of England, than be left to itself. The old evils must be gradually undone, as fast as possible, as all wise men of England now see; and then the guiding influence of such a government and people as England, may yet prove to be the discipline that Ireland needs for its final good. I have such an all-abiding faith in an all-overruling interference of the Most High in the affairs of nations, that I have all trust in His wise and good ordering of the final issue of things. I was very glad to find, also, that no good man I met in Ireland defended the wrongs existing there. There is a sense of justice and right pervading the minds of the people generally there, as in all other places of the enlightened Christian world, that is the best token of good for the future; for the general sense and conviction of men will be inevitably the law of action of the nations for the future.

Another important question agitating the public mind of Ireland and Great Britain, is that of the disestablishment of the

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English church in Ireland,—falsely called the 'Irish church,'—for the interests of this church are all English, and its small membership as well as its ecclesiastical incumbents, are really about all of English birth or extraction; the real, properly called Irish element in it is very small. That a church establishment should be kept up by the State at a cost of millions for such a very small membership, is most scandalous and unjust. I saw myself the elegant mansion of an English rector, with a fine farm around it, and a large salary attached to it,—and that too in the most Protestant part of Ireland,—and I was told by Protestants that it was not unusual for his reverence on Sunday morning, in bad weather, to 'send over to *the family* to know if they would be at chapel;' if not, there would be no service that day, as that family was about all that constituted the English church there.—There is perhaps in no other part of the Christian world such a religious scandal as this. If the members of the English church were sustaining this rector in Ireland by voluntary contributions as a missionary, no one would object; but the support comes from the nation's treasury, and Catholics and Dissenters have to furnish their full part of this support. This intolerable system can not live much longer. The sense of right in the hearts of the people of the British nation is rising up against it, and the government must heed the nation's voice. The days of this shame of England will soon be numbered. The union of church and State is becoming more and more odious to the people everywhere, and Protestantism will soon free the nations under its control one by one from it. In the British empire there is but one feeling and voice among those not of the English church, and that is against this false union; and multitudes in the English church and all not in any church are against it.—But enough of these general matters.

We spent several very pleasant days at Moree, in Ireland, where we have a church near Dungannon. We met with the brethren on Lord's day, the first meeting we enjoyed with the brethren since we left home. It was a day of refreshing to us, and we richly enjoyed it. On Tuesday evening there was a special meeting for preaching near Bro. Tener's; the people listened very attentively, and I could but feel that with the active labors of a number of earnest preachers of the gospel, much could be done for the spread of primitive Christianity in the north of Ireland. We have a number of very excellent brethren and sisters near Dungannon—the

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Teners, the Smiths, and others, among whom and our esteemed friends the Browns, we spent some very pleasant days that we shall never forget. We saw Bro. Tener, the father of the family, but an hour or two on the morning of our starting, much to our regret, as he had left home before we arrived to attend the annual meeting of the brethren in Scotland, at Glasgow, and returned only to see us start.

The following Sunday we had the good fortune of meeting with the church in Glasgow, and I took part in their public exercises. This too was a happy day for us; we found many cordial Christian hearts, and the memory of this day spent with the brethren and sisters in Glasgow, will always be pleasant to me. I was fully impressed with the conviction that there should be a closer intimacy and fellowship of feeling and action between the brotherhood of America and the British Islands. Preachers from America should go over there frequently and preach over the land. I expressed this feeling freely to the brethren in Ireland and Scotland, and it met with a cordial response. I have reason to believe that worthy men in the ministry would not only be cordially received, but that much would be done for the spread of the gospel on this side of the ocean by their instrumentality. Scotland, Ireland and England have given us many of our best preachers in America, and it is but fitting that we should show our gratitude by doing like good in return.——Affectionately your brother,

C. L. L.

THE MEMOIRS OF A. CAMPBELL.

Bro. Pendleton—In my early acquaintanceship with A. Campbell I was impressed with a conviction that he was one of the few providential men for whom the Lord had a special work.—But, this impression has been deepened by reading the first volume of his Memoirs by R. Richardson. All who admit a divine providence believe that God does work providentially in both Church and State. That he does bring about great changes and revolutions by special intervention—which would not be brought about but for such intervention.

And as God works by men, for men, hence, that there are providential men is an axiom. Martin Luther was one of that class. He only could do the work he did. He, only, could break

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the arm of the Pope and emancipate the German People from his dominion. All the men of that generation could not have accomplished what he did, for he, only, had the providential preparation.

So of A. Campbell. His early history, until he entered upon his providential mission, looks quite like a series of providential events directed to a providential end. We are, therefore, under obligations to the Lord for what he did, more than to himself. Still, we should not forget in his case the apostolic maxim, "Honor to whom honor is due."

His Memoirs will be read with great pleasure and profit, but their chief advantage to the brethren, will be, that they will call their attention back to the objects contemplated by the departed one. In all these objects, however diversified, there was a unity of design. That design may be expressed by the one word—*Restoration.* A return to the Apostolic—the primitive;—that which was in the beginning—was his great ideal. This was sufficiently unique to call out his great energies, and the energies of a thousand opponents. Restoration was the differential speciality for which he plead. This gave to his pleadings a uniqueness. For, no reformer had made *this his* plea. This, he proposed to himself, to the church, and to the world. The novelty and divinity of this proposition soon called out a host of mighty men into active co-operation with him. The Apostolic Gospel—the primitive Gospel—the primitive order—a pure speech—call Bible things by Bible names,—that which was in the beginning etc., were fraternal terms and phrases of the times. They pervaded all the public addresses, and permeated all his, and the writings of his contributors.

If this great and godlike object has been gained; if we have come up to the New Testament Standard, we need make no more effort to *return*, but "hold fast that we have."

The Memoirs will reproduce so much that was, and still should be elementary in our efforts for reformation both personal and relative, as to enable us to take accurate soundings that we may know the safety of the ship in which we have taken passage.

To "call to mind the former days in which we were illuminated," is essential to our success in perfecting that great advocacy. I trust in God, that the work in which Bro. Richardson is still engaged will furnish data for profitable review. A great propor-

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tion of our present ministry and memberships do not understand what the distinctive objects of our pleadings were in the beginning. Many never had the means of knowing. That any enterprise, whether secular or religious, may be influential, it must be distinctly marked in the mind.

Memoirs of great men, are usually written for entertainment.—But the Memoirs of A. Campbell cannot fail of the most important practical results. And I doubt not, the memorialist is influenced more from that consideration, than to preserve from forgetfulness the life long labors of an extraordinary but humble man. The subject of the memoirs never aspired to be a leader. The ostensible object of his pleadings excluded the idea of leadership. A leader must in some sense advocate that which is peculiarly his own.

It would have been illogical and invidious to have charged Nehemiah with demagogueism when he labored to bring the Jews back to Moses and law. All leaders in religion do to some extent preach themselves and not "Jesus Christ the Lord." Therefore his great plea, urged with the power of motives commensurate with the plea, has placed him forever beyond all honorabe suspicion of aspiring to be a leader among his brethren.

J. HARTZEL.

Read this and Ponder it in your Heart.

The Lord said to Ezekiel, "When I send a sword upon the land, and the people set a man for their watchman; if he seeth the sword come upon the land, and sound the trumpet, and warn the people, then those who take not warning shall die in their sins. But if he see the sword coming, and blow not the trumpet, and the sword come and take any person away, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Christian brethren and sisters, wherever you may be, let me raise a voice of earnest warning to you, to be ready immediately for the coming of the Lord. I see the sword of God's avenging wrath coming upon the world to slay the wicked, who destroyed the earth. The blackness of his fury is hanging over the world in clouds of midnight darkness, ready to burst at the appointed hour in storms,

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that shall sweep over it like waves of devouring fire. Under my feet, I hear the low rumbling tones of those coming convulsions that shall cast down in everlasting ruin, the thrones and dominions of kings, and shake the vast and intricate net work of human society to atoms. Amid this wreck and blood, and fiery ruin, where will *you* be, my brother or sister? If you obeyed the gospel from the heart, you once entered into Christ, the sheltering ark of safety, and your name was written in the Lamb's book of life. By patient continuance in well doing, *are yhu there yet?*— Is your name still unblotted upon the page of the book of life?— If so, then this promise given to Daniel, is for you; "And at that time (of trouble), shall thy people be delivered, every one that shall be found written in the book." But, oh, if not; if you have a name to live, and are dead, then this threatening given to some in the church at Sardis, is for you: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Reader, listen! You flatter yourself that it is at least a century and a quarter, before this world is 6000 years old, and Christ shall come in the clouds of heaven. But, Christians, ponder it deeply in your heart; the world is to day in the 5993rd year of its age; and in the tenth day of the seventh month, reckoning in sacred time, the Lord shall descend from heaven with a shout, and with the voice of the archangel; the trump of God shall sound to prepare for the great jubilee, the everlasting rest of the people of God. The dead in Christ shall rise, we shall be changed, and caught up to meet the Lord in the air, where, with him, we shall keep the feast of tabernacles for seven years, while far beneath our feet, the storms of his vengeance shall be sweeping the wicked to eternal ruin. At the end of seven years the sanctuary shall be cleansed, and the Lord's people return with him to their everlasting possession, and reign upon the earth a thousand years. You ask me now for the proof of this. Here is *some* of the proof, but not all. From the creation to the end of the flood, was 1657 years; from then to the death of Zerah, 427 years; from then till the Israelites left Egypt, 431 years; from then till they reached the land of Canaan, 40 years; from then to the Judges, 42 years; from then to the Kings 462 years; from then to the captivity in Babylon, 509 years; from then to the end of the captivity, 70 years; from then to the Messiah 483 years; from then to the account called Anno

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Domini, 4 years; from then to the present time, 1867 years and some months, making in all 5992 years and some months.

Thousands supposing, and that rightly, that the present dispensation would not come to a close till the world was 6000 years old, have made it an excuse for not paying much attention to the signs of these times, thinking that the coming of the Lord was at least a century and a quarter in the future, and therefore they need not trouble themselves to watch for it now. But that argument is now taken away from them, and there is no room for putting it off to a long future. He is at the very doors; and but a few days may elapse after you read this, till the Lord come. *Are you ready*? Are your loins girt about with the truth of God's word? Are your lamps trimmed and burning? Are your garments unspotted from the world? Are you transformed by the renewing of your minds from day to day, and showing by a godly walk and conversation, the perfect and acceptable will of God?

Ah me, how few can answer, yes, to these questions! How many thousands in the Church of Christ are sleeping in carnal security, following the fashions of the world, wholly immersed in its cares, toiling anxiously to hoard up its wealth, making no sacrifice for Jesus and his cause, fondly dreaming in their hearts that the day of the Lord is far away, neglecting the house of God, neglecting prayer, neglecting their Bibles, their souls, and their duties to God and to one another. How appalling to such will be the sound of the trumpet as its thrilling tones break upon their startled ears! Oh my erring, wordly minded, pleasure loving brethren and sisters, will you not instantly heed this, it may be your last warning, and, turning from all earthly vanities, humble yourself before God, and cry mightily unto him, that you may be forgiven for all your wanderings from him, before the great and dreadful day of the Lord come? Do not begin to cavil, and propose doubts and objections; but go instantly and earnestly to the work of preparation to meet your Lord. Suppose I am mistaken; is there any *harm* in thus rousing you up from the careless slothfulness of your situation, to a prompt and earnest endeavor to be ready for that day? As we are exhorted *not to sleep*, as do others, it is an imperative duty to awake out of sleep. But unless you can show a great mistake in the reckoning we have given, there can be no mistake about his coming. My brethren and sisters, if, on the fourth Lord's day of this very month of September, the Lord

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should descend from heaven with a shout, with the voice of the archangel, and the trump of God, *will you be ready*? Ponder this in your hearts; read it to your Christian brother who may not take a paper, that he too may be warned. Do not think lightly of this subject; it is too solemn to be thus treated for an instant. Be ready against that day.

Your brother in Christ. E. S. Town.

REMARKS.

We give the foregoing earnest exhortation of Bro. Town, not because we concur in his chronological calculations, but because we desire to feel and to urge upon others the forcible words of the exhortation, as applicable at all times to every earnest disciple of Christ. *Of the day and the hour we know not.* This was true when the Savior was on earth,—it is no less true now. All the prophecies of the Old Testament had then been delivered for centuries, and yet our Savior emphatically declared that "of the day and the hour no one knows, not even the angels in heaven, nor the Son, but the Father." I know that it is attempted to break the force of this plain declaration by saying that it related to the destruction of Jerusalem; but it is a view that cannot be sustained by a comprehensive exegesis of the Savior's discourse as given by Matthew, 24th chapter. From verse 15 to verse 22, he gives us the destruction of Jerusalem; "then," to verse 28, he describes the interval of "suppressed judgments," between the destruction of Jerusalem and the end of the world—the period in which we now live; and "immediately after" this, that is, at the end of the dispensation of providential judgments, which are the discipline of the reign of grace—the New Testament period of salvation—he describes the end of the world and the coming of the Son of man in heaven. This is the subject of the closing verses of the chapter, from the 32nd to the 44th verse. Let the reader carefully ponder these verses, and ask himself if anything can be plainer than that the Savior intended to teach that the time of the coming of the Son of man could not be chronologically determined.

While, then, we cannot agree with our good brother Town as to his determination of the time, we desire to enter with sincere earnestness into the spirit of his exhortation to "watch and be

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ready." The coming of the Lord may be contemplated in three senses: *First*, His final coming, for which brother Town is looking, I doubt not with sincere faith and bright expectation; 2nd, His severe and terrible visitations in judgment, as in the destruction of Jerusalem, and other like sweeping movements of his resistless besom; and 3rd, His coming to each and every man in death. Each of these comings is cause for perpetual watchfulness—and the exhortation to watch and pray is always in season. It is the same thing to me whether the Lord shall come in the *first* or the *last* of these senses,—and as nothing is more uncertain or unknown than death, so is this coming of the Lord in a day and an hour that no man knows. Its suddenness is proverbial. "In the midst of life we are in death," and this is reason why we should be always ready. Brethren, shall we slumber in the midst of these awful truths! Take heed to this earnest exhortation, and scoff not at the fond hopes of your brethren, saying, "Where is the sign of his coming?" Let us try to read the signs, and "seeing that all these things are dissolving," let us consider "what manner of men we ought to be, in all holy deportment and godliness;—looking for and hastening the coming of the day of God, because of which the heavens being on fire shall be dissolved, and the elements shall melt with burning heat. But, according to his promise, we look for new heavens and a new earth, wherein dwells righteousness. Wherefore, beloved, seeing that we look for these things, let us be diligent, that we may be found without spot and blameless in his sight, in peace." 2 Pet. 3: 11–13.

W. K. P.

LETTERS FROM EUROPE.---NO. 2.

PARIS, August 6th, 1868.

DEAR BROTHER PENDLETON:—Early on the morning of the 30th of July, we left London for Paris. We took train for Dover, where we arrived in about two hours. Our train was an express, and did credit to the claim, as it ran with a speed that outdid anything that we had yet experienced in the British Islands, and that I care not to have often repeated in my experience. The extreme care, however, with which railroads are managed in Europe inspires you with confidence even when their speed seems to vie with the wind. Accidents occur sometimes,

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but they are extremely rare. The railroads are very substantially built. No threatening rock or tree or earth-bank is allowed to overhang the road. When the track is cut through an elevation, the sides of the cut are well graded at an angle that prevents the earth from sliding, and the declivity is set in grass, which gives the road as you pass along a very pleasant appearance. A road is seldom allowed to cross the track on the same level; almost always it is carried over the railroad by a high roadway, generally a very substantial piece of fine masonry. This is done not only where the railroad meets important highways, but even in the case of common country roads, so that often in running a mile the train passes under a number of those fine high, solid stone or brick arches. These roadways are well guarded by side-walls in their whole extent. When the road is allowed to cross the track on the same level, which very rarely occurs in the British Islands, whenever a train arrives the road on both sides of the track is closed by a gate,—sometimes a bar, and a guard is stationed by it; this is the case also on the continent. Every precaution is taken to prevent people from crossing the track. At the stations, you are not allowed to pass from the one side to the other over the rails; the foot-walk for the passenger is generally carried *over*, sometimes even by a passage *under*, the track, and by these you have to go from side to side, no matter what the haste. The rules for safety and order are very admirable, and are strictly enforced. In spite of this strong surveillance, you meet with general courtesy from the men in charge of the railroad. Persons are always on hand whose business it is to give you every needed information. Another good arrangement all over Europe is that all the railroad employees are in uniform; on the continent these wear the initials of the name of the railroad on their caps, so that you can always know them and can apply to them when necessary. These and other excellent arrangements add much to the comfort and safety of railroad travel in Europe. I might add also, that the trains uniformly make a longer stop at the stations than on our roads, so that there is ample time for passengers to get off and on the train; the excessive haste in our fast country at such times adds much to the discomfort of railroad traveling. But all human precautions sometimes fail, and fearful accidents sometimes occur in Europe.

As we were passing from London to Dover, through a fine, cul-

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tivated level country, we saw immense stretches of hop fields, like artificial green forests, giving the country a very fine appearance, and giving some idea of the extent of the beer and ale consumption of the bibulous English nation.

As you reach Dover you see the high, white chalk cliffs along the coast and overhanging the sea, that led the Romans to give the name of Albion, or White-land, to this country. These white cliffs are a very interesting subject for the inquiries of the geologist. The formation runs across the channel far into France, and is noticeable all over the northeast part of that country.

The crossing of the straits is generally dreaded, although it is a passage of but little over two hours from Dover to Calais, as the boats are short tub-boats, and the sea full of rolling, pitching waves. Often persons who have crossed the sea safe from sea-sickness, are here overtaken by this dreadful nausea; we had the good fortune of having a very calm sea, and but two or three persons gave evident proof of a weakness of nerves and stomach. I must confess that I looked with emotion across the blue waves to the shores of France as they became more and more distinct over the waters. No one will blame me for yielding to the feelings of the heart, when I set foot on the soil of France and looked once more, after so long an absence,—an absence of thirty-five years, upon the green fields of—

"——my own, my native land!"

In all the long separation I had never for a moment forgotten it. It had ever been present in my thoughts, my imagination and my dreams. There before me waved again the tricolor flag that I knew and loved so well in my boyhood, the blue, white and red, symbol of prosperity, peace and bloody sacrifice,—the tricolor also of our own dear national banner. I remember well when in 1830 it was for the first time again restored since the return of the Bourbons in 1814, and the return with them of the white Bourbon flag with the *fleur de lys*, the old Bourbon lilies. It was after the the terrible days of the July revolution of the above year, when Paris rose to shake off the hated Bourbon rule, and the poor bigot King Charles X was banished from France.—It has been the national flag of France ever since, and is loved and honored by every true French patriot. The white flag with the lilies will never be again unfurled in France. I hope Bour-

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bon legitimacy with its mountains of sins and iniquities has long since, in the minds of men, been weighed in the balance and found wanting; its judgment has long since come, and it is numbered with the past forever! As I stepped upon the soil of my native land all the recollections, the maxims and traditions of my early life,—the great thoughts of freedom inspired in my young heart by the conflicts and sacrifices for liberty there, came in full tide upon me again. This soil was holy to me by the blood of ancestral martyrs for freedom that was there shed. I have borne with me through life, and shall bear with me, and cherish *to life's last day*, as a holy thing, the principles and the devotion to freedom here instilled into my young heart, and nourished by illustrious and immortal examples of every age and land.

"Oh liberty! shall man resign thee,
Once having known thy generous flame?"

The consciousness, increased at every step, that a "strong man armed" is crushing down the free inspirations of the people of France to-day, and that many of her noblest hearts are mourning, does not make these principles less dear to me to-day as I stand in this great centre of this great land. The people of the world have much to say about the incapacity of Frenchmen for freedom, of the terrible abuses they have made of the fair opportunities they have had; and that they are yet to-day unworthy of the precious boon. No one knows or can deplore more deeply than I do the terrible sins of this people, nor feel more their unfitness for the full fountain of the great blessing to-day; yet I cannot join in the bitter prejudice England has been, with most selfish aim, busy in exciting among the nations against this land—a prejudice which even America, taught by England, has so long shared.—To whom does France owe this unfitness? whence that fierce volcanic fury of the first revolution? O be just to a great, generous people! read the history for ages of their suffering, oppression and degradation by the tyrants that sat enthroned here, and you will understand it better; you will pity and deplore, and not blame and curse as her worst foe has so long taught the nations of the earth, to blame and hate her. God is on the earth as in heaven; he is giving this nation a chastening, scourging discipline, needful and salutary. But there is a future, a better future, for France, as for all the nations of the earth; and the deeds done,

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and the sacrifices made, by the great and the good of this nation, for its prosperity, its peace and real greatness, will not have been in vain.

You, my dear brother, and our readers, will pardon me for this free and familiar expression of the sentiments and feelings of my heart on an occasion like this.

The old strict vigilance over strangers arriving in France and on the continent generally, has been much relaxed. Our passports were not asked for at all at Calais; and one of the officers simply enquired whether we had any baggage to be examined, and on telling him that we had nothing but the travelling satchels we carried, he politely told us to pass on. So much, the better spirit of the age has enforced as a tribute of respect to human rights and freedom. We reached Paris the same day we left London, about five o'clock in the evening. We succeeded in finding very pleasant lodgings immediately outside of the walls of the city, near the Bois de Bolougne, amid pleasant boulevards, trees and gardens, and at the same time within very easy reach of the heart of the city by the many lines of communication afforded here by the public omnibuses. The rates at which agreeable lodgings can be found at Paris will surprise our American friends. Better lodgings and entertainment than ours I could not wish,—I much prefer it to the Grand Hotel or the Hotel du Louvre near the Tuileries, in the heart of the city;—yet four of us paid just twenty-five francs a day, for lodging and the two principal meals, not much over one dollar in gold a day. Of course you can go to large hotels and enjoy their extravagance, with the noise and heat of the city, at from three to five times this amount. It is true, however, that strangers cannot always look around and make the selection they would even prefer, and have unwillingly to submit to inconveniences and extravagant charges. Anon more of the great city.

Affectionately your brother, C. L. L.

The feeling of the falseness of present pleasures, and the ignorance of the vanity of absent pleasures, cause inconstancy.

The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.—Prov.

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SPRINKLING PROVED BY PICTURES.

We have received, through the courtesy of Bro. A. C. Hill, a learned and able discourse on Baptism, delivered by Bro. W. H. D. Carrington, of Austin, Texas, in reply to one on the same subject by the "Rector of St. David's church," of the same city.—Among the various arguments relied upon by the learned "Rector," was the one based on ancient pictures of baptism, which have been collated by C. Taylor in his work on Baptism, and reproduced in a work on the same subject by L. Chapman. A picture of a baptismal font, proved to be genuine, is of course very good evidence as to the practice of "the church" on this subject at the *time the font was used*, but is no evidence of the practice of the apostles, or the disciples of Christ at any other time. We have intended for some time to give this flimsy but specious subterfuge of a fanciful class of pedobaptists, a thorough exposure; but other matters have claimed the precedence. We commend, however, the very brief and satisfactory refutation of the argument which we give below from the address of Bro. Carrington. He says:—

"The next argument against immersion was that 'there are several pictures of the baptism of the Savior by John the Baptist,' and it was solemnly declared 'that some of them represent John as pouring water upon the Savior, &c.' It was also asserted that some of these pictures '*are as old as the second century.*' I believe this is a grievous error into which a very amiable minister has fallen by following the representations and declarations of a book on Baptism by one J. L. Chapman, a very eccentric Irishman, who did have a place in the Methodist ministry, and perhaps still has, but no position as a man of learning. This man copied these pictures from C. Taylor's celebrated book on baptism, and incorporated them in a book published or written by himself on baptism. The arguments in which, when not copied from Chapin or others, are characterized by the boldest and most absurd assertions often unsupported by the semblance of verity. This book gave Chapman some notoriety. The same line of conduct has also given Dr. Summer's book, of Nashville, Tennessee, a considerable circulation, for he also copied Taylor's pictures and incorporated them in his book on Baptism. Chapman and Summers have used these

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pictures so as to render each of them guilty of what lawyers call *suppressio veri*, and also of *suggestio falsi*, as any one can see who will refer to Taylor's book. While there are several pictures of the Baptism of the Savior by John, no two of them are exactly alike. They differ as to the surroundings, as to the number present, and are all of different ages. They agree in one thing: Jesus stands in water deep as the waist; John stands near, in some of the pictures he is nearly on a level with the Savior; in one he stands on a rock on the bank, as in the dome of the baptistery at Ravenna; in others he stands on a slightly elevated plateau, &c. But as great emphasis was placed on the picture in the Catacomb Pontianus, we will consider it for a moment. The Catacomb Pontianus is one of the most interesting and solemn relics of antiquity; it is supposed to have been built under ground for a baptistery before it became a catacomb; this may or may not have been so. The picture in this catacomb has no date, and as the rock has been cut away where it now is, it is evident that it now occupies the place of some ancient mosaic which has been chipped off to give place for the picture now under consideration. It was placed there about the 5th century, but it is insisted it was made at a much earlier period. The Savior stands in the water up to his waist, his hands and arms are hanging beneath the water half way from wrist to elbows. John stands on slightly rising ground, about six or eight inches higher than the Savior; John's hand is on or near the head of the Savior; another person stands farther out in the stream, in deeper water; the Savior stands between the two. From this, would any candid mind infer anything else than that immersion was the rite to which the Savior submitted? The whole picture shows conclusively that Jesus had been immersed, and as John places his hand upon his head the Spirit in the form of a dove descends upon him. Taylor says the picture does not prove that the candidate did not there first receive ablution.

"When we consider the size of the Baptistery, six feet square, and that a recess two feet deep and two feet square was cut in the solid rock where the administrator was supposed to stand, and when you consider further the fountain of living water still there, and farther consider the font cut in the solid rock, none but those who have parted company with candor, can doubt but that that baptistery was built in this secret place to enable Christians to

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administer the ordinance of immersion in, where their persecutors could not find them. If sprinkling or pouring would have sufficed, where then was the motive for this subterranean vault hewn from the solid rock for a baptistery? If affusion was allowable, why not resort to a cup, or pitcher, or bowl in a private house? And if the picture intended to represent affusion, why place the Savior standing? Why not kneeling at the water's edge, or in a house? And why place him standing in the water as deep as the waist, and why are his hands and his arms hanging in the water, and why does he stand between John and another person, and why do Summers, Chapman, and others, suppose the other to be a mythological figure to represent the Jordan; as if the Jordan's refluent waves are not there pictured forth to represent itself? Did the simple Christian who made this picture believe in the mythology of old Greece and Rome? Nay! such suggestions show the absurd excesses into which sectarianism drives its votaries. The Baptism of Jesus, as well as his wonderful works are mere myths in the estimation of such men as Parker, Strauss, &c., &c.

"Some of the other pictures represent John as pouring oil upon the head of the Savior, in accordance with a custom prevailing in the 3d and 4th centuries. After Baptism the Chrysm, or anointing with oil, was added. But Taylor supposes this oil was water, and Chapman, Summers and the Rector of St. David's follow in his wake. But Taylor says of the pictures which show the anointing with oil (or the affusion of water as he insists *that*) in the dome of the Baptistery at Ravenna, and the one also on the door of the church at Beneventum, they show the immersion of Jesus; but he thinks after the immersion, the rite was completed by a sort of a subsequent affusion, such as is practiced in Abyssinia, where they immerse and then wash the head and face by a sort of affusion. This he thinks they received from the Apostles; but he qualifies it with a 'perhaps.' He omits to state 'the Abyssinians immerse all their members once in each year, and after the immersion they wash them with water. While Taylor's great learning, and zeal and candor are admirable; we can but pity the strength of his prejudices which makes him contend that the ancient practice was immersion first, and then affusion to complete the rite. His candor when compared with his copyists Summers, Chapman and others, is refreshing. He states 'the pictures

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show immersion,' but like all imitators his copyists have assumed his vices and avoided his virtues. Taylor had reputation to lose; he therefore admits the immersion, but when he attempts to convert the chrysm into affusion, he no longer displays great learning or candor. Every one versed in ancient history will tell you what Tertullian and Cyprian and others say about the anointing with oil after Baptism. But not one of them says one word about affusion with water, either before or after baptism, except in such cases of sickness as will be directly noticed.

"It would afford me much pleasure to linger on this branch of the subject, but I must pass on, promising at some future time to deliver a lecture upon these ancient pictures, and particularly upon the Catacomb Pontianus and the picture therein. In reference to this and other ancient Baptisteries, I make this one quotation from a book written by a learned Episcopalian on Ecc. Ant. —Jos. Bingham. He says: '*These Baptisteries were anciently very capacious, the manner of baptizing by immersion, or the dipping under water made it necessary to have large fonts in these Baptisteries.*'

"All the ancient pictures which have been tortured into sprinkling or pouring simply show the Chrysm after baptism (immediately after immersion). Sometimes when Saint or Martyr was imprisoned, others performed the immersion, and the Saint or Martyr perfected the *baptizm*, as they supposed, by the Chrysm or facial ablution.—See Robinson's Hist of Bap. Also Mosheim and Gibbon, and C. Taylor on Bap."

EARTHQUAKE IN SOUTH AMERICA.

From the New York Tribune.

PANAMA, Sept. 4.—The most terrible earthquake that ever occurred on the coast of South America took place on the 13th ult. At first but little was known of the dreadful catastrophe that had visited with deadly effect every nearly city on the coast. The events of the 13th and 14th ult. at Callao, of which you have been already informed, were but the premonitory revelations of the great disaster that had occurred. The sea it was known had been greatly agitated, had risen to a great hight and inundated a part of the city, but, beyond driving many persons from their homes in the terror which the fury of the elements is well calculated to in-

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spire, it was believed no serious disaster had occurred. When the truth came to be known, it was found the whole western coast of South America had been visited by the most terrible earthquake that has ever occurred, and that eight cities, among the most important on the coast, had ceased to exist. Many more cities are reported to have been more or less affected, and its effects were experienced at many points northward from Arica to Callao, a distance of about 650 miles, and southward to Cobija, a distance of about 280 miles.

Arica is the central point from which this disaster must be traced. It is a seaport town of Peru, with a population of about 30,000; but, though a better landing-place than most of the contiguous ports, owing to the heavy surf it has always been difficult and hazardous for shipping. It was nearly destroyed by an earthquake in 1605, and now it has ceased to exist.

About 5 o'clock in the afternoon, in the most mountainous part of the country back of Arica, a sensation was experienced like the collision of two heavy masses, and from this point radiated north and south to the distances I have already indicated, with consequences as terrible as they were immediate. Three undulations of the earth followed this unseen convulsion of nature, and each undulation was accompanied by a tidal wave—the second of greater lateral extent than the first, and the third greater than the second. Before proceeding to give any account of the disaster in other places, it may be well to relate all that I have been able to gather of the character and extent of the catastrophe at Arica.—A gentleman who was at that place when the disaster occurred gives a vivid description of the scene. He says:—

The hour was that when by custom most of the inhabitants had just closed their daily labors and were at their homes. The instant the startling indications of an earthquake were felt there was a general rush for uncovered spaces, which were reached by many uninjured; but not by all. The streets became a scene of terror. All the houses in the city trembled like a person affected with the ague. Then they surged, and fell to pieces with crash after crash. At this juncture, when the undulations were active, the earth opened in several places in long and almost regular lines. The fissures were from one to three inches in width. The sensation was distinct as though something was rolling underneath. From every fissure there belched forth dry earth like dust, which

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was followed by a stifling gas. Owing to the demolition of buildings and the general destruction of all kinds of property, and the dust belched forth, as well as that set in motion by the general tumult, a dense cloud was formed over the city and obscured the light. Beneath the cloud was the gas, which severely oppressed every living creature, and would have suffocated all these if it had lingered longer stationary than it did, which was only about 90 seconds. The undulations were three in number. Each succeeding one was of greater magnitude than the former. When the undulations ceased, the cloud of dust ascended and dispersed, and light was restored. Then quakes at short intervals succeeded, as though subterranean explosions or collisions were taking place.—At this time, people from all parts of the city fled to hills, amid falling stones and timbers, which descended from swaying walls and broadly-rent buildings, just on the eve of crumbling into perfect ruin. Some were struck down dead by the falling materials, and others were maimed, while all were made to stagger from side to side like people in a state of intoxication. Many of both sexes carried children in their arms, and those who had not these carried articles of value. The avarice of some was stronger than fear, even amid this terrible confusion, and hence there were those who dallied to collect valuables, many of whom suffered for their temerity, either by the sacrifice of their lives or otherwise. As the rush for the hills continued, and stones and materials of all kinds were falling, and houses and parts of these were crashing, numerous people were struck down and either killed or dangerously hurt. The water in the harbor was now receding from the shore, bearing with it all the shipping at rapid speed. Then the current changed, and before an almost overhanging, tremendous wave, the vessels came back, tossed one way and then another, or whirled about as though they were only floating logs, and on the very summit of this immense volume of water rode the United States steamer Wateree. The huge wave dashed against the stone mole or pier, and shattered it all to pieces; then swept from its path what was standing of the Custom House, and almost every vestige of the ruins of other buildings. It rolled over the already destroyed houses of the city, and set a myriad of articles afloat, which eddied in every direction, while at the same time the vessels and floating materials were forced ahead of the wave's at this time curling and foaming summit. Everything which it encoun-

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tered in its course was swept away in an instant. Even great masses of stone were rolled over and over. When the force of the wave was spent, it retired, and in a short time the equilibrium of the water was restored, and then it occupied about the same line, and presented nearly the same appearance as it did before the earthquake. The vessels carried inland were a terrible sight. The most of them were bottom upward. Their masts had been snapped like sticks. All this dreadful picture the refugees on the hills were now beholding. Many of them did so with the most marked evidences of fear, because quakes of the earth were still felt at short intervals. The Wateree, was grounded inland at a quarter of a mile from the beach, on the line of a railroad. As far as heard from only one life was lost on board. Near the Wateree, a Peruvian war vessel was also grounded, and so gently that none of its rigging nor any of its timbers were impaired.—On board the Peruvian war-steamer, America, which is a total wreck, 80 lives were reported to have been lost. The United States store-ship Fredonia was upset, and all her crew except three drowned, according to report. Those who escaped were the captain, surgeon, and a paymaster, who were on shore when the earthquake occurred, and sought refuge on the hills. A British vessel called the Chanarcillo, lost many of her crew, who were tumbled overboard. A United States brig, name unknown, was foundered with all on board. The vessel, it is reported, was laden with guano. The rest of the shipping destroyed were South American coasters. The fatal casualties in the city were about 50, and the other casualties about 100. The total loss on shipboard was about 300, principally fatal. The refugees remained on the hills for two days, during which time they suffered greatly for food; at the same time the quakes continued as before, at intervals. In time their sufferings became so intense that the males had to go in search of food, a limited quantity of which they found in a damaged condition, and with this they succored their families.—The second morning after the earthquake, a light-draught coasting vessel entered the harbor, but did not remain long at anchor.—As soon as the captain became aware of what had happened, he took on board a number of people, and left with them for Callao; thence one of the parties got to Panama.

The following ships of war and merchantmen were in the harbor at the time: U. S. double-ender Wateree, the Peruvian corvette

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America, U. S. store-ship Fredonia, English bark Chanarcillo, American ship Rosa Rivera, French ship Eduardo. The Wateree is high and dry a quarter of a mile on shore; the Fredonia is a complete wreck; the Rosa Rivera was discharging guano, and the Chanarcillo was receiving cargo, and was to have sailed in a few days. The Eduardo is also high and dry on land. The entire crews of the merchant vessels were drowned. The Wateree lost one sailor, and on the Fredonia all were drowned except the Captain, T. W. Doty, Dr. F. L. Dubois, Paymaster Williams, and two sailors, Augustus Jensen and Chas. Leoville, who happened to be on shore at the time. The deaths are M. B. Dyer, Second-Lieut. in command, M. D. Organ, Second-Lieut. Mr. J. G. Cromwell, Purser's Clerk, Mrs. Dyer, and 27 sailors. The Peruvian corvette is on dry land, a complete wreck; the deaths are Commander Mariano I. Reyes, three officers, thirty sailors and marines.—The wounded are numerous. The wife of Lieut.-Com. W. L. Johnson of the Wateree was killed by a heavy door falling on her, while in company with her husband in the streets, endeavoring to make their escape.

FROM ARICA TO THE NORTH.

Advices have been received from the City of Tacna to the effect that for many days slight shocks of earthquake were felt until the evening of the 13th, when the great movement took place.—This lasted for five minutes. Never was a heavier shock, or one of longer duration felt on the coast. The earthquakes of 1831 and 1833 are nothing to be compared to this. It was impossible for any one to stand; men fell as though they were intoxicated. All the houses suffered damage, and more than 40 were thrown down. There were no less than 64 different shocks, and which continued up to the 16th. The gas company suffered immensely. The lives lost are only three, but many were wounded. The towns of Sama and Lacomba are nearly destroyed. The earth opened in many places and vomited hot water. The valley of Laata is desolated. My informant says, "we are not yet free from danger, as the earth is still in an agitated state, and the inhabitants have nearly all left for the plains. No pen can depict the consternation and misery that prevails. The manager of the Tacna Railroad, Mr. Charles Worm, is dead."

At Caneta, at about 5 o'clock p. m., the first shock was felt lasting for six minutes, but it occasioned little loss. The shock was

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so severe as to cause the earth to roll from side to side, so that the bells of the churches were set in motion and chimed forth doleful peals; the houses rocked from side to side, the earth rose and fell, and all the motions of a steamer in rough weather were experienced. After this frequent shocks were felt, and the sea began to leave the land about the same time and in the same manner as at other points, until ten o'clock, when a complete inundation took place.

The port of Cerro-Azal was destroyed by inundation. The loss is estimated at $50,000. No damage was done by the earthquakes, three of which were felt nearly at the same hours as at Callao.

At Islay, the first shock lasted seven or eight minutes. During the night forty more shocks were felt, and the earth continued in motion up to the 17th. Shortly after the first shock the sea retired with a great velocity, and returned five times in succession, until an hour and a half later it rose to over forty feet above its usual level. Islay is built on an eminence of about 100 feet above the level of the sea, and hence no damage was done to the town, but in the bays all the boats and launches were destroyed. The ships in the harbor parted their chains and were carried to the sea by the current, thus saving them from destruction.

The beautiful City of Arequipa is completely destroyed—not a church has been left standing nor a house habitable. The houses being very solidly built, and only one story high, resisted for a few minutes, affording time for many of the inhabitants to get into the streets, so that the mortality, although great, is not so considerable as it might have been. But at least 2,000 persons perished. The convicts in the public prisons and the sick in the hospitals were all crushed to death. The shrieks of men, women and children frantic with fright, the crash of falling masonry, the upheaving of the earth, and the clouds of burning and suffocating dust, altogether constiuted a scene which baffles description.—The earth continued in motion for 18 hours, and slight shocks are still felt. The volcano of Arequipa is not in a state of eruption, and hence it is feared the danger is not yet over.

Arequipa has a population of about 35,000. It is subject to both earthquakes and revolutions, and has suffered nearly as much from the one as the other. The city was founded by order of Pizarro, in 1536. Northward from Arequipa the earthquake affec-

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ted Milca, Ocona, Carabelli, Acara, Yea, Chuco Panto, Pisco, Canete, Yanaposa, and Callao.

SOUTHWARD OF ARICA.

Chala is a heap of ruins. The inhabitants saved themselves by running to the mountains. The town of Tambo is also washed away, and it is reported that over 500 persons perished. The towns of Tiobaja, Vitar, Molliendo, Mejia, and all the villages for over 150 miles around were completely destroyed. In the two latter places the materials for building the Arequipa Railroad were deposited, all of which were swept away. Mejillones (in Peru) has also been completely destroyed; so is Pisagua, Ilo, Junin, and Moquega, in fact the whole coast south of Callao, as far as Iquique, is one mass of ruins. The number of lives lost cannot yet be correctly ascertained, but must be very heavy. The loss to Peru by this terrible visitation is beyond all calculation, and the misery and desolation which must follow in the wake of this catastrophe is inconceivable.

A correspondent of The Star and Herald, writing at Arica, says of Chala:

"The steamship Santiago reports the almost total destruction of the port of Chala by an earthquake which occurred the 16th inst., at 5 p. m., the havoc continuing for about 45 minutes. At the moment the steamer was about to anchor, after a shock which was felt very sensibly on board, the sea receded, parting the chain of the vessel and of the company's hulk at anchor in the roadstead, and then returned at a hight of about 50 feet, covering the rocks about the anchorage and in the harbor, and sweeping up into the town for the distance of over 1,000 feet. The Custom-House, steamship agency, mole, and everything within range was swept away by three successive seas, preceded and followed by as many as 12 shocks of earthquake, each lasting from three seconds to two minutes in duration. Much credit is due to Mr. Donaldson, the third officer, and four of the crew, of the Santiago, who, in the midst of the tempest, volunteered to save three persons on board of the hulk who would otherwise have perished. The steamer narrowly escaped being either landed high and dry or being engulphed by the receding sea. Capt. King was fortunately equal to the occasion, and a serious danger resulted harmlessly to those on board. Although not certain, no lives are presumed

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to have been lost. Launches and everything afloat or within reach of the sea were swept away. The authorities of the port, and such persons as were afloat, were compelled to proceed to Islay, owing to the impossibility of returning again to shore. The estimated loss at this port is $80,000."

A correspondent of the Mercantile Chronicle, writing from Iquique, says:

"With deep sorrow I have now to inform you of the almost total destruction of this important port, on the afternoon of the 13th inst. The inhabitants, at a quarter past 5 p. m., were thrown into a state of consternation by the approach of an earthquake, whose sinister noise was presaged in the usual way. The shock was tremendous and shook to the foundations on the rock, the most solid buildings. Immediat ly on the passing of the principal shock, the sea raised to a height of 30 feet which invaded the population, completing the destruction begun by the earthquake. Nothing more appalling can be conceived than the double influence brought to complete a catastrophe which has no parallel in the annals of the West coast since the destruction of Callao in 1746. Not a mercantile establishment has escaped, nor does a vestige remain of the once opulent and handsome section of the town; the massive buildings of the Nitrate Merchants, mostly constructed of stone and lime, have entirely disappeared, and not even the remains of their whereabouts exist. Those constructed of timber were consequently destroyed with greater celerity, and in many instances were removed bodily. The loss of life has fortunately not been so great as it would have been, had the occurrence taken place at night. We have, however, to deplore that of several characteristic men,—among them it is feared Mr. Wm. E. Billinghurst and his family; and of the number, with the exception of one child, we cannot furnish for the present any particulars on this head. The inroad made by the sea extended to the Pantera, part of which was covered by the wave, and that section of the town known by the name of the Puntella has been entirely destroyed, leaving nothing but debris and wreck of innumerable houses; not even the place where any individual once stood can be distinguished. The loss may be put down at over $2,000,000. The destruction has not been confined to Iquique: the establishment of the Tarapaca Nitrate Company, at Molle (situated

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eight miles to the south), has entirely disappeared; the works in the nitrate districts have suffered materially, and it is much to be feared that very serious losses have occurred to some of the outports belonging to Iquique. Universal distress pervades every grade of society here; very many respectable merchants and other inhabitants have been totally ruined. The archives of all the consulates have been lost; the same has occurred in the judiciary and official departments, the Custom-House and its dependencies having been totally washed away. Since the occurrence, and up to this moment, repeated shocks have been felt, although of a milder nature; the inhabitants, filled with consternation, having retired on the incursion of the sea, cannot be prevailed upon to return to the town....."

THE EARTHQUAKE IN ECUADOR.

GUAYAQUIL, Aug. 26.—We are in the midst of horrors. The mail from the capital arrived here yesterday afternoon, and has brought frightful news. A terrific earthquake took place at Quito at 1:20 a. m. on the 16th inst., which extended in a greater or less degree over the whole northern part of the Republic. The loss of life is frightful; it is estimated that nearly 30,000 persons have perished, and many more have been maimed or crippled for life. Such an earthquake has never yet visited this continent. The towns of Ibarro, Olayalo, San Antonio, and Pinicho, and numberless farms, are wiped from the face of the earth. In the city of Quito all the churches, convents, and a large number of houses, are in a state of complete ruin. The undulation was from North to South. On the 16th, nine severe shocks were felt, every one of which added to the destruction and the general panic that prevailed. The people of the capital have all deserted their homes, and have fled to the open country for safety.

The sufferings of these poor people, who are wandering over the country without money, without food and clothing, cannot be described. Business of all kinds is totally suspended. The panic is so great, that people think only how to save themselves from impending destruction; hence a terrible picture will soon be presented—actual famine and starvation must ensue. The details thus far to hand are harrowing enough, but worse must come.

If a ruler hearken to lies, all his servants are wicked.—PROV.

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UNTO REMISSION OF SINS.

REPLY TO PROFESSOR PENDLETON.

[CONCLUDING PAPER.]

4. Prof. Pendleton complains repeatedly of my arguing from one "anomalous case" (viz.: Matt. xii. 41) to "every other case involved in this discussion." One would think, from the repetition of "every other case," that there were very many cases surely. Only two phrases are involved, "baptize unto repentance," (Matt. iii. 2), and "baptism of repentance (repent and be baptized) unto remission of sins," (Mark i. 4; Luke iii. 3; Acts ii. 38.) Two phrases, one of them occurring three times. And concerning the first phrase, as shown in the preceding paper, he has not attempted to meet my argument. How different the matter looks, with this simple statement. Prof. P. doubtless had not noticed, himself, how few the "cases involved in this discussion" are.

Moreover, I intimated that there were other passages, besides Matt. xii. 41, in which *eis* is used, where the noun is the occasion, ground or reason, of the action in the verb with which it is connected. I cited Acts xxv. 20, where Festus says, "And I, being perplexed *in regard to (eis)* the dispute about those things," &c. The dispute is here clearly the occasion of his perplexity; certainly not the design of his perplexity, nor its result. But Prof. P. faithfully follows his supposed "rule," taken and mistaken from Harrison, and says "the effect is to represent Festus, who is the subject of the perplexity, as brought into or within the circumstances involved in the dispute." This appears to me—I mean no disrespect—to be as near the negative of sense as so able and candid a mind could well come. It is the natural result of reasoning logically from false premises, adhering with reckless consistency to a mistaken rule. But this instance is less conclusive for my purpose than some others.

Prof. P. knows of "one or two" passages in the classics, which are similar to Matt. xii. 41. He could find several in Stephen's Thesaurus, (ed. Dindorf and Hase), and quite a number in Rost and Palm's enlarged edition of Passow, and in Arnold's note to Thucydides, viii. 88. I mention a few. Thucydides "to accuse a man *eis* the friendship between him and the Athenians." Here *eis* is of course "in regard to," with specific reference to, &c. That is as far as *eis* can go, in any case, for it does not of itself express purpose, result, occasion, or anything of the sort, as we have previously seen. But manifestly here the friendship is, and is intended to be understood as, the basis of the accusation. It is not a friendship designed by, or resulting from, the accusation but a friendship actually existing, with reference to which, and on the basis of which the accusation is to be made. What would Prof. Pendleton here do with his "rule?" Would Alcibiades, who wanted to accuse Tissaphernes *eis* the friendship, be thereby brought into the condition or circumstances represented by the friendship? Aristophanes, Equ. 90, "to revile wine *eis* madness,"

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not in order that it may produce madness, or so that it does, but because it produces madness. The *eis* restricts the reviling wine within the limits of madness, (certainly reviling wine does not bring the reviler himself within the limits of madness), but we clearly understand that madness, as caused by the wine, is the basis or ground of the reviling. Aristophanes, Fr. 740, "to make fun of a man *eis* his rags." Aristotle, "he is praised *eis* justice," and *eis* is similarly used with *praise* by Plato, and some later writers. This example may help to make plain the distinction between *eis* and *dia*. "He is praised *dia* justice," would mean that his justice is the inducement to praise him..the reason why he is praised: while "he is praised *eis* justice," simply restricts the praise within the limits of justice, the preposition not determining whether it is in order to justice, or because of justice, but the natural relations between praising and justice leaving no doubt that it is the latter. The persons by whom he is praised might have other inducements too, reasons of their own for praising him, while the praising is done with reference to that particular quality in him which is mentioned. Somewhat so in "be baptized *eis* remission of sins?" If *dia* were used, it would present remission of sins as the reason for being baptized. The word *eis* simply restricts "be baptized" within the limits of remission of sins, leaving the more precise relation between them to be ascertained from their natural relations, the connection of discourse, or any other sources of information the Scriptures may furnish. John baptized with definite reference to repentance, not to repentance as the end aimed at and secured by the baptizing, but as something already existing which made it appropriate that he should baptize them. Certainly it *may* be the same when Peter directs the inquirers to repent, and be baptized with definite reference to remission of sins. That it may be so, reasonably and fairly, is all that I am concerned to prove.

I do not care to stickle for the precise terms, "ground or reason," which Prof. P. appears to dislike so much, though I think them sometimes very appropriate. Not that *eis* itself ever expresses those ideas, any more than it expresses purpose or result, but it is frequently used with a noun that clearly is the subject matter, occasion, basis, ground, or the like, of the preceding statement; and clearly is not the end in view, the object reached, or the like.

So, then, Matt. xii. 41, which Prof. Pendleton has *not* explained on his theory, is by no means a single "anomalous case," but there are many cases substantially similar, which concur with it in giving warrant for the view which I apply to the *two* other cases "involved in this discussion."

5. "I need not tell so good a scholar as Dr. Broadus that had it been the purpose of the Savior to convey the *first* sense, that is to say, that Jonah's preaching was the *occasion* or *secondary cause* of the Ninevites repenting, he would have used the preposition *dia* with the *genitive case*. Will Dr. B. dare risk his reputation as a Greek scholar by denying this? We respectfully challenge him to do so." I read this statement, and what follows it, with surprise. It is one of the facts familiar, I supposed, to a beginner

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in Greek, that *dia* and the *genitive* signifies *means* or *instrument*, while *dia* and the *accusative* signifies *occasion, reason* &c. The expressions occur with great frequency, and no one can question that this distinction holds as the rule. Most of the grammars, including Harrison, state that with the accusative it does in a few instances denote means, though the examples hardly establish the position. On the other hand, Harrison mentions that with the *genitive* it is "occasionally used to express the ground or reason of a thing;" but goes on to show that "in such examples, *dia* with the genitive may be explained as setting forth the means by which a thing is effected, and needs not be referred to a separate head." And yet Prof. Pendleton has emphasized "*dia* with the *genitive case*," as if that were the recognized and established expression of what he calls "occasion or secondary cause." I am forced by "this most patent blunder," together with the "rule" about *eis*, which was discussed in my last paper, to the conclusion that Prof. P.'s. sharpened attention to one particular use of *eis* has not been accompanied by any corresponding study of other Greek prepositions, nor even of the other uses of *eis* itself.

He is aware that the *revised* version, to which he is strongly committed, and I am not, translates by "through," and evidently understands the expression in the regular sense of means or instrument; and there is no room to question that the revisers are here right. He quotes and dilates upon two other passages, one with *dia* and the genitive, and the other and principal one with *dia* and the *accusative*, and knows no difference between them.

But *dia* with the accusative *does* often denote *intermediate cause or occasion*. And because this is so, Prof. Pendleton concludes that *eis* and the accusative can never be used of that which is the occasion or ground of the accompanying action. He might as well say that because *eis* with the infinitive often denotes design, therefore *pros* with the infinitive is never to be understood as signifying substantially the same thing. Two prepositions seldom, if ever, furnish expressions which are precisely equal, but they are often substantially equivalent. Upon the distinction between *dia* and *eis* in such a passage as Acts ii. 38, I have remarked already. In Rom. iv. 25, "was raised *dia* our justification," *dia* is used (for reasons which are there obvious) of that which is really the end in view, though *dia* itself does not express that idea. And in Acts ii. 38, *eis* may be understood as used of that which is really the occasion, or if you please, the thing signified in the baptism. True, *eis* does not itself express this, but neither does it in itself express aim or end. It is more frequently used where this latter is the meaning, but there are examples of uses corresponding to the former, as we have seen.

6. Prof. P. intimates that I wish, in order to make a passage accord with my *opinion* of the general teaching of Scripture, to impose upon *eis* a meaning which "does not properly here or any where else belong to it." He then quotes at great length from writers on Hermeneutics, to the effect that we ought not to violate the usage of language out of regard to what is called the "analogy of faith." The quotations were quite unnecessary. I do not question the rule to which they refer, and was not transgres-

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sing it. I showed that *eis* (with the accusative) does not in itself signify either purpose, aim, &c., or occasion, ground, &c., but that it is used in phrases, the combined sense of which is sometimes the former, less frequently the latter; and that which of these, or whether some other of its actual uses, is the resulting sense, must be determined in every case by regard to the natural relations of the things brought together in the phrase, or to the connection or known facts of the case, and also (in matters theological) by the inquiry which of the possible and actual uses of the expression would make the passage best accord with the general teachings of Scripture. Of different meanings which are grammatically possible, and sustained by actual usage, and which suit the connection, that is best which agrees with the general teachings of Scripture, because the Scriptures are true and consistent. If the meaning for which I contended is not possible, or not sustained by any corresponding usage, it must be abandoned, of course. But we are permitted, and bound, to adopt a less common sense which agrees with Scripture in general, rather than a more common one which does not.

Prof. P. appears frequently to proceed upon an unconscious *petitio principii*. He is thoroughly convinced that *eis*, in Acts ii. 38, signifies "in order to." This being true, he examines Harrison only under that particular use of *eis*. This being true, I have violated a great principle of interpretation, by making *eis* signify something else. And so elsewhere—he unconsciously begs the question.

In conclusion, I apologize again to the readers of the Herald for occupying so many of its columns with these philological distinctions. I do not propose to carry this discussion any farther. If Prof. Pendleton should write again, and I should be silent, it must not be construed as involving any personal disrespect towards him, nor as a confession of inability to answer. J. A. B.

—*Religious Herald.*

REPLY.

If, in using the expression, "every other case involved in this discussion," I have seemed to exaggerate the number of cases, let me say I did not intend to do so. I only used the expression as a general one, which was true and answered my purpose,—so that whether "two *phrases*" or many *cases*, I meant to say that Dr. B. argued from *one* confessedly *obscure* case, to all. I say so still.—I cannot see how it affects the "looks of the matter," for though there be but "two *phrases* involved," there are many *cases* in which the sense of *eis* is involved and from which its meaning can be determined without obscurity. The point of my remark was, that he should seek to determine its meaning in obvious and plain cases by an appeal to one obscure case.

Dr. B., in his article published last October, cited Acts xxv. 20,

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where Festus says, "And I being perplexed *in regard to (eis)* the dispute about these things," &c.;—and I showed that the "effect is to represent Festus, who is the subject of the perplexity, as brought into or within the circumstances involved in the dispute." This explanation of the passage Dr. B. now pronounces, without meaning any disrespect, "to be as near the negative of sense as so able and candid a mind could well come." Well, how near is that? Not very near, of course, for it would be disrespectful to mean *that!* But I fear my astute brother has not very fairly considered this explanation. Let me show him that it is full of good common sense, and in harmony with some of the most common expressions of our mother tongue. Is it not common for a judge when he has a difficult case to decide, to say he is perplexed, not because the difficulty has occurred, but with a view to the duty and responsibility laid upon him to decide it. Relieve him of this future duty and responsibility, and his perplexity is at once ended. Is not a man often perplexed to-day, with a view to the duties and obligations of to-morrow? Those duties have had a cause in the past, true; but it is not that to which the perplexity looks;—its *terminus ad quem* is the obligation, the difficult and harassing duty of the future. Now I hold that it was precisely because Festus intended to say that it was this future and harassing responsibility, devolved upon him by the dispute, which perplexed him, that he used *eis* and no other preposition. Dr. Lechler (in Lange's great work) translates this passage, "But as I was at a loss as to this investigation," thus giving to *eis* its precise force, and showing that Festus was troubled with a view to the difficult question which lay before him for decision. But Dr. B. does not deign to criticise like a scholar this analysis of the passage,—he does not even give the few sentences of reasoning in which I developed it, but resorts to the pitiful expedient of denouncing it as "the negative of sense." Why did he not first do me the justice to give my explanation, and then, as a scholarly analyst, show its error! Simply because he could not do it. Candid scholars will see how beautifully the nice distinctions of the Greek language are observed in this explanation, and wonder that Dr. B. had not the frankness and courage to admit what he did not dare to undertake to refute.

We pass on to the examples gathered from the classics. Dr. B. tells me where I can find more than "one or two." If I had

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needed the information I would take pleasure in acknowledging my obligation to him. I have examined his citations. He gives *four*. He might have given many more of a similar kind. They are not *like* the example in Matt. xii. 41, to which I referred; but we shall see if they answer Dr. B.'s *purpose*. Before we proceed to this, however, let us see clearly what that purpose is. In this discussion I have not proposed to discuss all the ways by which *eis* may be or ought to be rendered. I have laid down one affirmative proposition and one negative. My affirmative proposition is this—I stated it in the words of Dr. Harrison: "When *eis* is added to the action or motion of the verb, or to any substantive idea that may imply these, and regard is had to the accusative case following, there arises from the conjunction of the preposition, with its sense of 'in' or 'within'; of the action or motion of the verb with its now defined direction; and of the accusative case, with its power of marking the limits within which the action or motion is confined, the sense of into; and the effect is to represent the subject of the action or motion as brought within the circumscribed space, class or category, state or circumstances, named by the noun in the accusative."* This is what Dr. B. so frequently refers to as "the rule," &c. I adopt it as the *regulative principle* for interpreting all cases that come under its description, and claim that the passages involved in this discussion concerning the relation of baptism and the remission of sins, are precisely such cases. This is my affirmative position, and the logical reader will at once see, that when Dr. B. cites a case in which the *verb* is *not* a verb of *action* or *motion*, and then asks, "What would Prof. Pendleton here do with his 'rule,'" I have simply to tell him, I would do nothing with "the rule," because the case does not come under it;—and I am surprised that Dr. B. does not see this;—but that still *eis* retains its distinctive meaning of pointing us to that *with a view to which* the preceding statement, of which it is the explanation, is to be taken. To bring out this peculiarity of *eis* more sharply, I next advanced a negative position, which I expressed in these words, viz: "*Eis* never looks backward to point out the ground or antecedent motive of the action, but always forward." The special intention of this negative proposition was to meet the erroneous interpretation of the phrase "baptism for the remission of sins," by which it is made to mean,

* Harrison, Gr. Prep. p. 221.

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"baptism because sins have been remitted";--that is to say, that the force of *eis* is to indicate that the ground or antecedent motive of the action is the fact, that sins had been remitted. Now Dr. B. is attempting to disprove this proposition. Yet it cannot have escaped the attentive reader that he does not dare to say that any example which he cites warrants the interpretation of the phrase "baptism for the remission of sins," against which my interpretation is directed. What does this prove? Does it not prove that he does not regard his examples as applicable to the case under discussion? Has he, in a single instance, taken one of these examples, which are introduced *to me* with so patronizing and semi-professorial an air, and compared them with the passage in dispute, and attempted to show that they justify the interpretation of *eis* in the phrase "baptism for the remission of sins," which I am opposing?

To make these examples serve his *purpose*, this is what he should have done. But instead of this, he has searched through Greek Lexicons to find exceptions to my general negative. If he had succeeded in finding a few apparently such, what would it have availed him, unless he could also have shown that they are examples similar to those under discussion, in which the relation of baptism to remission of sins, as expressed by *eis*, is to be determined. The universality of my negative would be assailed, but still the "rule" of the case would stand unchallenged. This I premise, merely to show that Dr. B. does not hold himself manfully and candidly up to the strict logic of his position and purpose, but avoids this, in an ingenious attempt to parry a broad negation, by obscure examples that seem to be exceptions.

Let us consider the examples. No one of them fulfills the conditions stated in the "rule" of Dr. Harrison under which the phrase "baptism for the remission of sins," stands;--and it is also true, that in not one of them does *eis* point out the ground or antecedent motive of the action. They cannot modify the "rule," which expresses the force of *eis* in the cases under discussion, because they do not come under its conditions;--and they cannot claim to be exceptions to my negative proposition, because they do not show that *eis* looks backwards to point out the ground, reason &c.

To make this plain, let me say, that the *same* fact or circumstance may stand in several relations to the same mental act or

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state: for instance, it may be the *reason, cause* or inducement;—or it may be the objective end, aim or direction of the mental act &c. To illustrate this, I will take Dr. B's strongest example. The friendship between Tisaphernes and the Athenians could stand to the accusation of Alcibiades in two relations. 1st, as the cause or inducement of his accusation, or 2nd, as the objective end to which the accusation looked, or the aim—the *terminus ad quem* of the accusation. This no man of common sense can fail to see. Now how do we ascertain in which of these two relations in a given sentence, the words are to be understood. Clearly by the preposition used. This is the function of prepositions—to show the relations between words. Now suppose a Greek writer wanted to say that the friendship between Tisaphernes and the Greeks was "the inducement," "the reason why," of Alcibiades' accusation; does not Dr. B. admit that he would have used *dia?* and on the other hand, if he wanted to say, that the friendship &c., was the objective end or aim of the accusation, the *terminus ad quem* of it, can he deny that he would have used *eis?*—This is just the nice distinction between these two prepositions, the neglect of which, in New Testament exegesis, has given rise to so much confusion as to the relation between baptism and the remission of sins. When *dia* is used, the friendship is conceded as existing, and stated as the *ground* of the accusation; when *eis* is used, the friendship is the objective point of the accusation,—the *charge* to which it looks, and to be proved. Tisaphernes is accused by Alcibiades with a view to convicting him of friendship with the Athenians. Dr. B. asks with evident exultation, "What would Prof. Pendleton here do with his 'rule?' Would Alcibiades, who wanted to accuse Tisaphernes *eis* the friendship, be thereby brought into the condition or circumstance represented by the friendship?" We answer, Surely *no*—not Alcibiades!—but Tisaphernes would. This was the very object of the accusation. Prove friendship, and you prove crime—the end and aim—the purpose and object of the accusation. Was not Dr. B. nodding when he framed this absurd sentence for me! Or does he really so far misunderstand Dr. Harrison's use of the word "*subject*" in the "rule," as to make it equivalent to the *nominative* case! The "subject of the verb," in Dr. Harrison's sense, is not necessarily the nominative case; it may be or it may not. In

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the sentence, "The Ninevites repented"—the subject of the verb and the nominative case are the same; but in the sentence above, Tisaphernes, though the grammatical object of the verb, is yet the true "subject" in the sense of the rule as given by Dr. Harrison—for he means by "the subject of the verb," that which is brought under its government or action, in the *essential*, not the grammatical sense. If Dr. B. had reflected a moment, I am sure he could not have done me the wrong of making such nonsense appear to flow from my principles, especially when he will not do me the justice of letting his readers see anything but his own, must I say, misrepresentations of them!

Having thus shown in a way so simple, that even a "beginner" in reasoning and criticism cannot fail to see it, that this, the most obscure of the examples cited by Dr. B., is no exception to my positions, need I detain the reader with a detailed analysis of the rest? Surely not. Let me rather presume upon his intelligence to analyze them for himself. He cannot fail to do so to his own full and clear satisfaction.

And now I come to notice what I am sorry to say I can scarcely understand in any other way, than as a disingenuous attempt on the part of Dr. Broaddus to insinuate to his readers, that I have fallen into a most ignorant mistake, as to the grammatical or case government of *dia*, a mistake which even a "beginner in Greek" could scarcely be suspected of. He is profoundly "surprised!"—Surprised at what? Why, that I should not know, what he "supposed to be a fact familiar to even beginners in Greek," viz: "that *dia* and the *genitive* signifies *means* or *instrument*, while *dia* and the *accusative* signifies *occasion, reason*, &c." Now what impression does this sentence and its connection make upon the reader, who is not permitted to see what I said, save through Dr. B.'s misrepresentation of it? Evidently that I have made a general assertion concerning the use of *dia* that betrays an ignorance of the principle which regulates its use when employed with the genitive, and when with the accusative. This is unworthy of Dr. B. and the dignity of this discussion. I will not condescend to establish the fact, that I cannot now remember, when I did not know the distinction the grammars make between *dia* with the genitive and with the accusative. I said nothing about the "rule" of the grammars, but I cited a particular example, and challenged Dr. B. to deny, that in *that* case, the Savior would have used *dia*

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with the genitive. This he has not dared to do,—but he has first made me deny a general rule of the grammars, which I never did, and then expressed his surprise that I did not know better! I pin him to the strict issue, by again asserting that had the Savior intended to say that the preaching of Jonah was the *occasion* or *secondary cause* of the Ninevites' repenting, he would have used dia with the genitive case;—and, *before the tribunal of enlightened Greek scholarship, I again challenge Dr. B. to deny it.* I dare him to do so. If he will not, I demand of him as a Christian gentleman, that he withdraw the injurious insinuation that he has so disingenuously thrown at me, in the passage above quoted. Does not Dr. B. admit, in the language of Dr. H. "that dia with the genitive sets forth the means by which a thing is effected?" If so, when it is said that Jonah, by preaching, excited the Ninevites to repentance, is not the preaching set forth as the means used in thus affecting them, and does not the "rule" (this is now Dr. B's. word)—does not the rule I say, require the use of *dia* and the genitive. I put this to "beginners in Greek."

The fact is, Dr. Harrison does not give "occasion or secondary cause," as a meaning of *dia* at all; these terms are mine, and Dr. B. does not seem to understand them. I use them in their strict *philosophical* sense. They are not equivalent to "*primary* or *original cause.*" They express *intermediate agency*, and were used by me as more *general*, and better suited to convey the *essential* meaning of *dia*, which is always the same, whether used with the genitive or the accusative, the modifications being found in the usual difference between these cases, not in the preposition itself, for *dia* expresses the *relations* of *occasion* or *secondary* or *intermediate* cause, with either case, but in a different sense, which difference, however, is found, as stated, in the case, not in the preposition.

Dr. B. seeks to evade the force of the examples which I gave from 2 Cor. viii. 8, by stating that the Bible Union change the translation of *dia*—and substitute "*through*" for "*by occasion.*" I have no objection to this. It is precisely the sense of the preposition here,—and that which requires it to be followed by the genitive. "The forwardness of others" was the occasion or secondary cause, the means, if you prefer it, by which Paul proved the sincerity of their love. Thus it appears that my "most patent blunder," as the Dr. imagines it, is only his mis-

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understanding of the meaning of "what I call occasion or secondary cause." It is true, these terms are not used by Dr. Harrison, but they are now familiar terms to all who are well read in modern metaphysics, and are used in the sense in which I employ them, and are far more elegant and appropriate than the terms "means or instrument," especially in cases where the action or agency—*the intermediate* cause—is *immaterial* or *mental*.

He says, I "quote and dilate upon two other passages, one with *dia* and the *genitive*, and the other and principal one, with *dia* and the *accusative*, and know no difference between them." This assertion coming from so candid a gentleman as Dr. Broaddus astonishes me! I quoted Rom. iii. 25. It is true that in this verse *dia* occurs *twice*, *once* with the *genitive* and *once* with the *accusative*. But *it is not true that I dilated upon the first at all*. I did not say a word about it. *Not one*. My object in introducing this passage was not to show anything about the *two cases* that were used, but to show the difference between the force of the *two prepositions*, *dia* and *eis*, in an example in which, in a single sentence, this difference was sharply brought out. I should have deemed it puerile, or pedagogueish, had I turned aside to assign reasons for the use of the *genitive* in the one place and the *accusative* in the other, when this was altogether foreign to the purpose before me, which was to show the distinction between *dia* and *eis*. But here again Dr. B. gives me no means to vindicate myself from a misrepresentation which he so carelessly makes, and so injuriously circulates. If he had done me the even partial justice, to publish in full the "dilatation," which he totally mistakes, it would have presented, at least, the semblance of fairness,—but to so totally mistake me, and keep my own words altogether from the eyes of his readers,—when the object is evidently to reflect upon my critical accuracy,—is a wrong that demands an apology or a defense. Dr. Broaddus owes it to himself, and to me, and to the honor of scholarly discussion to give the one or the other. He is "averse to controversy;"—so be it, but having entered upon it, let him be fair and just. W. K. P.

Were it not for Sin, Death had never had a beginning; and were it not for Death, Sin would never have an ending.

A Methodist church is to be built at Washington at a cost of $200,000.

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GENERAL MISSIONARY SOCIETY.

The annual meeting of the General Missionary Society will be held in the church on the corner of Eighth and Walnut streets, Cincinnati, commencing on Tuesday, the twentieth day of October.

Several interesting addresses will be delivered, and matters of the highest importance will be presented for the consideration of the meeting.

Each church is requested to send delegates and a contribution to the meeting. Where delegates cannot come, please send a letter and a contribution.

All friends of missions are cordially invited. The brethren in Cincinnati will extend a hospitable greeting. The usual half fare arrangements will be announced in due time.

JOHN SHACKLEFORD, Cor. Sec'y,
Lock Box, 966, Cincinnati Ohio.

SULLIVAN SEMINARY.

This is a new Seminary for young Ladies and Gentlemen, located at Sullivan, Moultrie co, Ills. It is under the superintending cure of Bro. N. S. Bastion. He is an accomplished scholar, the Buildings are new and elegant, and the prospects for success are fine. Parties interested should send for a catalogue.

W. K. P.

In whatever you engage, pursue it with a steadiness of purpose as though you were determined to succeed. A wavering mind never accomplished anything worth naming. There is nothing like a fixed, steady aim. It dignifies your nature and insures your success.

Much as we hear of the indifference of the French to all religion, they contributed to the Foreign Missions of the Papal Church in 1866, some $700,000 in gold, nearly as much as was given by all denominations in this country in aid of Protestant missions abroad.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

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GOOD WORDS FROM OUR CORRESPONDENTS.

INDIANAPOLS, August 6, 1868.

BELOVED BROTHER:—At the request of our beloved Bro. George Campbell, I have been on a missionary tour to the State of Maine, having been absent from home fifty-three days, and given some thirty-one discourses. We had eleven additions to the congregation at Postenkill, near Troy, New York. I attended the annual meeting of our brethren in Easton, New York. I gave one discourse there; others preached the balance of the time. Two made the good confession, and two were added to the church that had been immersed,—one from the Methodists. I gave three discourses in New York City, and two at Worcester, Massachusetts. Gave 11 discourses at East Boston. I immersed one lady in Boston Harbor, and in a discourse gave the Gospel, in and at the water, to more than one thousand hearers. I gave four discourses at Gardiner, Maine. Brother and Sister Campbell met me there. He gave seven discourses. We had 6 additions—three by immersion, and three that had been immersed. During the warmest weather I preached three discourses for four Lord's days in succession. My discourses were mostly to the members of the churches. Brother and Sister Campbell were on their way home when I met them at Gardiner, and owing to the health of sister New, I determined to return with them. I found the brethren and sisters kind in all my tour through the North Eastern States, and my voice and health as good as ever.—Thank the Lord.———Yours truly, J. B. NEW.

SHERIDAN, Oregon, June 8, 1868.

DEAR BRO. PENDLETON:—A brief tour in Oregon discloses a religious destitution that is perfectly overwhelming. I do not know of one Baptist or Christian pastor who is fully devoted to his work, on a single field, and is sustained adequately by the people to whom he ministers. Preachers generally itinerate. They go on a circuit, supplying four or five churches, visiting each once a month. I am now attending such a monthly meeting at Sheridan, with Eld. G. W. Richardson, of Bethel. Eld. G. O. Burnett, of California, is also here. The word preached has been mixed with faith in some hearers. Three have yielded to Christ, and the immersion of two Methodists to-day, has ended their doubts on the subject of baptism.

The cause of the Bible Union all along this coast meets a cordial welcome by the Christian and Baptist churches.

With much esteem, yours in the Lord, C. A. BUCKBEE.

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NEWTON GROVE, N. C., Aug. 4, 1868.

DEAR BRO. PENDLETON:—I recently closed a meeting at Shady Grove, Sampson co. I preached 8 discourses, received one from the Baptists, restored 1, and baptized 3 ladies belonging to the best families in that community, which I think is the harbinger of future good. From thence I came to Mill Creek M. H., within a mile of my birth-place, and two miles from where I now live. I preached 7 discourses here,—restored 1, received 1 from the Baptists, and baptized 35. Eld. A. J. Battle, our evangelist, paid us a visit during the meeting, preached two interesting sermons and hastened on to other inviting fields.

The cause of our Lord, in this State, seems now to be looking up, and but for the extreme destitution, and the scarcity of preachers, the cause might soon be able to "stand alone." To God be all the praise for the success of truth.

In hope of a blessed immortality, JOHN J. HARPER.

Bro. Jesse H. Smith, Girard, Ill., June 29th, '68, writes: "I am living at this place and have been preaching to this congregation a little over two years. We number a little over 200 members. Our church is working harmoniously."

OBITUARIES.

LETTER FROM BRO. C. L. LOOS.

MOREE ROCK, NEAR DUNGANNON, IRELAND, Lord's day, July, 1868.

DEAR BRO. PENDLETON.—I have just learned from letters received here from Allegheny City by some friends, of the death of my mother in that city, at the home of the McGrew family, since my departure from America. Although this event was not altogether unexpected by me, yet I feel heavily the weight of the stroke. My mother had been for some time quite feeble, and had been suffering much. In view of my approaching departure for Europe, with a premonition that it would be the last time she would ever see me, she made the long and to her very painful journey from Somerset, Pa., to meet me at Allegheny City, and bring with her one of my children that had been staying with her.—She suffered very much on this wearisome journey, yet with her accustomed resolution she determined to come and see me once more, almost confident as she told me, that it would be the last time. She was so exhausted that she could go no farther, nor immediately return to her home. I had hoped her health would improve; but she is now no more on earth. It was a great comfort to her to see me, and bless me for this, as it proved, the last time.

She was born in 1800,—the precise date I do not know, in the city of Pirmasens, in Rhenish Bavaria, and was therefore 68 years old at her death. She was married to my father in 1821. In 1832 my father left for the United States, to

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seek a home for his family. Two years afterwards, in the fall of 1834, my mother followed, with five small children, the oldest only 12 years old, to America. With her usual strength of mind, and devotion to her family, she made the then long and weary journey of 4000 miles to Ohio, only to find my father on a bed of sickness from which he never rose. He died two or three weeks after our arrival. Then a widow in a strange land, she began the severe battle with adversity in behalf of her family, in which she succeeded, by the strong purpose and energy of will for which she was so remarkable;—but the long and hard struggle early broke down her health and constitution that had been so strong and vigorous. For many years she has been an invalid; yet to the time of her death her strong purpose and will for useful activity, in behalf of her children and others, never gave way. She was endowed with more than ordinary powers of mind.

Sometime about 1840, I think, she united with the Christian Church at Minerva, Ohio; she had been from her childhood a member of the Lutheran Church. She continued faithful and devoted to the church to the last.

I do not know the particulars of her death. I know not whether any of her children or grand children were with her when she died. I know, however, that the good hand of God had brought her among the kindest Christian friends, who did all for her that loving Christian hearts could do. Yet it would have been a great consolation to me if I could have been with her, as I had always desired and hoped to be in the last hour; and I know her eyes sought one around her bed she could not find and that was far away. But her trust and faith in God, who had supported her in so many extraordinary trials through a long life, I know did not fail her in her closing hour, and death did not come to her unprepared. She looked for it and was ready.

Let me here express my gratitude to our dear Sister McGrew and all her family for their kind ministry to my mother, that I know she herself fully appreciated, in the last hours of her life.

Affectionately your brother, CHAS. LOUIS LOOS.

In our July No. we gave an obituary of the venerable sister Loos—but the reader will love to hear these affectionate words of her beloved son. They knew the years of trial and hardship together, and experienced the goodness of the Lord in the rich triumphs of faithful devotion to his service. May the peace and continued blessing of the Great Father be with all the dear ones of this family, upon whom this bereavement has so severely fallen. W. K. P.

Died, at his residence in Boone, County, Mo., July 22, 1868, Dr. Matthew R. Arnold, in the 63d year of his age. He was born and raised in Nicholas County Ky.,—but resided in Fayette County for several years, and from there came to Missouri in the fall of 1835, and settled in this County, and lived on the same farm until his decease. The death of this estimable man, and beloved brother, has cast a deep gloom over our entire community,—although from his long illness, it was one of those sad events, that had been anticipated with pain-

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ful anxiety. He was deservedly and dearly loved by all who knew him, for his intellectual, moral, social, personal, professional and Christian worth; as was evidenced by the deep feeling, in the large assembly who attended his funeral at his residence, who followed his remains to the Columbia Cemetery, where they were deposited by the side of his first beloved. For many years he had been a member of the Church of Christ in Columbia, and was one of its elders at the time of his death. He lived and died without an enemy, as far as known to me. He has represented this County in the Legislature, and served for several years as County Judge. His widow, six children, many relations and friends grieve over his loss, and sorrow on account of his death;—but not as those who have no hope. We grieve and sorrow, and not he. His family, society, the Medical profession, and the Church of God, have sustained a great loss in the death of this devoted brother, and faithful Christian. He has long been a subscriber to the Harbinger, but now ceases to be longer your reader; yet let us rejoice at the thought, that we have one more friend in Heaven.

T. M. ALLEN.

Doctor William McClure, formerly of Ky., but for many years a resident of Boone County, Missouri, died in the City of St. Louis, on the 18th of July 1868. His remains were brought to Columbia, and interred in the Cemetery on Monday evening the 20th.—He was a citizen of Pettis County at the time of his death. He was immersed by Eld. G. W. Longan several years ago, and has been a member of the church of Christ ever since, (I hope that Bro. L. will prepare a suitable obituary.) He was a good citizen, a kind neighbor, a generous friend, and much esteemed by those who knew him. He leaves some 6 or 7 children of great respectability and cleverness, with many friends to lament his death. But the righteous hath hope in their death. A.

DIED, at Oakwood, Hancock county, W. Va., August 4th, 1868, Robert Sooter, Sr., formerly of Pittsburg, Pa.

An old man, a faithful servant of Jesus Christ for nearly half a century, though he occupied an humble position, yet by the force of his blameless life, he was enabled to exert a strong, positive influence in behalf of the church. He was a constant and devoted student of the Sacred Scriptures. Few men in the pulpit or out of it, cultivated a more intimate acquaintance with the living oracles of the living God. They were his consant study and delight. He was an affectionate and devoted husband, a kind and loving father. He was known and read of all, as one of the best of neighbors—an honest man—God's noblest work. Often have we taken sweet counsel together and walked to the house of God in company, and enjoyed the communion and fellowship of the Saints.

Though dead, he still lives, and will live, and be treasured in memory's store house, his pure and holy life will not be forgotten, but will serve as an incentive to us who remain to continue to the end of our pilgrimage journey.

J. M.

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THE CHILDREN'S FRIEND.

TO MY SUBSCRIBERS.

1. The first volume of the Children's Friend is now complete, wanting one number.

2. We are grateful to you for your patronage and earnestly desire you to renew, and if possible increase your subscriptions.

3. We have transferred the publishing to Crump and Miller, who have a new press and entire new font of type.

4. We have made arrangements for new and beautiful illustrations.

5. Churches and schools sending large subscriptions may pay quarterly in advance. Single subscribers and clubs less than twenty-five, must accompany their orders with the cash.

6. We have a number of valuable contributors, and with increased experience we hope to make the paper more acceptable to the readers than ever.

Will all to whom this may come make an effort for us, and let us hear from you at once!——Very truly yours in Christ,

T. P. HALEY, Editor Children's Friend.

Louisville, April 7th.

CHRISTIAN COLLEGE, COLUMBIA, MO.

This old and well known Institution will open its Eighteenth Annual Session on Monday, 14th of September next, and close on Friday, 17th of June following. The school was never more prosperous than at present. An able and experienced Faculty is employed. The facilities for imparting a liberal and thorough education, and securing the comfort of pupils, are ample. Those wishing to secure places for their daughters are advised to apply early.

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J. K. ROGERS, Pres't.

July 7th, 1868.

BETHANY COLLEGE.

THE TWENTY-SIXTH Session of Bethany College will open on Monday, the 28th of September, 1868. The College is located in Brooke county, West Virginia, seven miles from Lagrange Station on the Pittsburg and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed alike from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made and several large Class and Lecture rooms fitted up to afford additional facilities in the department of Natural Science. A full and experienced corps of Professors has been engaged, and the amplest provision made for thorough instruction in every branch of study. We especially invite attention to our Catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. Loos, Secretary of the Faculty, or to

W. K. PENDLETON, President.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *OCTOBER*, 1868. [No. 10.

THAT WHICH IS LEAST.

I suppose that among our whole brotherhood there is not a more liberal man than myself,—*with other peoples' money*. Some months ago, especially, I experienced a burst of generosity in this way, that is worthy of record. It will serve to show, if it answer no other purpose, how a very big thing may be done at very little cost. The plan I adopted was simply to take charge of all the immense possessions and revenues of the brethren, and to use them just as any man would say the steward of *so large* an estate was in duty bound to do. In the twinkling of an eye all our colleges were munificently endowed, and I am not sure if I did not found several others. I remember distinctly that I gave the Missionary Society just as much money as brother Shackleford could possibly use. In a very short time I had several hundred zealous young brethren receiving an education preparatory to entering the ministry; able evangelists were sustained as they ought to be, in all our principal cities; while foreign missionaries were bearing the glad tidings to the ends of the earth. Nor did I forget the poor and the needy, the widow and the orphan. Every enterprise of the church was cared for, and, what is more, liberally cared for. How very easy it seemed to be "faithful in much!" And I was such a "cheerful giver," too,—because, you see, after doing all this, *I had plenty left*. Is there a single reader of the Harbinger who has not experienced a similar overflowing of be-

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nevolence? What wonderful things we would all do, brethren, if—but I must go on with my *experience.*

I asked myself after indulging in this blissful *reverie* for a while, why a man so *liberal* as I evidently was, should be denied the means of showing it? It seemed so curious that stingy people should be rich, and generous ones poor. I was perplexed. My mind ran out in every direction in search for the explanation, when presently it lighted upon a passage in the New Testament. It had been a good while since I had read that passage; longer still since it had made any impression upon me; I could hardly quote it; but I knew it was something about being *faithful in that which is least.* Thinks I to myself, there may be light here. At any rate I will look up the passage and see what it really does mean. After diligent search I at length found it in the sixteenth of Luke, in immediate connection with the *Unjust Steward.* This seemed to be rather bad company for a Christian, and especially a Christian preacher, to be thrown with; but as I had clearly been led right there, I concluded to make the best of him. Upon a more intimate acquaintance I discovered that he was not quite so bad as he was supposed to be, and that there were several admirable and exemplary traits in his character. I learned that he was steward of a large landed estate; that he had rented out one of the farms for a hundred measures of oil, but had represented the contract to his lord as if it had been for only fifty—intending to appropriate the extra fifty to his own use. All this was clearly wrong. But here is the good thing about the man: as soon as ever he learned that he would have to "give an *account* of his stewardship," he goes out immediately and *rectifies* the accounts, so as to make them correspond with his returns. This action was "wise," and more than that, it was right. He corrected all that was wrong; placed himself right, before his lord; and brought the tenants under obligations to him. The reader may see this matter more fully explained and argued in Lange's Commentary on the place.

Now, said I to myself, it is from *this parable* that the Savior draws the general principle, "He that is faithful in that which is least, is faithful also in much." He makes no account of the quantity of the "unrighteous mammon," but it is all about *faithfulness.* Then I remembered that in the parable of the talents, he that had received ten—the very largest amount—had received

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only a "few things"; and the poor man (comparatively speaking) who received but two, was in like manner "faithful over a few things," and was equally made "ruler over many things." And so I concluded that riches, in whatever measure bestowed, are still the very "least" of a Christian's possessions, and are simply given to test whether he is worthy of being entrusted with the "true riches;" and the test is *faithfulness*. As for the Unjust Steward, he is portrayed to indicate the direction of this faithfulness. Hence I learned from the parable

1. That I was to give an account of my stewardship.

2. That in view of this account I was seriously to consider, "What shall I do?" and

3. That I was promptly to execute whatever wisdom might indicate as the answer to this question.

This opened my eyes. I determined that henceforth I would let other stewards manage their own business, and that I would begin to inquire seriously how to be faithful in mine. If I had but two talents, it would be a poor account to do nothing but dream forever of what I *would* do if I had ten.

I. What should I do? How *much* should I give? This was something that must be settled at the very outset—something that must not be left to chance. For I feel sure that if I waited till all my taxes were paid, till my winter's supply of food and groceries was laid in, till the boys' school-bills were settled, till I had bought a new suit of clothes for myself, a new hat for my wife, and new shoes for everybody—to say nothing of the "etc."—that insatiable depleter of household finances,—I should not have a dollar to bestow upon any body or anything. On the other hand, suppose I determined to go on in the *old fashioned* way —giving a little now and then when I could not *help* myself, under the high pressure of popular opinion, or the goad of outraged conscience, in that case I should never know head nor tail of the matter, and would be wholly unprepared to "give an account of my stewardship." Besides, I knew it would be such a miserable tooth-drawing business to have ones blessed dollars *extracted*, as if by main force, that I wanted if possible to have a little *cheerfulness* infused into the proceeding. This all required the appropriation in advance of a certain definite *proportion* of my income.

At first I tried very hard to convince myself, as I was a *married*

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man, and had *very little* any way; and as *taxes* were high and *living* expensive, that probably *one twentieth* of my gross receipts would be enough—*for me*, you know. But to save my life I could not find a single example in all the records of the past of any man who was mean enough to give so little! I dropped that fraction at once, resolving that I would not be behind every man *worth mentioning* upon the face of the earth. Then the *tenth* recurred to my mind; I say "recurred," because I am bound to confess that I had thought of that first, but had dismissed it rather summarily as a sort of Jewish affair with which I had nothing to do. Besides, I had read Blackstone on tithes and I did not like them. True, *his* tithes had reference to the *enforced* payment of the tenth to support an establishment, and to keep a parcel of fox-hunting priests and sleek episcopal lords *respectable*. That was an abominable *law*—I was looking for a cheerful *principle*. In Leviticus, too, I found nothing but stern, hard *law*. It occurred to me, however, that possibly there was a reason for that law, notwithstanding I might be unable to discover it. But where to look for it was the trouble. No reason was assigned why the Jews were to give precisely the tenth; and, indeed, I should have thought, as it was for the support of one of the twelve tribes, that *one-twelfth* would have been just the amount. But there it stood—*one-tenth* of all the income.

In my bewilderment I happened to light upon the fourteenth of Genesis, and saw Abraham, the father of the the faithful—(there was a ray of light in *that*; I was studying how to be faithful)—giving *one-tenth* (more light) of all the spoils (before he divided any with the confederates) to the priest of the most high God; and all this as the spontaneous impulse of piety, long before the law. Here was plenty of light; a bright example of the *faithfulness* of a *righteous* man, without a precept. By this time I was pretty well satisfied as to *my* duty, and began to turn the leaves casually, as I sometimes do while meditating, when what should I light upon but this passage! "And Jacob vowed a vow, saying,—If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God . . . *and of all that thou shalt give me I will surely give the tenth unto thee*," Gen. xxviii. 20-22.

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I was surprised. How *did* it come to pass that both Abraham and Jacob had hit upon this *identical proportion* without any external precept to guide them? But my surprise increased when, upon further, inquiry, I learned that even the *ancient heathens* had the very same custom. Xenophon gives us the inscription upon a column, near the temple of Diana, by which the people were warned to offer the *tenth part* of their revenues every year to that goddess. The Romans gave *a tenth* of all they took from their enemies to the gods: the Gauls, also, says Cæsar, offered a *tenth* to their god Mars. A similar custom prevailed among the Babylonians and Egyptians. What can it mean? Does this almost universal custom point back to some primitive revelation? Or is there some truth after all in the claim that numbers are significant? Does the number *three* really symbolize divinity, and *four* humanity, and *ten* harmony and completeness, as our great men tell us? Whatever it mean, I feel confident that if those glorious old patriarchs, Abraham and Jacob, lived in my day, and were under the general principle of faithfulness as I am, they would "surely give the *tenth* unto God,"—AND SO WILL I.

2. The Unjust Steward *promptly executed what he resolved.* Guided by this example, I "sat down quickly," and wrote in my little book of accounts this entry:

From this date I resolve and promise, by the help of the Lord, to give one-tenth of all that I shall receive, whether from debts due me or from any other source, to the cause of God and the relief of the poor.

By this I did not and do not mean one tenth of *what may be left* after supporting my family, going to lectures, buying books, taking a little turn on the cars, giving Christmas presents to the children, and goodness knows what all; for if I meant that, there would never be any tenth to give; all would be swallowed up.—No, I mean just what Jacob says: "Of *all* that thou shalt give me, I will surely give the tenth unto *thee.*"

3. How the plan works.

The next day after making the above entry I received $5; the day after that, $10; two days after, $50; the day after that, $15; and the day after that an old note which I happened to have among the *debris* of the war, and which I thought very bad, turned out to be very good,—it was paid. Now I have no fanaticism in my constitution; and if any body thinks that I would have received

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all these little sums just the same, I will not argue the point with him. I have simply copied the facts from my account book; for just as anything was given to me I put it down on one side of the account; and on the other I recorded carefully and exactly everything that I gave away for the objects specified. I have received very little since the above entries were made, but I have always had *something* on *both* sides of the account—something for myself and something for God. I do not run about in search of some one to *take* what I have set apart; but just as the cases present themselves, and satisfy me that they are worthy, there is the money for them in such amount as my judgment and conscience dictate. I try to be faithful in the *distribution*, as well as in the original *consecration* of it. And one of the choicest blessings I have experienced, has been that I have never been troubled with any mean and chilling calculations as to whether I can *spare* what is needful. *It has already been spared.*

I do not know whether it is true, as the Presbyterians say, that total depravity remains in the regenerate. But if total depravity has any connection with the love of money, I am afraid they are right. The regenerate do not give very cheerfully. By the aid of Dr. Franklin they discovered the philosopher's stone:

> "Get what you can, and what you get *hold*—
> 'Tis the stone that will turn all your lead into gold."

They remind one of what Sydney Smith says of John Bull:

"The English are a calm, reflecting people; they will give time and money when they are *convinced;* but they love dates, names and certificates. In the midst of the most heart-rending narratives, Bull requires the day of the month, the year of our Lord, the name of the parish and the countersign of three or four respectable householders. After these affecting circumstances, he can no longer hold out; but gives way to the kindness of his nature—puffs, blubbers and subscribes."

Certainly it is proper to look into the worthiness of any claim that may be made upon our liberality; but for heaven's sake let us view it face to face, and not turn our backs upon it, and examine it as a reflection from the bright shining surface of our dollars. What with the eagle on one side and the goddess of liberty on the other, the reflecting power of the silver is pretty much destroyed. Greenbacks are no better. We must look straight at the *thing*—never once at the *money*—and then we will under-

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stand it. And in the case of human beings this can only be done perfectly—at least such is my judgment—by first setting apart a definite proportion of the receipts.

I can have but one object in thus making public a matter so private and sacred, and that is the hope that others may be induced to adopt a similar plan of giving. If there were no higher motive, the satisfaction and happiness it affords would be altogether sufficient. When it is added that some such course *must* be pursued in order to *faithfulness* in that which is least, the motive becomes most powerful. "He that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who shall give you that which is your own?"

And finally, if this or some similar plan should be generally adopted by the brethren, not only would they be richly rewarded with spiritual comfort, but the results to the great interests committed to us would be unspeakably happy and glorious. Every church would be able to supply itself with a comfortable, neat and commodious house of worship; and to keep at least one young man in college preparing for the ministry. Every preacher of the gospel would be generously supported—the evangelists, all that we have, and all that we could get, would be ably sustained, not only in the waste and neglected fields of the country, but in every city, whose teeming populations are either feeding upon husks or perishing upon nothing. The poor would be relieved; indigent orphans would be educated—in short, every legitimate interest of the church,—educational, missionary, benevolent,—would be strongly supported and urged forward, multiplying our membership, our means of usefulness, and our influence upon society. May God enable every disciple to see that the very *greatest* of human blessings is suspended upon "that which is least"—no, not upon that, but upon *faithfulness* IN *that*.

J. S. L.

Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

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REPLY TO BROTHER GRUBBS.

BRO. PENDLETON:—A few matters in Bro. Grubb's reply, in the August Harbinger, seem to call for a brief notice:

I see something in this article of his, more to be deprecated than anything that has yet appeared, with perhaps one exception. His attempt to fasten duplicity upon me, in urging instrumental music into the churches, and then denying it, is hard for me to reconcile with Christian candor and magnanimity. I see no inference possible to be deduced from this attempt but to conclude either that I am so simple as not to know what I have written, or so wicked as to deny it. If it affords him any pleasure to entertain such a view of me, perhaps I ought not to disturb his felicity.

Quite willing to darken my name, and to prove that I really plead for said practice, notwithstanding my repeated corrections of the charge, he quotes a sentence in the sermon which is growing famous. "A brother .... has recently issued a pamhplet .... to prove the use of instruments in churches to be a violation of the gospel." This is a garbled extract. Had he finished with my own reasoning, in that very passage, and accepted the use which I made in the sermon of that portion of it, he would not have made the mistake which disfigures his last article. The candid reader of that discourse will see I did not call in question that author's object in writing said pamphlet, but his method; illogically setting a subject of private judgment on the ground of Scripture authority; and offering in proof of matters of private opinion a scripture which refers alone to matters of faith. To *assume* that the practice against which that brother was pleading in his pamphlet pertains to "the faith," is a *begging of the question.* So having no use myself for his censure in the next page (M. H., p. 456) I return it to its author as raw material which I cannot work up.

I discover he speaks in the plural number, "in *our* turn," "*we* venture to make protestation," "we solemnly —," "all you have said about *our* persistently—;" and also that he brings into this "Reply" language written by me to two or three other parties. I would courteously inquire if he has been elected attorney general to manage this hexagonal controversy? When I am duly in-

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formed that such election has taken place, and that they have surrendered their cause to his hands, it will be time enough to respond to the collateral issues he makes from other quarters.

A writer who can find proof for a custom, or against it, in a passage of scripture which says nothing about it, surpasses most men in discernment, or in imagination. He quoted 1 Cor. xi. to prove instrumental music to be wrong. In strict conformity to my line of argument, which, in relation to this music question, is to show that it is not to be decided by the holy scriptures, I remarked, in brief, that Paul was not treating on that subject in that place, and therefore his reference to it was erroneous, and foreign to his purpose. His repeated effort to bring proof from a passage which is silent as the house of death in regard to it, is akin to the discernment of pedo-baptism, which can see plenty of babes, playful, plump and pretty, in the households of the New Testamant!

Page 458. He thinks he has grounds to retort on me somewhat. He says, "I represented you (as your essay did) as advocating a custom *the consequences of which* are such as I have described."—This "custom" you properly refer to organs in churches. I advocated no such custom. You do me wrong. I advocated a better mode of reasoning among us, and gave as an instance showing the need of this progression in liberal and manly argumentations, the case above alluded to, of the brother in his pamphlet. Now for me to say his logic is at fault, and to show it so; therefore to infer that I disagree with his conclusion, is but another instance of the want of clear logical discernment. A man may employ bad reasoning in a good cause; or use good reasoning in a bad one. This writer, who "never writes at random," has made two logical blunders just here:

I called in question the reasoning of that author: on this, my true point, neither Bro. Grubbs, nor any one else, has met me or attempted to meet me. But they make two false inferences for me.

1st step. Bro. H. disagrees with his reasoning; therefore he *disagrees* with his conclusion, or the aim of his piece.

2nd step. Bro. H. differs from his reasoning; therefore he differs from his conclusion, and is in favor of the opposite!

Two blunders, both his own, are then made the basis of a starchy lecture to me for innovating! Here is the moral offense repeated, which I sought to correct.

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As he has made this charge twice now, equity requires that he twice recant and retract it, in two successive numbers of the Harbinger!

Page 458. We have a very ungracious logic, and a thrust founded on the mistake. Quoting my words, "I long to see a more sacred regard to candor and truth abounding among us", he adds, "then in your estimation the Christian brotherhood have very little 'regard to candor and truth!'" Words that I spoke of some among us, and meant to apply to a few volunteer cases which afford fine specimens of much needed progress, Bro. G. *generalizes*, giving to my words a *universal* application. My proposition is particular. He treats it as universal. A few lessons on the "properties of propositions" would guard one from "writing at random."

Again, same page, "You say I attribute to you the 'advocacy of that caricature of worship' contained in my description. You are simply mistaken." Then why did he introduce such a description and imputation into his review of *me?* If he referred it not to me, I see no connection it had in his review. It was probably a mere "random" remark. Viewed in that light, the sentences I wrote upon it are inapplicable to him.

Page 459.—"Because we stand up firmly for the purity of the Christian institutions, we must be represented as opposed," &c. Does Bro. G. mean to carry into his piece the statement or the imputation that I am not "standing up firmly for the purity of the Christian institutions"?

"If the Christian brethren are as corrupt at heart as you intimate."—P. 459. I cannot consent to take much farther notice of a writer who is so careless in his language, especially when his statements are a detraction of character.

I know brethren F., L., McG., P. and L. They know me.—They control pens of power and can speak for themselves. Or are they members of the firm that has employed Bro. G. as advocate?

That some among us, not a few, need all I have said in favor of a sweeter liberality and of juster and gentler treatment of one another, the "sects," and all men, is true beyond a question. Late manifestations among us are a clear demonstration that we can make progress without damage to our kindness, candor and brotherly love; and that such progress is urged by higher considerations than those of mere expediency.

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Why, let me ask, if the language of my discourse was so dubious in meaning, a point which I see no necessity yet of conceding, do brethren not first inquire if such meaning as they declare it to contain was really intended? Such a course would inspire confidence. It would show a proper regard to justice, and manifest a desire to represent no one amiss. Not one who has lifted a pen against the discourse has done this. On the contrary, they have come in haste and unpanoplied into the arena, panting for a foe; no marvel if their strokes have been aimless and pointless. I do deplore the existence of this spirit among us. Some, not content with the fulmination of the charges of "innovation," "change," "weakness in the faith," "abandonment of our position," are persistent in their effort to fasten by force of special pleading, the damaging imputation, in the face of all explanation, denial and correction!

What object can be gained in this effort to write me down?—Have we come to a crisis which requires that one man should die for the people, that the whole nation perish not? I still say, be calm, hear me. The things I aim at are not trifles, neither novelties. On the contrary, they are of the gravest and grandest importance.

Some brethren, through misunderstanding, as I am still willing to believe, have raised a woful outcry of alarm, as though something in Denmark were not sound. Thus the real objects of my humble effort have been so obscured or so misrepresented, that some for a time affected to be afraid of a coalition, a combination, a mutiny! Across the ocean the alarm has sounded, and a foreign journal has unfortunately and untruthfully announced to the British world that a party has risen up in the American churches favorable to sectarianism! How will such alarmists be disappointed, if not dismayed, when they discover, as they surely will, that it is a false alarm, without the shadow of a shade for a foundation! The town clerk of Ephesus was justly alarmed lest the higher power should call the authorities of that city to account for such a causeless commotion. As our captains have proclaimed that the armies of the living God are in peril, that a new danger is rising among us, they feel bound to make good their proclamation at all hazards.

I confess my sympathies are awakened for them, for the humiliating, racking, torturing results to them from the reaction to fol-

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low the fever which the miasm of their bad thinkings and writings has caused. The reaction has already commenced, and it will overwhelm them with the shame of exciting a false alarm.

I said in the sermon,

"1. That the Christian religion accommodates itself to every form of political government.

2. That it refuses not to comply with the customs of different nations.

3. That it is wisely and wonderfully adjusted to every degree and shade of moral growth and educational development.

4. That it pays judicious and careful regard to the present conditions of society.

5. That our standard of preaching must be elevated and improved.

6. That our literature needs to be more chaste and solid.

7. That our church music is below the standard of the times.

8. That our liberality of sentiment and our bearing toward other Christian societies need a decided change.

9. That we must advance to a competent and reliable pastoral oversight of the churches."

Brethren, can you, dare you say no! A. S. HAYDEN.

REMARKS.

We thought that the very animated and somewhat angry tilt with our excellent brother Hayden would have exhausted the fire of the assailants ere this, but brother Hayden's skill in defense seems to have so parried the blows aimed at him, as to leave him in the estimation of some, still in the field and unhorsed. The discussion, however, is running into personalities, and if indulged in this strain, will not only be endless, but become, also, disagreeable to mutual friends and disreputable to the disputants.—We desire, therefore, to close it with the above reply of brother Hayden, who is entitled to the last word.

We had intended to add a few words upon the positions taken by brother H. and on the spirit which has been manifested in the criticisms which his discourse has evoked, but the article below, by brother Lamar, touches upon these points so pleasantly and piquantly, that we prefer to let our readers hear him.

The discrimination between *faith* and *opinion* is an important one, and must not be abandoned. It must be adhered to in good

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faith, and followed into its true *logical sequences*, or we cannot continue to make it a power against creeds and sectarianism. Freedom in matters of *opinion* must be respected and allowed. But opinion is speculative and personal,—and is to be distinguished from custom, which is practical and social. An opinion may be very harmless and tolerable, while held as a *personal opinion*,—but when it is made a *rule of practice* and enacted into a *law of social life* it may become intensely mischievous.

Now, when opinion passes into this practical phase, it ceases to be simply opinion, and must be tolerated or not, according to its practical effects. By its fruits must we judge it. These we must compare with the fruits of the Spirit,—and if we find they are incompatible, then we are justified in taking firm and uncompromising ground against the innovation, as a practical injury and hindrance to the dearest rights and privileges of the church of Christ.

This is the true ground on which to discuss the question of instrumental music. Let this question remain a matter of opinion, and it will do no harm. No social disturbance will arise, if A. B. or C. shall come to the conclusion that a melodeon or an organ is a harmless thing,—and that its employment in connection with the human voice may be innocently and even profitably indulged in by any person who enjoys it. So far the opinion is personal and the freedom is complete.

But now suppose this opinion is enacted into a law of church order, and it is proposed to practically enforce it upon members of a congregation to whom it is offensive,—are not the innovators bound to give reason for the movement, and must not this reason be found in apostolic precept or practice? The *presumption is against innovations*, and he who opposes them is not bound to prove that they are *contrary* to Scripture; the burthen of proof is upon the propounder,—he must show that they are *according* to Scripture, and if the object be to *enforce* the innovation as a *law of social conduct or church order*, then he must, upon admitted principles, adduce a "thus saith the Lord" either in express or clearly implied precept or precedent, for the change. This, of course, no one will attempt to do in vindication of the introduction of instrumental music into our congregational worship. This is the true logical issue, when it is proposed to *enforce* this innovation upon the church, as a duty,—that is, to make it the rule of

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order in the conduct of congregational music; and the absurdity of such a position is so evident that, I presume, no one will be found silly enough to advance it. Certainly, no advocate of instrumental music among us has taken this ground so far as known to me,—yet many who write against the innovation, write as if this were the position in controversy. They demand a precept or precedent for it, forgetting that this can only be legitimately, that is, logically done, *where the thing proposed is to become a matter binding in faith or practice.* Is not this a recognized canon of the reformation? May I be allowed to quote it, as first announced in the "Declaration and Address" by Thomas Campbell.—"Nothing * * * as matter of Christian faith or duty, for which there cannot be expressly produced a "*Thus saith the Lord, either in express terms, or by approved precedent.*" Let any one, then, take the position that the introduction and use of instrumental music into our congregational worship is a duty, and we may demand of him a "Thus saith the Lord."

But suppose the question is put upon other ground, as it is;—viz.: that whilst not commanded, it is not forbidden, and therefore comes under the category of things expedient. What shall we say to this? It seems to me that there are but three positions that may be taken on this issue. *First.* We may deny that there is a category of things expedient at all. *Second.* Admitting that there is a class of "things expedient" in the public worship of the church, deny that this question of instrumental music belongs to that class,—and *Third.* Show that the use of instruments in church music is inexpedient.

1. There are but few, if any, we presume, who will take the first position. So many things are left to human discretion and choice in the practical details of the Christian life, that a man can scarcely move without feeling the need of this liberty of expediency. Where our house of worship shall be, how large, and in what style; what hyms we shall sing; how often and when we shall meet for prayer and other meetings; in what order the several parts of these shall be conducted, and a thousand other questions have to be decided upon the principle of expediency, and we are bound to admit that there is a large category of "things expedient" in the practical details of Christian life.

2. If we take the second position,—then we must show from the Scriptures that it is specifically excepted,—that there is some

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precept or precedent which points it out, as a forbidden license,—some clearly implied or expressed limitation, which excepts it from the class of clean things which may be eaten. Has anybody done this? Can any one do it, so clearly and conclusively that all men of good sound mind and logical acumen can see it? If so, then the controversy must cease, for if it is clearly forbidden,—then the liberty of expediency is taken away, and the organs and melodeons and all their tinkling accompaniments must be at once abandoned.

3. If we take the third position, then the question must be discussed in the light of general scriptural principles and of Christian experience. If we can show that the use of instrumental music is inharmonious with the spirit and genius of the Christian religion, we make a strong point against them; and if we can bring to the support of this, the fact that their practical influence is bad, and destructive of the ends for which congregational music is appointed in the church, then we show that it is a positive evil, and as such not entitled to the tolerance due to *opinion*, but justly meriting the *constant and earnest protest of all lovers of genuine apostolic Christianity, in its pristine spirit and power.*

We did not intend to say so much when we began to write.—But it may not be unprofitable to search for the true issue in which this question involves us, that we may discuss it aright, and treat it in the proper spirit. For my own part, after a careful consideration of the subject, I must conclude that it belongs to the category of "things expedient," and that the expediency or inexpediency of it is the proper question to ask about it. On this question my own conviction is clear and strong. I am satisfied that the tendency of instrumental music is to silence congregational singing;—to usurp the place of the melody of the heart, which we are commanded "to *make*,"—to prevent the "edification of psalms, hymns and spiritual songs," which is one of the social duties and privileges of the congregation, and to deliver over this part of the worship of the disciples into the artistic and often godless hands of mere amateur or hireling performers.—This is the result of a careful and candid observation, for I have no prejudices against music. I love it with a love that passes expression. The grand tones of the organ lift my soul up with a power ineffably sublime. But this is not the question. We have to inquire, what is the effect of these instruments upon congrega-

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tional singing? The question is a broad practical one, and I have no difficulty in deciding it.

But suppose some brother, good and conscientious as I can claim to be, should come to a different conclusion,—what is to be done? May I denounce him? Throw suspicion upon his soundness in the faith? Impugn his motives, and exclude him from my fellowship? *I think not.* But I will not enter upon the defense of my opinion here or now, for it is not my purpose to discuss the instrumental-music question, so much as to clear it of some of the ambiguity in which it has been enveloped,—that it may be seen that it is not a matter of faith or doctrine, but a purely practical question, to be settled, like all such, by calm and candid discussion, under the guidance of general principles and the light of Christian experience. We cannot erect it into a standard of faith or fellowship;—we may make it a subject of correction and reproof.

Let us, however, be temperate in our zeal. I think, indeed know, that many of the noblest and most enlightened minds among us deplore the intemperate haste with which some of our faithful scribes assail the motives of brethren who are so unfortunate as to differ from them on this and some other subjects. It is our privilege and duty to speak freely and with all the strength of argument we can command, against anything which we regard as inimical to the growth and prosperity of the church,—but it is wrong to throw suspicion upon the integrity and fidelity of our brethren, by general charges and vague inferences, which imply, often, more than is true, and excite prejudices, engender strifes, and create and foster hostilities, tenfold more injurious to the cause, and twenty fold more demonstrably unscriptural, than the custom which provokes them. To our enemies, we are made to appear to be "a house divided against itself"; amongst ourselves, many are filled with false alarms,—many distressed that good and great men, whom we all delight to honor, soil their own noble lives by such exhibitions of hostility to one another; and not a few become discouraged and are ready to faint by the way.

Many thoughtful men among us have been constrained to notice how large a portion of our current literature is given to indefinite dehortations against some far-off and faint-scented *rottenness in Denmark*, calling for speedy exorcism and the indignant denunciation of all sound and right-ringing orthodoxy. How un-

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apostolic is this! How destructive of the high-toned fellowship, that hides a brother's indiscretion, seeks, lovingly, to turn him from the error of his way, and lends him a ready and helping hand to usefulness and influence!

If there be any one among us, especially any public teacher, who is departing from the faith—teaching false doctrine—and seeking to play the contemptible and damning part of a heaven-liveried hypocrite, as one of us, when he is against us and seeking to destroy our great work of reformation—let him be named,—state the points of faith or practice which are perverted, get up a public debate with him if need be, tear off the false livery, and let us see the wretch and his wretchedness in ugly nakedness;—but don't alarm us with the cry of "wolf," "wolf," when there is no "wolf," lest we grow indifferent by the deception and refuse to hear when there is real danger. Beloved brethren of the quill, suffer this exhortation from one who loves all your good works with divinest fellowship, and allow me to close with the hope that we will "let our moderation be known to all men." W. K. P.

BRO. HAYDEN AND HIS OPPONENTS.

BRO. PENDLETON:—Would it not be well for some one of our publishing houses to issue a cheap edition of *Locke on Toleration?* Something ought to be done—something must be done. Many of our best brethren are drifting—so it seems to me—towards the dangerous whirlpool of intolerable intolerance. Witness the character of many of the recent attacks upon our good brother Hayden. I read his discourse in the March Harbinger,—not with entire approbation, certainly—but with great pleasure and profit. I thought he needed a little excoriation for the slur he cast upon our revolutionary fathers for engaging in *rebellion*—(I took it for granted he meant *them*)—and I was just bending my bow to shoot an arrow or two into this *fleshy* part of the body of his communication, when lo! a whole brigade of redoubtable champions pounced upon his very *vitals*. I bore it pretty well while the attack was confined to A, B and C; but when nearly all the twenty-six letters of the alphabet assailed him at once, my sympathies began to be aroused.

In the name of the twelve apostles, said I to myself, what has

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the man done? Is he a very Elymas, full of all subtilty and all mischief—a child of the devil and an enemy of all righteousness ceasing not to pervert the right ways of the Lord—that he should be thus set upon with the cry of "no quarter?" Judging from the "mist and darkness" which have fallen upon him from various quarters, one would imagine that he is the identical sorcerer himself. But after listening awhile to the confused cries of his zealous assailants, I gathered that the case was much worse than this—that the man had so far forgotten himself as actually to express an independent opinion! Mercy on us, said I, this is dreadful! I must look more closely into the matter, and if the case is as bad as I suppose, I will try and get in before the death and have a hand in the high felicity of his taking off.

Fired with this pious enthusiasm, I began to read his discourse over again. The Gospel—so it read—"is *inflexible in its philanthropy.*" At any rate, said I, I am glad of *that.* I can still preach the love of Christ to the whole race. "No bribe can move" the gospel "from this high and holy policy."

In the next place, it is "*inflexible in its principles.*" It calls evermore to "righteousness, joy and peace in the Holy Spirit." It "cares for the poor, offers salvation to the souls of the needy, and establishes peace and good will among men." This, too, must be good.

Last of all, it is *inflexible* "*in the conditions of its blessings:*—in its express statutory enactments; in its divinely appointed institutions and order;" in a word the whole "*subject matter*" of the gospel "*is entirely inflexible.*"

This is best of all, said I; and now they may kill him themselves, if they *can;* I shall have no part nor lot in it; they shall not even lay their clothes at my feet while stoning him. *Within* the limits of the gospel he is all right; *beyond* those limits his liberty shall not be judged by my conscience. If he preaches the gospel in all its fulness, and as being inflexible in its philanthropy, its principles, its conditions, its subject matter, he is not a sinner above all others—especially if he has been betrayed, as I suppose he has, by reading some of the beautiful things written by our brethren about *unity of faith consisting with diversity of opinion.* He doubtless supposed that a magnanimous brotherhood would tolerate one difference of opinion on *an outside matter;*

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or if not, that they would at least oppose it with gentleness and delicacy.

But what *is* this outside matter which seems about to be *brought in* as a test of faith.

In the first place, it is the statement of a conviction, that what intelligent Christians have always regarded as one of the eminent glories of the gospel, *is true;* namely, that without change or flexibility in its principles, conditions or subject matter, it can yet adapt itself to every variety of circumstance, every stage and kind of civilization, and every grade of human culture. This is the head and front of his offending. AND IS HE NOT RIGHT? If he is, let me ask in what way does the gospel thus adapt, or, to use brother Hayden's expression, "accommodate" itself? There can be but one way, (that which he points out) and that is in the *mode of its presentation and exhibition* by its advocates and supporters. If I may be allowed to illustrate his meaning, as I understand it, he would say, or, at any rate, *I* say, that the man who goes to one of the Bethels in New York and preaches to the degraded and illiterate sailors collected there, using the same language, the same style, the same illustrations, that he does in the 28th street congregation, would do better to change his calling. He has not learned the first principles of his vocation. And yet, however well and wisely he may "accommodate" himself and his message to the two congregations, he preaches to both the same gospel and the same conditions of salvation, because these are "inflexible." Merely give this principle a general application, and you have brother Hayden's doctrine. "Are we to pay no heed," he asks, "to the varying conditions of social advancement?" If any man answer, nay, he says that such a man needs to advance out of the old ruts, to leave the dead past and march up to the living present, to show progress, "not *out of* the Christian religion," as some think he means, "but *up to* it and into it." And whether our brethren are willing to see it or not, it is nevertheless true, that WE CAN NEVER LEAD THE AGE UP TO THE GOSPEL IF WE STAY BEHIND THE AGE. We must get in front, walk before, and show the already *advancing* world the true *direction* of progress.

Another serious and capital count in the indictment against brother Hayden, is the recommendation he makes respecting our treatment of the religious denominations about us. He seems to have got hold of the idea which brother Campbell once impressed very forcibly upon my mind, that popularity, which is worth very

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little in itself, *is worth a great deal to the cause;* or, as brother Scott expressed it, "it is better to win all hearts, than to cut off all ears." I am not sure if brother Hayden does not go so far as to intimate that "a good report of them that are without," is not to be despised in a *church* any more than in a *bishop*, and for the same reason, "lest *it* fall into reproach and the snare of the Devil." He may be very wrong in all this; but "true Christian urbanity," which he recommends as the *means*, must in any case be right as an *end*, so long as it is written, "be courteous."

For myself, I regard a *sledge-hammer* as a very powerful weapon. If heads have to be broken, or limbs bruised, I know of nothing better. But effective as it is, inasmuch as it is not inventoried in the list of "the weapons of our warfare," I dare not use it. The *sword* is the thing; but even respecting this, I fancy occasionally that some of our best soldiers have procured a pattern of the instrument which is not according to written regulations. They wield a *broad-sword*, one which is made for cutting and hacking. Now brother Hayden, if I have not mistaken his meaning, is not for giving up the fight and abandoning the field; not for yielding an inch of apostolic ground; not for sheathing his sword, but for using it, and using it manfully and skillfully, as he has always done;—still, in his age and experience he ventures to recommend that we put up our broad, thick-backed, heavy metal, and take the keen, sharp *two-edged* sword, which is designed for *piercing*, and not for *slashing* and *mangling*. In this way he thinks our success will be greatly increased; that in every fight we will place the enemy *hors du combat;*—putting to flight the armies of the aliens, and "compelling a recognition of our true position. The real point here is that Bro. Hayden would have the adversary destroyed, certainly, but not by main force,—not by splitting open or decapitating him, but scientifically, regularly, humanely, politely, and—*secundum artem.*

About this point of *urbanity*, I trust the brethren will not feel greatly alarmed. Bro. Hayden does not mean anything very *Frenchy*. He would not advise us, for example, when about to use the sword, to say: "Pardon me, my dear sir, but I am sorry to feel under the disagreeable necessity of dividing asunder your joints and marrow." No; all that he means is simply "true *Christian* urbanity,"—something taught in the Holy Scriptures, and therefore a legitimate subject for exhortation. This surely is not

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a capital count. It seems to me this man might even have been set at *liberty*.

Once more, then, and finally. Bro. Hayden's powers of ratiocination seem weaker than can reasonably be borne with. He appears to have got the majors and minors of *music* mixed up with those of the syllogism. *Dominant* and *subdominant*, *tonic* and *supertonic*, have arranged themselves beside the orthodox figures of *Barbara* and *Celarent*. The consequence is, that he cannot see the bearing of certain scriptures relied upon in disproof of the use of instrumental music. Now two things have been made very clear by this discussion: 1st, that he *ought* to see it; and if he does not, then, 2nd, he ought to be *made* to see it. The case seems to be about this. It is evident, in advance of all investigation, that instrumental music is wrong; if wrong, then, according to our cardinal position, it must be prohibited in Scripture; now, if, as brother Hayden says, these Scriptures which say *nothing about it* do not prohibit it, pray tell us what Scriptures do? The affair looks rather *muddy*. I begin to feel uneasy for my own logic.—Good brethren attach such an immense amount of importance to this thing! They view it through the mists of their imaginations until it assumes not only huge proportions, but portentous shapes. It is sometimes like Achan's wedge of gold. Presently it is a departure from the faith. It is the renunciation of our capital position. In short, the giving up of the whole question. In all this they may be right for any thing brother Hayden has said or taught. He simply thinks that Jude did not have melodeons or organs in his mind when he said, "Contend earnestly for *the faith* once delivered to the saints."

In my humble judgment the brethren are worrying themselves to death over a very small matter. I never saw so much smoke from so little fire, except when, as a boy, I used to put a great deal of *trash* on the fire. In that case I was accustomed to *blow* the coals, as well as the suffocating clouds would permit, until the *trash* caught into a *flame*, when, to my surprise and delight, the smoke would disappear, and the whole place around be *illuminated*. I suggest some such policy here. If the darkness could only comprehend it, a little *light* on the subject would be very desirable. Where are we? How do we stand related to each other? What is to become of *me* if *my* logic halts? I trust my fears are groundless, but I really feel like a poor little mouse venturing

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timidly out in the face of a parcel of sharp-eyed cats which stand ready to eat me up. I may as well advise you that you are not likely ever to see my name in print again. I am not able, like brother Hayden, to resist if assailed; and I look for nothing else but to be literally devoured before another month. For to tell you the truth, my logic is no better than his. I can understand how brethren should think instrumental music *inexpedient*, and that those who venture to think differently are very *bad people*, and ought not to *do so*—that it is very *naughty*, and all *that*. But when they assume to place it on the high ground of *the faith*, and declare it to be unscriptural *otherwise* than as being inexpedient, then I begin to grow dizzy, every thing gets to dancing before my mind, the ponderous syllogisms of the brethren are too much for my poor head, and I give up. I *can* not see the thing as they do. Hitherto I have felt secure in my very weakness.—I had the happiness to think that if I was only right on the gospel; if I preached the faith; if I taught the scriptural way of salvation; if I did all things for edification; and maintained a tolerably good Christian character—the strong brethren who do understand these syllogisms, would bear with me a little in my folly.

Let us try to be as serious and dignified as the nature of *such* a question will permit. The question does present one grave feature: we will look at that.

The great problem of the church in all ages has been how to reconcile liberty with authority. The mathematics of past generations solved the problem very skillfully and simply. Nothing more was necessary than to make liberty a beautiful *word*, while authority was a potential and formidable *thing*. Witness the charming things that Father Hecker says for freedom and independence, while enticing men under the absolute sway of his church. Protestant sects, within the domain of their respective little kingdoms, have pursued substantially the same course.—There is a great deal of fine *talk* about the sacred rights of freedom, but in the main it is *vox et præterea nihil*. The blessed cause which we advocate has hitherto been honorably distinguished for the clearness and precision with which it marked off the respective domains of liberty and authority. Within the Word, was authority—all beyond was liberty. No man was to be bound by any uncertain interpretation or doubtful inference, but alone by

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the plain and express letter of the word. It is a glorious principle. Until now it has worked well. Every man has submitted to the authority of the word, and no man's private opinion has been forced upon any other man. Within the sphere of authority, authority is perfect; within that of liberty, liberty is perfect. But lately, men of the highest intelligence and greatest influence among us begin to declare that they will not *tolerate* certain things, though it is evident that these things are clearly within the sphere of Christian freedom. When a church, holding every item of the faith, every point of the doctrine, every precept of the gospel—loving them and living by them—decides, in the exercise of its supposed Christian liberty, that it is expedient for its welfare, promotive of its prosperity, and consistent at once with its high aims and profound principles, to introduce and use an organ or a melodeon—I do not say it is right—I do not say it is wrong—I simply say it is a question for that individual church alone. But now brethren assert that this thing is intolerable—that it must be crushed—that they will not recognize such a church—will have nothing to do with it—will not enter its pulpit—not even preach to sinners who may assemble there. Which of these two parties is more in the wrong?—Which has separated farthest from our fundamental position? If the church is mistaken—if in fact it has not the same liberty here that it has for singing bass, for using note-books, and for a hundred other things which all of us do in all good conscience and innocency—why not *reason* with it? Why not call it back, in the spirit of love and fellowship, to the law and to the testimony, if there *be* law and testimony on the subject? Can we *kick* it into conviction? or "crush" it into soundness?

Positively I am mortified and ashamed by the direction this controversy has taken. I know that the motives of the brethren are good in their opposition to this thing—but what an unfortunate way they have of showing it! Now if brother Hayden was supposed to be in error on this point or others, his mistake might have been kindly and courteously pointed out—as was due to so able and excellent a brother—and as indeed was done by one or two who differed from him;—but to hold him up in the light in which he has been most exhibited—to cast suspicion upon his motives—to garble and distort his sentences, and to force inferences and conclusions from them which he never designed, and which

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no liberal or proper exegesis will justify, is a course which must stand forever condemned at the tribunal of Reason and Christian Charity.

I felt it due to him that he should know there was at least one brother, however humble, who thanked him for his discourse, who has long lamented the absence in the church of some of the very elements of progress which he commended, and who deplores the spirit which his thoughtful and graceful production has called forth. And to show how perfectly mollified I have become with reference to *my* little cause of complaint, I beg to say to him in conclusion, that, when his "Revolutionary fathers" give out, I am willing for him to keep *me* on hand, if he can do no better, as a sort of *specimen rebel* with which to illustrate his points.

Sept. 1868. J. S. LAMAR.

REVISON OF THE OLD TESTAMENT.

The New Testament, accurately translated reveals Christ in his fulness, the Spirit in his work, the Father in his love, and the order of Messiah's kingdom, with the duties and privileges of its subjects. We love it, therefore, dearly; but the *Old* Testament is an invaluable treasuae. With a correct New Testament in our hands we have the key to unlock the old casket, and the light to reveal the beauty and richness of its jewels. Concerning these old writings the Savior said: "Search the Scripture, for in them ye think ye have eternal life; and these are they that testify of me." By his own reference to them on many occasions he has illustrated their importance. He used them to confound his human foes, and with weapons drawn from this armory he repelled the three assaults of the Devil. The events of his birth, life, death and resurrection attested the truth, fullness, and force of the "*thus it is written.*" His last exposition, though spoken to a small audience, and transmitted to us only in the most condensed form, is full of interest. The two disciples were walking in sadness toward Emmaus. Their hope for the redemption of Israel could not struggle through the darkness which enveloped the cross; their weak faith could give but slight credence to the story of the women who were early at the sepulchre. A stranger joins them; he listens to their mournful narrative, and then says: "Was it not necessary that the Christ should suffer these things and

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enter into his glory? And beginning from Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself." No wonder that they constrained him to abide with them, and, when they knew him, said: "Did not our heart burn within us while he talked to us in the way, and while he opened to us the Scriptures?"

Every word of God is pure and precious, whether it be spoken by patriarchs, prophets, psalmists, apostles, or from the loving lips of the *Word incarnate*. Portions of our received Old Testament seem to have a cloud over the meaning. It would be wrong to refer this in every instance to great inaccuracy of rendering; yet it is undeniable that in many places a wrong translation obscures the sense, and in some cases perverts it. At this day it is not needful to cite examples. These were spread before the world years ago, by men well qualified to verify what they affirmed.—Those who think that these errors do not affect any doctrine, or obscure any important truth, are mistaken.

We have no desire to underrate the excellencies of our version; they are many and precious; but King James's forty-seven revisers, imperfect as they were, and under some peculiarly potent influences (clearly authenticated in the history of the times), in a number of instances misconstrued the original, and failed to give us the proper accuracy of diction and thought. A truth obscured or distorted involves error. Error in the standard must affect the doctrine. We should desire the utmost accuracy in these old writings because of their age, and influence in revealing the relations, the habits, the thought, and the history of ages so long departed. But when we add the *divine* element, when we remember that these words were God-breathed, and therefore contain lessons meant for our souls, it becomes a matter of much greater moment to have before us the thoughts expressed in words fitting accurately the sense intended, and best adapted to convey that sense to the common mind. The many translations of "parts of the book," and comments on various portions involving changes in the rendering, are confessions that the "revision" made under James needs a thorough re-revision. If the excellent scholars known to be at work with this end in view will put the work to press as rapidly as strict accuracy will allow, the many readers of the Common Version who wish light on the obscurities of the

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Old Testament will be greatly gratified and benefited, as the eagerness and delight with which "Genesis" and "Job" are read already testify. HENRICUS.

ARGUMENTS FOR THE DIVINITY OF CHRIST.

THE SHORTNESS OF HIS EARTHLY COURSE.

The disciples of Christianity suggest that, had the Redeemer of the World lived to old age, the impression, at least on their minds, of feebleness, imperfection and decrepitude must have been deeply injurious. They suggest, besides, that Jesus had lived long enough to gain a full experience of the world—a knowledge of the duties, trials and hazards of life—and long enough for the full probation of his personal character and for the completion of his great work for the world. Whatever force there be in these suggestions, let the simple fact of the case be here briefly stated: Jesus passed away from the earth when he was only thirty-three years of age. Thirty years he spent in Nazareth; for three years he ministered before the world, and then he suffered death by crucifixion.

The early death of Christ is one of those peculiar conditions which, it is believed, give extraordinary significance to his character and to the actual results of his course. This fact, viewed in connection with its consequents, is so strange, that it is imperative to attempt a brief investigation of the causes which led to it. In this discussion, the fact is regarded simply in its historical significance, not at all in its doctrinal and spiritual relations. The nature and design of Christ's death, or its bearing on the redemption of the world, or the high and holy purposes which God might contemplate in it, are not to be considered here. The *human* causes only, which fixed so early a period to the life of Jesus —not those which lay in the Eternal Mind, but only those which sprung up on this earth—come within the scope of the present argument.

Among these causes, the first place must be assigned to the intolerance of the world; the second to that force of will in the soul of Christ, which no amount of intolerance could conquer.—With respect to the first, the simple historical fact is, that men could bear Jesus Christ no longer, and were in haste to put him

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to death. Spiritual truth and its advocates are offensive to the world. The one and the other, indeed, may commend themselves to the human conscience, and be secretly reverenced even where they are publicly disowned. All that is of God shall finally triumph, as surely as God lives; but struggles, prostrations, defeats, *may*, *must* precede triumph. Truth comes into collision with men's immediate interests—with their sins, exposing and denouncing them—with established opinions and usages—with what is held sacred and what has grown venerable by age—and the conflict cannot but be prolonged and fierce. Men cannot lightly bear to be detected in their sins—the interested and the privileged can not brook to be dispossessed—and, above all, the principle of unlimited intellectual and religious toleration is about the last which individuals or communities are disposed to adopt. Hence, that which is divinely true and pure must long appeal in vain to the judgments and hearts of men, and long suffer opposition and scorn and evil treatment at their hands; and when, in its contact with any age or nation, it directly strikes at ancient beliefs and at cherished privileges, interests, or vices, we cannot wonder that the hatred awakened against it should become envenomed and implacable, should trample on humanity and justice, and should even clamor for the destruction of its apostles. The world, conscious of evil, but proud, impatient, and incensed, can bear no longer, and crucifies the advocate of truth. But there is always a significant resurrection after such a death.

The world demanded that Jesus Christ should die. There was nothing in his spirit, doctrine, or life to justify the demand. It will be shown hereafter that *he* was no ambitious Aspirant to power and fame, no Enemy to Judea or to Rome, to the Sanhedrim, the temple, or the God of his country, nor were corrupt and cruel men able to substantiate any such charges against him. But he had incurred the violent hatred of the leaders of all the religious sects in his day. His free and spiritual views, his deep faith and glowing piety, his open sanction of the innocent usages and institutions of society, his appeals, not to tradition or prescription, but to the common sense of mankind, and his use of common incidents and common words, not to name his reproofs, as severe as they were notoriously well deserved, rendered him obnoxious alike to Pharisees, Sadducees, Ascetics, and Mystics. They all disliked his teaching, were provoked by his calm and patient spirit, were

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jealous of his growing influence, and saw, in his entire life, their own public condemnation. These sects, while contending with one another, united in common hostility to him; and their leaders never rested till at their instigation the people, too ready to obey interested and wicked counsel, demanded his crucifixion.

Jesus heard the cry of the excited multitude, and with awful serenity and force of will he signified his consent. He *would* die if he *must* die, but he would not deny himself. Individuals not of common mould and not dishonest have quailed before the alternative, Truth or Life. It is a tremendous power within a man which can brave the fiercest assaults of intolerance; a power which must have sent its roots deep into the soul and must have taken hold of the entire spiritual nature. A human will unconquered by frowns, by curses, and by all the terrors of death, is clothed with surpassing grandeur, with the truest moral sublimity. The force of character is immense which, when hostility is gathering and deepening and maddening for its last brutal outburst, preserves a man undaunted, prepared to perish, but determined not to cower.

Jesus of Nazareth *was able* to die if he *must* die. He was prepared to offer himself up; a precious and noble sacrifice, a nature just expanded before the eye of the world, a life in its freshness, vigor, and promise, and fitted for high service to God and man. In uncomplaining silence, in all the dignity of perfect meekness, in the gentlest spirit of love that the world ever beheld, he laid down his life. His soul, calm, humble, meek, and loving, was immovable as a rock. The intolerance of men met in him a force of will not to be overborne. If he *must* die he *could* die, and he did die at the age of thirty-three.

The fact which remains, apart from the earthly causes which brought it about is this, that Christ acted directly and publicly on the world only for three years, and that he died in comparative youth. Usefulness and power are not measured by length of life. Many old men have never truly lived, and there are early deaths which yet can tell of the richest fruits of living long, and point back to deeds of spiritual prowess and to the origination for others of good that will never die. Perhaps it is to the period of youth, as distinguished from maturer age, that the greatest amount of spiritual power, the strongest impulses, the highest activity and energy belong. Grave counsels, wholesome restraints, sagacious suggestions and modifications issue from the experience of age.—

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But youth has *originated* all the great movements of the world, and has most largely contributed to the agency by which they have been rendered effective.

He whom Christians recognize as the Redeemer of the world was only a youth. Whether his religion be regarded as a system of doctrines, or as a body of laws, or as a source of extraordinary influence, it is passing strange that *he* should have died in early life. His brief period of existence afforded no opportunity for maturing anything. In point of fact, while he lived he *did* very little, in the common sense of *doing*. He originated no series of well-concerted plans, he neither contrived nor put in motion any extended machinery, he entered into no correspondence with parties in his own country and in other regions of the world, in order to spread his influence and obtain co-operation. Even the few who were his constant companions, and were warmly attached to his person, were not, in his lifetime, imbued with his sentiments, and were not prepared to take up his work in his spirit after he was gone. He constituted no society with its name, design, and laws all definitely fixed and formally established. He had no time to construct and to organize, his life was too short; and almost all that he did was to *speak*. He spoke in familiar conversation with his friends, or at the wayside to passers-by, or to those who chose to consult him, or to large assemblies, as opportunity offered. He left behind him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in his principles, and breathed out from his life, and then he died.

We are not yet entitled to place the youth of Christ and the other outer conditions of his life, by the side of his public ministry and his personal character. But even here an amazing contrast rises up, which we must suggest for an instant. In the ordinary course of events, the memory of a mere youth, however distinguished, would soon have utterly perished from among men. But Jesus lives in the world at this moment, and has influenced the world from his death till now. It is no fiction, no mere conjecture, but a fact; an unquestioned, unquestionable fact. There have been multitudes in all the ages since his death, and at this moment, after nearly two thousand years, there are multitudes to whom *He* is dearer than life. History tells of warriors who reached the summit of their fame in comparative youth; it tells of men of science also, and of scholars, and of statesmen, who in youth

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rose to great and envied distinction. But the difference is obvious and it is wide, between the conquest of territory and the conquest of minds; between scientific, literary, or political renown, and moral and spiritual influence and excellence. Is there an instance, not of a man acquiring fame in youth and preserving it in old age, but of a man who died in youth, gaining vast influence of a purely spiritual kind, not by force of arms and not by secular aid in any form, but simply and only by his principles and his life—of such a man transmitting that influence through successive generations, and after two thousand years retaining it in all its freshness, and continuing, at that distance of time, to establish himself, and to reign almightily in the minds and hearts of myriads of human beings? If there be, or anything approaching to it, where is it? There is not such an example in the whole history of the world, except Jesus Christ.

It is time to remember that we are now only laying the foundation, not constructing the edifice. But *this* is the foundation on which it is proposed to rest the argument for the Divinity of Christ. *These*, with one short addition to be mentioned immediately, were the outer conditions of the life of Christ, under which his public ministry and his personal character reached their destined development. It is not in that development *alone*, but in that development *under these conditions*, that the evidence will be found of his True Origin and of his personal Pre-eminence.—*From Young's "Christ of History."*

THE truly great, consider first, how they may gain the approbation of God; and secondly, that of their own conscience; having done this, they would then willingly conciliate the good opinion of their fellow-men. But the truly little, reverse the thing; the primary object with them is to secure the applause of their fellow men, and having effected this, the approbation of God and their own conscience may follow on as they can.

The moment a man gives way to inordinate desires, disquietude and torment take possession of the heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

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THE SOUL'S WANTS.

BY WILLIAM BAXTER.

Lord, I am thirsty, but no earthly stream
My soul's deep burning thirst can satisfy,
The stream I thirst for flashes near thy throne,
The tree of life grows where it murmurs by.

Lord, I am hungry, not for earthly food;
But that which thou alone, Lord, canst supply,—
The bread of life; O, give that bread to me;
Without it soon my hungry soul must die.

Lord, I am weary of the world and sin;
To weary Israel thou didst Canaan grant;
Give me the rest thou hast prepared above,
For that sweet rest, weary and worn, I pant.

Lord, I am poor, not lacking earthly goods;
But O, I wish myself an heir to feel
Of the true riches, where no moth corrupts.
And where the thief may not break through and steal.

Lord, I am weak, not in the flesh alone;
My spirit faints, life's path seems dark and long:
O give me strength for all my future way,
And to my soul when fainting say, "Be strong."

Lord, I am blind; not as to fleshly eyes;
But the soul's eyes, alas! are lacking sight:
To the soul's chaos speak, as once of old,
And say to my dark mind, "Let there be light."

Lord, I am sick, with sickness of the soul!
And from that malady would fain be free;
I'm sick with sin, and know not of a cure,
Unless thou wilt the good Physician be.

Lord, I am dying; with the monster Death
I now am waging an unequal strife:
Aid me, O Christ, thou Conqueror of death,
And give, O give to me eternal life.

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DOWNWARD COURSE OF UNITARIANISM.

The Divinity, or Godhood, of Jesus Christ, as perfect and full as is his humanity or *man*hood, is doctrinally the rock on which the church of the living God, and thus also the faith and spiritual life of every Christian, rest. And this great fundamental truth (see Matt. 16: 18 and elsewhere) must not be received in any vague, uncertain, or rationalistically *liberal* sense; as meaning for example an imparted, general divinity, such as angels and men may and do attain to, but in its original, strict sense, a Godhood as it is in the Father, original, as it is eternal, with the Word, the Word that *was* God and *became* flesh, and not in the reverse order, that is, that *was* flesh but *became* divine. This is the rock on which the other great truths of the doctrine of the Redemption, and the triumphant faith of Christians, and the victorious church of God, rest evermore. To abandon this great truth in any way, by either flatly denying it all, or modifying and lessening it so as to rob it of its complete fullness and heavenly glory, is to exchange the rock for the sand as a foundation for the church and for our faith and hope, and to give up all that is divinely *positive* and peculiar in the gospel, and that alone makes it divinely efficient to redeem and save in this life and in that which is to come. All this can not only be clearly learned from the divine Word, but history also fully illustrates and proves it. The history of Unitarianism is ever the same, whether it be Arianism or Socinianism, high or low, half or whole, boldly standing forth in naked reality, or carefully dressed up in biblical, orthodox words and speech. Its course is always a downward one, step by step going on from one negation to another, gradually more and more stripping off the divine from Christian doctrine, and substituting for it the human, till finally the first temptation of Satan is realized and accepted in men's hearts, and they say, "*We* ourselves are gods, knowing good and evil; we may be our own Saviors, and need no other; the *human* is the *divine*, and can accomplish all for man."

The Unitarians of the United States have just held their Convention, and we give a passage from their records to show how far they have gone in the downward course we have indicated. It is in vain for a few men like Dr. Osgood and Dr. Bellows to remon-

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strate; the resistless logic—the legitimate power and life, of their own doctrine is against them. It will be seen from these minutes, that Unitarian fellowship makes now no demands on Christian faith; they have now a "free religion."

For ourselves, we can only here say, in the fullest assurance of our religious convictions and our faith in Jesus Christ, and for our own personal Christian life and for our association in the church of God,—no fraternization, no compromise with Unitarianism, whole or half, open or concealed! C. L. L.

".....The discussions extended over several days, and elicited earnest thought and feeling. The following was offered as an amendment to the Constitution:

"'ART. IX.—To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this Preamble and Constitution are expressions only of the majority of the Conference, committing in no degree those who object to them, and depending for their effect upon the consent they demand on their own merits from the churches here represented or belonging within the circle of our fellowship; and that we heartily welcome to that fellowship all who desire to work with us in advancing the kingdom of God.'

"The Rev. Dr. Osgood, of New York, moved as an amendment, that the words 'in Christian faith' be inserted between the words 'who' and 'desire.' He favored the greatest liberality in Christianity, but did not desire liberality that degenerates into free and unchristian religion. We had got to decide (he said) whether we were mere Theists or Christians. He feared free religion tended to free love and the disregard of the marriage ties.

"The Rev. Dr. Bellows, of New York, next got the floor, and said he never rose to perform a more painful duty than on the present occasion. Judging by what was the feeling of the Convention as expressed in its applause, he feared this would be the last time he would have the pleasure of addressing this Unitarian Convention. He was not going to let himself even constructively be put outside of the Christian Church by any motion of this Convention. He wanted to meet this attempt to shake off Christianity flat-footed; he wanted no rose-water concession, and if that was to be carried out, he, for one, would go his solitary way, asking no one to go with him, but going where his duty to his Lord

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and Master Jesus Christ called him. Here the Convention manifested signs of impatience by stamping with their feet, &c. Dr. Bellows continued, excitedly declaring that Christianity and the historical Christian religion would outlive all assaults upon it.—The Chairman then called time on Dr. Bellows, but a motion was made to extend it, which Dr. Bellows refused to accept.

"The next speaker was the Rev. Mr. Haywood, of Louisville, who wanted to see both the amendment to the constitution and the amendment to the amendment adopted; even if the latter was rejected, still he maintained that this conference would be a conference of Christian churches.

"The Rev. Mr. Shorey, of Chicago, insinuated that the Rev. Dr. Bellows had got some new light since he spoke at the Syracuse Convention. (Applause.) He hoped, Dr. Bellows and his threatened secession to the contrary notwithstanding, that the conference would adopt the amendment to the constitution without amendment.

The Rev. Robert Laird Collier, of Chicago, supported the amendment warmly. He said when he took his neck from the collar of one dogmatic church, it was not for the singular purpose of putting it in the collar of another dogmatic church (protracted cheering.) If the conference refused to adopt the amendment, then he would go out.

"The Rev. Mr. Frothingham, President of the Free Religious Association, next got the floor, and opened by saying that he was present at this conference as a delegate from a Christian church. He did not consider that the fact of devoting himself to a labor like the Free Church business impeached his position as a Christian; he still regarded himself as a Christian, and his church as a Christian church. If the amendment to the constitution was not adopted, the young men of the Unitarian denomination would go into the Free Religion.

"Rev. Mr. Grinnell, of Lowell, spoke as the representative of 'the young bloods' in the convention, and said the young bloods were going to stand together.

"The Rev. Dr. Lathrop, of Boston, was the next speaker. He denounced any attempt to shuffle off the yoke of Christianity to please Brother Frothingham and his companions. If he (the speaker) believed in free religion, like Brother Frothingham, he would go out and start a free religion, and not seek to hallow it

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by taking out the prestige and holy influences of the Unitarian Christians.

"The Rev. Mr. Chadwick, of Brooklyn, as another young blood, supported the amendment to the constitution.

"Hon. Thos. M. Edwards, of N. H., supported the amendment of Dr. Osgood. He was cut off on call of time, and the convention refused to extend his time more than one minute.

"The demonstrations of the 'Radicals,' and the counter demonstrations of the Conservatives, (as they were designated,) had become so excited at this stage that the Chairman had to repeatedly beg for order.

"The Rev. Mr. Mayo, of Cincinnati, next spoke, advocating Dr. Osgood's amendment. The amendment offered to the Constitution was, he said, an attempt to convert this into a free religious association, (loud cries of 'no, no,' and counter cries of 'aye, aye.') If the attempt was successful, we might next year have Spiritualists, Jews, and Socialists in the convention—any thing but Christians.

"At this point, when the excitement was at its height, the previous question was moved.

"After considerable debate, Rev. Mr. Hale offered a resolution as a substitute for the previous motion and amendments:

"'Art. IX. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby understood that all declarations of this Conference, including the Preamble and the Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.'

"The previous question was seconded, and then commenced all manner of interrogatories. A standing vote was taken, resulting in the adoption of Mr. Hale's substitute by an immense majority."

Happiness must arise from our temper and actions, and not immediately from any external conditions.

Covetousness disbelieveth God, and laugheth at the rights of men.

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LETTERS FROM EUROPE.---NO. 3.

GENEVA.

DEAR BRO. PENDLETON:—All my wanderings over the Old World have been replete with instruction, and full of enjoyment to me. From the hour that we set foot on European soil at Queenstown, all I saw and heard and felt was of interest to me. This great and grand Old World is so rich in ages of wonderful history,—the history of men and of nations,—which has left its impress and accumulated results over all the lands you see, in the piled up material and intellectual treasures, and in the general moral and physical condition of the people, that at every step your attention is arrested, and abundant objects of study and reflection crowd upon you. But aside from my own native home, where with indescribable emotions I again

> "Revisited the scenes, traversed so oft
> In life's morning march, when the bosom was young,"

there were several places that had a peculiar interest to me, and attracted me with a peculiar force, not because of any external, natural charm they possess, or of any treasures of art there accumulated, but because of what God there accomplished for the moral and spiritual regeneration of the world. London, Paris and Berlin are the great centers of the concentrated life and power of the three greatest nations of Europe, and the well-prepared traveler can spend at each of these cities weeks and months to his profit and enjoyment. From the top of the tower of the old Pleissenburg at Leipsic, we looked out upon the wide plain where was fought "the great battle of nations," as it is called, between Napoleon and the allied armies of northern and central Europe, and the intelligent, gray-headed castellan pointed out to us and explained to us on a map, the movements of the eventful four days of that tremendous conflict;—and elsewhere in Europe we looked upon great battlefields, where the fate of nations was decided; and with no common interest I visited these great cities and looked upon these theaters of 'the battles of nations.' Yet Geneva and Wittenberg had a charm and an attraction for me beyond all these; for here were conflicts waged between mightier powers than met on the plains of Leipsic or Waterloo; and greater interests were involved and greater fates decided than those of

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warring empires. The days I spent at Geneva and Wittenberg were days of sacred and exalted feeling. I felt that the spirits, the days and events, of the great past of these places were around me,—and in the midst of the living memories of their glorious history, I felt myself consecrated anew and with firmer resolution to the work of redeeming the human mind from error and the soul from sin, and calling them back to the pure gospel of the grace of God.

On the 21st of August, at 11 o'clock P. M., we started from the beautiful city of Basle, which is the Rhine gate of Switzerland, for Geneva, by rail. It was a very delightful day, just such a one as the traveler wishes for his introduction to Switzerland and the Alps. This is German, Protestant Switzerland, and everything you see impresses you with the freedom, the intelligence and vigor of the people; and it was a regret to us that we could not spend more time in this part of Rhenish Switzerland. As we entered the railroad carriages we were reminded of our home, for the cars in German Switzerland are built, and arranged inside, after the American fashion, and different from railroad carriages in all the rest of Europe. From all I could see and learn in Switzerland, there is a disposition to model after the United States. A few years ago, the political system of the Helvetic Republic was reformed; the old loose-jointed confederation was changed into one more strictly resembling that of our own country.

The railroad from Basle to the lake of Geneva, especially as far as Freiburg, runs through beautiful Alpine valleys, with numerous tunnels through the projecting spurs of the lower ridges of the mountains. Soon after leaving Basle we began to see the forerunners of the Alps in the lofty and sharp mountain peaks rising in all directions before us. We soon came to the North-Eastern extension of the Jura range that continued on our right like a high rampart guarding Switzerland on the West, all the way to Geneva. At Olten near Aarau, we entered upon the beautiful valley of the Aar that takes its rise high up among the glaciers of the Oberland Bernese Alps, draining the beautiful lakes of Brienz and Thun, winding in a deep valley around Berne, the capital of Switzerland, and running in a north-eastern course finally falls near Waldshut into the Rhine. It is a magnificent Alpine stream, clear, deep and rapid, wherever I saw it, and it is a joyous sight to see it. You can imagine what a glorious ride it

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must be, on a fine sunny day through these broad majestic valleys, along these roaring Alpine streams, the valleys and the slopes on either side covered with luxuriant meadows and fields in the highest cultivation, and in the richest Alpine verdure, with pleasant Swiss villages, large farm-houses and chalets in the valleys and up on the mountain slopes, all built in the picturesque Swiss style; and then the lofty Jura range constantly in view on the right, and the Alps behind Luzerne, Berne and Freiburg on the left growing higher and grander at every mile's progress. There was a charm too to me in the names of the towns and villages and stations on the way, all so significant of Alpine scenery and of the affection the Swiss have for their mountains, their lakes, rivers and villages, and the history connected with them;—but a man must be familair with the German tongue, and especially the Swiss dialect of it,—and with the habits and feelings and history of the Swiss people, or else all these fine names are but the rudest barbarisms to him. To appreciate the romantic situation of Berne and Freiburg, they must be seen, sitting in beauty among their own glorious Alps, and on the deep rushing streams, the former on the Aar, the latter on one of its chief branches. I will not attempt to describe them. From Freiburg the road mounted up higher and higher and the Bernese Alps became loftier and more distinct in the distance. Of a sudden the road made a quick turn to the right, around a projecting mountain slope, and the broad expanse of Lake Leman with its bright shores, unrivaled in beauty, lay spread out before us.—You may imagine how I felt when I first saw Lake Geneva; its ancient classic renown in the days of the Romans; its fame in the middle ages; its great history in the struggles of Geneva and its sister towns on the lake for religious freedom three centuries ago, and up to this day; and finally, its own natural charms,—all these with accumulated resistless force swept over the soul at this moment.

From the point where we first saw lake Geneva, a magnificent panorama opens to the eye. Immediately in front, over the lake, rise, range above range, the Savoy Alps, in the direction of Mont Blanc, whose white summit with that of its entire lofty ridge, covered with eternal ice and snow, can be seen from the lake and the hills overlooking it on the North and West. To the left you

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see the upper end of the lake with the valley of the upper Rhone winding among the Alps, and close by we saw several lofty peaks covered with snow, among them prominent the Dent du Jamau. In a South-eastern direction beyond the lake your eyes rests delighted on the sloping shores of the Savoy side, covered with fields, gardens, meadows, orchards and woods, with pleasant towns and villages along the shore, and chalets in the midst of green pastures far up on the sides of the mountains. The Savoy side of Lake Leman affords one of the most picturesque views imaginable. On the North side below you, to your left, you see several beautiful towns and villages, prominent among which is fair Vevey, all encircled with vineyards and gardens, and in the distance lies the old famous castle of Chillon, the prison for six years of the noble Bonivard. The castle is near the shore, but surrounded by the waters of the lake. To your right stretches as far as your eye can see, occupying the whole shore and slope of the lake, an unbroken expanse of vineyards, rising terrace above terrace, to the very feet of the Jura. The grapes are white and are of the finest quality; and so valuable is their culture that the people here have not even gardens, but buy their garden vegetables, that not a foot of ground may be lost to the vine culture. A citizen of Lausanne sitting by me in the cars, said that the present would be one of the famous wine years, especially for the quality of the wine the vintage would yield.

Soon our train brought us to the station of Ouchy at Lausanne. Lausanne is the largest town after Geneva in the whole valley, and its name is famous in the history of the Reformation, as a stronghold of Protestantism, and it has remained so to this day. With peculiar interest and reverence I looked upon its old towers and venerable houses. It is a town of excellent schools and of literary fame, filled with the best society, and much visited, by strangers for a temporary or more permanent residence.

From Lausanne to Geneva is about seven miles; and seven miles of most beautiful country, over which are scattered, from the lake to the high Jura slopes, beautiful towns, villages and villas. This stretch of country has become famous by the residence in it of many illustrious men and women. As we proceeded along we passed by Rolle, Nyon, Coppet, the last so long the residence of Madame de Stael, and near the railroad on the right is Fernex, long Voltaire's home. My eye drank in eagerly this rich scenery, seeking

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for and noting every place of peculiar interest by its history or by nature. Gradually the lake narrowed, the towers and houses of Geneva came clearly into view, and just as the sun was setting behind the summits of the Jura, and twilight was settling over lake and valley, we arrived at Geneva. C. L. L.

From the Watchman and Reflector.

GOOD RESOLUTIONS.

The following resolutions were drawn up by a New England pastor of large experience and marked success. The distribution of them among his people, a year since, has proved highly beneficial. Neither he no his people, it would seem, can object if these practical hints are offered to the Christian public:

1. I purpose to be at meeting regularly and punctually. "Not forsaking the assembling of ourselves together."

2. I will endeavor to draw others to the meeting. "Come thou with us and we will do thee good."

3. Before entering the chapel I will ask the Savior's presence. "We would see Jesus."

4. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."

5. I will not so seat myself as to hinder others from occupying the same settee with me. "Be courteous."

6. I will refrain from fault-finding, and will not indulge a criticising spirit. "Be ye kindly affectioned one to another."

7. I will endeavor to cultivate brotherly love and concord.—"That ye be perfectly joined together in the same mind."

8. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

9. I will not decline to lead in prayer. "Ye also help together by prayers for us."

10. My prayers and remarks shall not be long. "For God is in heaven, and thou upon earth; therefore let thy words be few."

11. If I offer the first prayer, it shall be chiefly an invocation, asking the Savior's special presence and aid. "For without Me ye can do nothing."

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11. I will cultivate enlargement of faith and desires. "Let us therefore come boldly to the throne of grace."

13. On leaving the place I will endeavor to maintain a devout frame of mind. "Continue in prayer."

14. I will also endeavor to use all means suited to secure the blessings for which I have prayed. "Faith, without works, is dead also."

My dear friend, are the foregoing resolutions uncalled for or unreasonable? Would not the adoption of them prove a blessing to yourself and to the church?

Will not failure herein be a detriment to yourself and others, and be displeasing to the Master?

BETHANY COLLEGE.

The Session of 1868 and '69 has opened very encouragingly.—There is in attendance a larger number of students at this period of the session than for many years. The great majority of the students are grown up young men of fixed purposes and habits, and the whole class is remarkable for its intellectual and moral character. A very large proportion of them are here to prepare themselves for the work of preaching the Word of life. This is meeting our special desire and purpose in Bethany College, as besides and above a full collegiate course in the liberal arts and sciences, we aim especially at preparing worthy men for the work of the ministry, and we are enlarging and perfecting our arrangements to this much desired end. Every possible facility in the power of the College is now afforded for this class of students;—their tuition is free, rooms are obtained at a very moderate rate, and boarding has by the club system with many been brought down to a very moderate price. It should be known that not only students preparing for the ministry *in any denomination* receive all the education of the College free, but also the *sons of preachers* in any denomination. Bethany College has never shut her doors against the worthy poor because they could not pay their tuition. It is in the hearts of the Trustees and Faculty, to make access to the benefits of the College as wide and easy as possible. A very large proportion at present,—and indeed it has always been so, receive instruction free of charge. We desire the public, and especially the friends of the College, to know and note this.

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We want to enlarge the opportunities of the College more and more, and appeal to its friends to enable us to do this by their munificence. Besides the enlargement of the endowment funds for the support of a full faculty, we now need especially increased facilities for rooming students, particularly for the class desiring, for economy's sake, to form boarding clubs. A few thousand dollars could now be admirably employed in building rooms for the use of students who come here with an earnest purpose to study and be useful, but whose means are limited; and this class ought to be especially provided for, for their education is a blessing to the world. We are quite certain that many more would annually come here, if abundant provisions of this kind were made for them. We still expect a goodly number more here this session, and everything will be done by the faculty to find them suitable boarding places. C. L. L.

The Earth giving up its Dead.

Private letters from Lima, Valparaiso, and other ports subject to the recent terrible commotion, give many facts and incidents not alluded to in newspaper accounts heretofore published. One writer reports a singular and horrible sight that occurred at Arica, on the south side of the ruined city:

As the earth opened and yawned, there came up five hundred mummies, who stand in long lines facing the sea, every one of the skeletons in perfect preservation—the hands doubled up and supporting the chin—the knees drawn up, and the feet supporting the fleshless body! This must be one of the most frightful sights possible, and quite beyond description.

The spot where these mummies now stand, was once an old cemetery—some 90 years ago, it is said—and these skeletons are doubtless the fabled Incas and Indians, who either buried themselves alive, or were interred in this manner. They correspond exactly to the old mummies of the Incas, which I described in a former letter as among the curiosities to be seen at Lima. As the ground receded, what a ghastly spectacle, amid the throes of an earthquake, the coming up again to earth of those long-buried skeleton remains—five hundred ghostly mummies!

Maintain dignity without the appearance of pride.

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MISSISSIPPI STATE MEETING.

APPEAL FOR AID.

CARROLLTON, MISS., Oct. 11th, 1868.

DEAR BRO. PENDLETON:—In view of the scattered, disorganized condition of our brethren in the State of Mississippi, and the great want of the constant preaching of the gospel, a State meeting has been called to assemble in the city of Jackson, on Friday evening before the 5th Lord's day in November, 1868.

The primary object of the meeting is to raise means to send out evangelists, that they may visit the churches, stir up the brethren to the more faithful discharge of their duties as Christians, gather the scattered disciples, "set in order the things that are wanting" as far as may be possible, preach the gospel to sinners, and collect congregations wherever they can do so. It is also deemed advisable that as many of the brethren as possible meet to take counsel together, consider the condition, wants, and prospects of the great cause we are pleading, in the State, and to encourage, admonish, instruct and edify one another by their mutual addresses, exhortations and prayers.

A Circular has been addressed to the brethren of the State, appealing to every brother and sister to do all in their power to promote the object of the meeting. But owing to the impoverished condition of our people generally, I might say universally, we cannot expect, should every disciple respond favorably, to collect an amount adequate to our purpose.

We, therefore, appeal for assistance to our brethren East, North and West, who have not been scourged and impoverished as we of the South.

Here, brethren, in the State of Mississippi, is one of the most inviting, promising missionary fields on the face of the earth.—Its citizens are of the same superior race as yourselves, bound to you by the affinities of nature, by the memories of the long-ago past, and in many cases by the ties of kindred. Our condition in many respects, but especially in a religious point of view, is truly deplorable. Our brethren in the State are widely scattered over its entire area, in most cases like sheep without a shepherd. But few of our congregations were able to keep up their organization or meetings during the war, and very few have been able to re-organize since. Those that are in the best condition, are

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having a hard struggle to barely keep themselves alive. Our people—the whole people of the State—are poor, very poor. Crops have again been cut very short by unfavorable seasons, and by the worms, that are so destructive to the cotton.

Many who a few years ago were able to indulge in every luxury that heart could desire, are now hard pressed to procure daily bread. Our few preachers, poor as the poorest, are manfully struggling under peculiar difficulties, earning a precarious living, some by the plow, some by teaching, some by the law, and some by physic, preaching all the while as opportunity offers.

The writer of this, cutting loose from all other engagements at the earnest solicitation of the brethren, has, within the last twelve months, traveled more than two thousand miles, preached over two hundred sermons, made many visits to families, and witnessed over sixty additions to the churches visited. One new house of worship has been erected in the bounds of his labors, the congregation meeting in which has been fully organized with elders and deacons, and is meeting every Lord's day to keep the ordinances of the Lord's house. Another house will doubtless soon be erected, that the brethren in its vicinity may meet weekly to worship. A nucleus has been formed at several points, around each of which prospects are favorable for building up a good congregation, if they can still have preaching. During this time the evangelist has received two hundred and fifty-three dollars in money, and a few articles of clothing, from which amount some forty dollars must be deducted for traveling expenses. As his means of support are now entirely exhausted, unless assisted soon from some quarter, he will of necessity be compelled to abandon the field, which promises much more favorable results as to additions for the next year.

Brethren whom God has favored with an abundance of the wealth that perishes, will you contribute something of your abundance to enable us to put the few evangelists that we have among us into the field, that they may bear the bread of life to the perishing thousands of our State, and that you may have abundance of the true riches that perish not? These evangelists are men inured to toil, schooled in adversity, and accustomed to privation and suffering—men who can enter the abode of poverty and share its frugal meal and scant accommodations with its inmates as one of themselves—men who, having borne a part in all the trials of

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the people, can sympathize with them in all their troubles, and the more readily gain access to their minds and hearts.

Then, there are the freedmen, utterly destitute as a general thing—the very embodiments of ignorance and animality—fast relapsing into that barbarism and superstition from which they had been partially reclaimed by their former condition. We are still willing, yea anxious, to preach the gospel to them wherever they will receive our labors in the spirit in which they are offered; for the gospel is the only power that can reach them in their present condition, and save them from speedy extermination, or from a state worse than extermination itself.

Brethren, will you help us? You need not go to China, or Japan, or Australia, or Jamaica, to find a missionary field. Here is one, and a large one too, at your very door, including both white and black, and much more promising than any that all the realms of Pagandom can offer. Will you come down, and help us to occupy this goodly land?

Send us a contribution, however small, to our State meeting, and then continue to help us during the year. Direct to *Geo. A. Smith, Jackson, Miss.*

In conclusion, we extend a cordial invitation to all brethren of other States who may be able and willing to attend our meeting. Come, brethren, and we will give you a hearty welcome, and freely share with you our scanty fare. May God bless every effort to promote the cause of His beloved Son, our dear Redeemer.

B. F. MANIRE, *State Evangelist.*

☞ This appeal from the brethren in Mississippi should not remain unheeded by the Christian people to whom it is addressed. Every Christian man, and so every Christian church, should constantly feel as a burden on the soul the salvation of the world beyond the immediate limits of home; in other words, the gospel mission to 'every creature' should constitute an essential element of Christian convictions and life. We should *desire earnestly* to do all in our power to bring the gospel of the grace of God to every heart, and watch thereunto with prayer; we should be glad to have a good, worthy opportunity afforded us to this end. Here is an earnest appeal from our brethren in Mississippi, a field of evangelical labor right near us, and where true, devoted Christian men are already in the rich harvest field, and where many sheaves

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may be brought in with rejoicing. The call is for help to keep these sowers and reapers at work. This is surely a mission field worthy of our aid. Bro. Manire's letter speaks for itself;—such cries should not be heard in vain. We can contribute in all confidence that our help will go into the hands of true and wise Christian men, who will appropriate it well. We shall be glad to transmit to the address named by Bro. Manire, anything committed to us for this good purpose. C. L. L.

ROMAN MORALITY.

Monsignor Talbot's reiterated assertion that Rome is the "most moral city on the face of the earth," has received stout denial in the public press. Indisputable facts have been adduced to show the falsity of such a statement. From returns obtained by Sir John Bowring, at the instance of Lord Palmerston, it appears that in the Papal States there were, not long ago, no fewer than *five hundred and eighty murderers* lying in prison at one time, out of a population of three millions! "If the murderers in London," a contemporary remarks, "bore an equal proportion to those in Rome, we should have three or four hundred a year, or some six or eight every week." In the year in which Sir John Bowring's inquiry took place, there were 4,374 children born in Rome, 3,160 of whom were sent to the foundling hospitals. Such an amount of immorality is appalling, and we can well believe with the *Daily Telegraph* that, though "in accordance with the rule universal in Rome—that of keeping clean the outside of the platter—all glaring manifestations of evil are rigidly suppressed, the vice which is not permitted out of doors flourishes none the less within the walls." A year or two ago, the Dean of Canterbury, Dr. Alford, visited Rome, and described what he saw in *Good Words*. A writer in the *Morning Advertiser* gives two or three items out of his full and instructive description:—"On Saturday, February 20th, 1864, two young men, clerks of Signor Baldini, were conveying home from the office to their master's bank, the money remaining after the day's transactions. They conveyed it in a hired carriage. At half-past seven o'clock, in the Via in Lucina, within seventy paces of the crowded Corso, the carriage was stopped by six armed men, who dragged the clerks out, killed

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them, and took away the money, £1,700.* The murderers escaped, and never were taken. The universal conviction was, that the police were privy to the whole transaction. And this in the middle of a city where, says Monsignor Talbot, 'religion is predominant.' But what sort of religion? Here is one specimen as Dean Alford describes it: 'We enter the church of S. Maria sopra Minerva. After, perhaps, an hour of service of different kinds, in which the people take no part whatever, we see, by the stir which is going on, and the passing out and in between the winter choir and the sacristy, that something is about to be done. At last a silken canopy appears, borne on four poles at the corners. A priest goes up to the altar, and lifts a white cloth, which had previously during the service been concealing something beneath, as is the case on the Communion-table of our English churches, when the elements about to be consecrated are placed there before morning prayer. And now, if my English reader had been present, I believe he would have felt what I felt—a glow of shame heating his cheek—shame for our disgraced Christianity, shame for our very nature itself—when the object thus reverently concealed proved to be a wax doll, about eighteen inches in length. This the priest took in his arms with gestures of reverence; and it was borne round the church, under the canopy, in solemn procession, with candles held by each Dominican. When the head of the procession reached the end of what we in England should call the south aisle (churches in Rome are built without regard to east and west), he stood still and faced down the aisle. Each member of the body, as he came up, having given his candle into the hand of an attendant, who extinguished it, reverently approached the doll, kissed its toes, and, bowing, touched them with his forehead. Nor was this all. When every one in the procession had done this, the priest delivered the doll to another, apparently inferior in rank, who took it to a side altar, over which was a *presepe*, a representation of the manger, with St. Joseph and St. Mary. In this manger the doll was eventually deposited; but, first, a rail was run out into the church, like the rail at which our communicants kneel, and at that rail the people flocking knelt by relays, while the doll was carried round again and again, each person, as the Dominicans had done, kissing its toes, and touching them reverently with the forehead.' What sort of a religion? we ask again. Here is a second specimen:—'A friend of mine,

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shocked at his profanity, asked him, "Do you forget who Christ is that you thus blaspheme him?" "Bah," answered the man, "I am not afraid of Him (*non no paura di lui!*)." "Whom, then, do you fear," pursued my friend. "*Vi diro*, I will tell you," was the answer of the man, as he approached the questioner and whispered in his ear, "*Ho paura della Madonna, ma non di lui*," 'I'm afraid of the Madonna, but not of him.'" Under such a system of religion, it is not surprising that the morality of Rome is no better than that of eastern lands. As the *Telegraph*, in an article on the subject, remarks, the manliness, the independence, the moral uprightness of the Romans have been crushed out by centuries of priestly domination. "They are not allowed to think for themselves, to teach their own children, to keep their own homes to themselves, to work for themselves, or to govern themselves. Everything is arranged for them; and hence they unite the feebleness of children to the vices of grown-up men and women."—*Christian Times (London)*.

Australian Christian Pioneer.

The first number of this monthly publication has come to us well filled with good matter, and in the usual good style, as to paper and typography, of English publications,—far better than this same class of journals in the United States. The brethren in Australia must inevitably feel the want of some such public organ as the *Pioneer*, from the immense distance they are removed from Europe and America, and from the need of such a means of public communication among themselves and advocacy of the truth. We are truly glad to see that the brethren in these far-off provinces of the British Empire are so much alive to the cause of God in their midst. It speaks well for them that they sent for preachers of the gospel even to this distant land of America, and we rejoice to know that the brethren who have gone out from here to that field are doing a good work. This public journal if wisely conducted,—as we think it will be,—must prove a strong help to the gospel work in Australia.

It is edited by brethren Gore and Earl, with Bro. Surber as co-editor; the two first brethren are at Adelaide, Bro. Surber at Melbourne. We notice that Bro. Earl has visited New Zealand,—a

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good proof that the brethren in Australia intend to send the Word to every part of that great field, not only in their own continent, for such Australia might almost be considered, but also in the the neighboring islands. C. L. L.

"The Kingdom of Heaven and its Government."

BRO. PENDLETON:—I have received a copy of a pamphlet bearing the above title, which I think justly merits the attention of the brotherhood. It is from the pen of Jonas Hartzel, one of the oldest and most approved and faithful laborers in the cause of religious reformation, and is marked by that clearness, cogency and manifest love of truth which have ever characterized the efforts of its author in behalf of primitive Christianity. The chief objects of the treatise are to define the nature of the government divinely appointed in the kingdom of heaven, and the relations which subsist between a congregation and its rulers, and between different congregations in regard to what is usually termed "discipline," or the execution of the laws relating to offenders. This whole subject is one of great practical importance, and the matured views presented by our experienced and clear-headed brother Hartzel, ought to be in the hand of every disciple.

To free the church of Christ from its subjection to a domineering and often corrupt priesthood, was one of the aims of the Haldanean reformation in Scotland, and a marked feature in that urged by Bro. Campbell. The falsity of the claims of the clergy and of the distinction between clergy and laity were, at an early period of this movement, fully exposed, and believers were restored to the position originally assigned them as "a royal priesthood," and as "living stones" in the spiritual temple. The church, however, was not to be left destitute of government, and the divine appointment, in this regard, became at once the subject of careful inquiry. As God had created man in his own image, with intelligence, will and ability to execute—with the power of self-government and guidance; so it was perceived he had also formed the church—of living members, to be moved and governed by a living head. Christ himself, by his Spirit, must pervade the entire body and give unity, harmony and power to all its move-

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ments. Each member, while maintaining its own individual life, character and office, would thus necessarily preserve its relations to the other members, and to the head which imparted vital energy to all. And hence, in its normal state, there could be no schism in the body, but the most complete unity and sympathy throughout the whole.

In the treatise before me, the nature of the government in Christ's kingdom is shown from the preparation required for membership—the *regeneration* of the individual, and from the laws and regulations prescribed. It is well remarked, that the kingdom of God is "in" its subjects, and that it does not, like human governments, "control the inward life from without, but it controls the outward life from within." The subordination of each individual will; the ready obedience of every heart; the ordained self-government of every member, give thus to the whole, righteousness, peace and joy in the Holy Spirit.

But as, in this world of trial and imperfection: there will be failures and offenses, proper rules are given in the Sacred Oracles for their management and correction. In their simplicity and perfection, these rules bear the impress of their Divine Author.—Their purpose is to "gain" and restore the erring, and for this they are so admirably fitted as to constitute one of the strongest evidences of the divinity of him who "knew what was in man" and "spoke as never man spoke." Not, however, to follow the author through his interesting exposition of these regulations, and his discussion of opposing views, suffice it to say, that his desire to adhere closely to the teaching of Scripture is abundantly manifest, and that he clearly exposes the falsity of the view so largely prevailing, that it is the "church officers" who constitute "the church." He shows that in the last resort, the offense is to be made known to the congregation, and that church officers greatly err when they presume to decide cases of discipline and to enforce their decisions, without submitting them to the Christian assembly. The proper business of the eldership he thus defines (p. 77): "To preside in the congregation, to see that 'all things be done decently and in order. To point out the law of Christ in its application to particular cases; to have these cases so matured for statements as to make both their own nature and the bearing of the law of Christ upon them as clear and simple as possible.—To urge upon the brethren a faithful adherence, not to the letter

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of the law *only*, but also to the spirit in which all the discipline of the house of God should be conducted, the spirit of humble self-diffidence and compassion—of love to the offender, blended with indignant zeal against the offense, and grief for the dishonor done by it to the Head of the church.

"The elders rule by making Jesus Christ rule by His own laws, and the agency of his own 'body, the congregation.' They have no authority independent of their Master or separate from His people, to whom, as we have seen, he has committed the administration of his kingdom. A right-minded eldership will not desire to see themselves, but Jesus the Christ reign over his own chosen heritage. They will be jealous of their Master's honor.—They will shrink from the thought of dividing the honor and supremacy with Him. They will desire obedience to the law of Christ for His sake. They will place Him before the people as their actual ruler, and labor prayerfully and patiently to bring the conscience into subjection to Divine authority."

These observations are just and timely, for the proper nature of the government in Christ's kingdom, and the true functions of the eldership, are by no means well understood in certain quarters; and there is so constant a tendency to the usurpation of authority on the part of men entrusted with office, and to a no less criminal indifference and yielding on the part of others, that the attention should be often called to these particular subjects. Glorious things are spoken of Zion, "the joy of the whole earth"—in spiritual more than in typical signification. "God is known in her palaces for a refuge," and it is well to "walk about her," as a sentry, "to go round about her" to gaze upon her beauty; to "tell her towers" and "mark well her bulwarks," that true and faithful representations may be given "to the generation following." He that is her God "is our God for ever and ever; he will be our guide even unto death." He hath builded her as "a city that is compact together." There are set "thrones of judgment," and blessed is he whose feet stand "within her gates."—They shall "prosper" that love her, and seek her good, and labor to promote "peace within her walls" and "prosperity within her palaces."

The principles laid down by Bro. Hartzel, if properly carried out, will undoubtedly contribute much to the peace and prosperity of the churches. On this subject of government there is yet

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much to learn, but the chief lesson is to be learned by the *heart* rather than by the *head*. So long as there seems need to use such unscriptural terms as "discipline," "officers," "church-courts," judiciary, &c., there will be conjured up before the mind the stern and cold rule of heartless human government, which, as Bro. Hartzel well observes, is very dissimilar to that of the kingdom of heaven. It is only where the family affection of Christianity obtains, and the value of the human soul is truly appreciated, that the simple and beautiful rules for the salvation of the erring can be either understood, or followed. It is not fluency of speech, nor skill in dialectics, nor even familiarity with the letter of the law, that can prepare any one for a proper administration of the affairs of the kingdom, but it is the indwelling presence of the Holy Spirit, shedding abroad the love of God in the heart.

In the latter part of the pamphlet before me, there is much of interest upon independency and the relation which individual churches sustain to each other, in which the subject of *appeals* is placed in a clear light. There are indeed in the treatise certain minor points where some may question the conclusions of the author, but upon the whole, the performance is well fitted to promote Christian edification, and will, I hope, be generally circulated. It contains 141 pages, and is sold by the author, Davenport, Iowa. Price, 50 cts. R. R.

An Evening at Spurgeon's Church.

I desired very much, ere I left London for home, to hear Spurgeon, at present evidently the most effective and popular preacher in Great Britain. There is always religious meeting at the Tabernacle every Thursday evening, when he ordinarily preaches himself. As we were in London over Thursday, during our last visit to that city, I concluded to go and hear him. I was also anxious to see his auditory and the immense Tabernacle, his meeting house. I had been spending the afternoon with our excellent brother Ludbrook, in Camdentown, who told me he often went to hear Spurgeon, and who proposed to go with me. We called at our boarding-house for my traveling companions S. and H., and then took an omnibus, that brought us within a few steps of the Tabernacle. We were just in time to hear Spurgeon read his text

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and open his sermon. The Tabernacle is by far the largest house for preaching I have ever seen. I am not including in this comparison, of course, great cathedrals, for these are not for preaching, but for religious ceremony, pomp and show; preaching constitutes the very smallest part of the religious service in cathedrals, Catholic and Protestant. We were present one afternoon in the week at the religious services in St. Paul's, in the same city, and the whole affair was conducted in one of the side chapels. Besides the twenty-five or thirty surpliced and robed people, that constituted the *performers*, including the clergy present, there were not more than about one hundred and fifty persons in attendance. The sermon was lilliputian in size and strength, and the time was chiefly taken up in chants, prayers-readings,--for I will not call them prayers, and responses. We could not get inside of the railing,—it was shut against us; and though we were but a moderate distance from the performers, not one word out of twenty was intelligible to us. Yet this service, with many others of like kind scattered over London at the order ofthe Anglican bishop, is designed as a popular, week-day mission to convert and save the perishing myriads of this mighty city! And this at St. Paul's, and in the very heart of London! I do not know when I was so deeply impressed with the mockery and the utter worthlessness of this Anglican church service to enlighten, redeem and save the perishing world, as when standing under the proud dome of St. Pauls', in the wide vacancy of the vast cathedral, a nd looking upon and hearing this performance by the small company shut up in this side chapel. The wearying listlessness of clergy and choristers in going over the oft-repeated formalisms of chants and prayers, deepened this impression still more. And, if necessary, still more to impress you with the unevangelical character and the worldliness of this Church of England, as you stand, as I did, in the midst of St. Paul's,—of this *temple of worship*, you see around you on all sides, adorning the pillars and walls, statues and reliefs, with laudatory inscriptions, of heroes in the outside world of strife,—in the army and navy of England,—some of them men of very doubtful moral character even, to say nothing of a Christian life. *Mene, mene, tekel, upharsin* is written by the finger of God's angel on the entablature of the proud edifice of the political Anglican church; and from the Queen to the humblest peasant, everybody is beginning to read and interpret this sentence of judgment.

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How changed everything when you come to the Tabernacle, on the other side of the Thames! This immense building, in its architecture after a chaste and beautiful model, shows in its whole structure and arrangement, that it was designed to gather in the vast multitudes to hear preaching, not to see religious shows and to hear artistic performances. All in the inside is simple, in good taste, and free from all pomp and show; and everything in the vast audience hall is admirably adapted for speaking and hearing. A broad gallery, like a great amphitheater, runs around the whole building, with the exception of the place occupied by the preacher's platform. There is no pulpit, in the proper sense of the word; instead of it, is a broad platform, projecting far toward the center of the house and elevated high, so as to enable the preacher with ease and effect to reach and address the vast audience before him. There is a simple table on this platform, and around its front a plain railing. Below it, projecting farther out, and four or five feet above the floor, is another broad platform, in which is the baptistery.

The Tabernacle will hold several thousand people; and on this evening, though it was but a week day meeting, there was a large audience present, according to my reckoning about fifteen hundred people,—perhaps more. The whole appearance of the audience was favorable; they looked respectable and intelligent; but I could detect no presence of English aristocracy, a class that I suppose do not, as a common thing, countenance dissenters' preaching, especially of Spurgeon's class. I was struck with the earnestness of the people present, in listening to the sermon and in taking part in the religious exercises of the church. Hymn books were scattered all through the seats, and I noticed that there was a general, hearty participation in the singing, which was led by a brother on the platform. There was no instrumental music, and if there is any such a thing as an organ in Spurgeon's church, I heard nothing of it or about it; and such an instrument, it seems to me, would be in strange disharmony with the whole character and the evident aim of all I saw here. For there is certainly a designed rejection of everything merely artificial and formal in the worship of the church; and yet I have never seen religious services conducted throughout more impressively and with greater propriety.

The text of the evening's discourse was the spirit-stirring and soul-touching invitation of Jesus, "Come unto me all ye that la-

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bor and are heavy laden, &c." It is a passage so well known, and which the frequenters of Protestant preaching have heard so often discussed in sermons, and that had beyond all doubt been the foundation of more than one discourse in this very house, that it seemed really a bold venture for Spurgeon to read it again that night as a text. Yet it was only another proof of the earnestness and independence of this preacher in following, without regard to custom and people's opinions, the impulse of his convictions and his heart.

The appearance of Spurgeon is perfectly free and easy,—free alike from all clerical stiffness and of careless disregard of propriety. Like every truly earnest, free man, he is unconsciously impelled to get as near his audience as possible, and, therefore, he soon came directly up to the railing, and continued there during the entire discourse. His voice is strong and clear, and all his utterances distinct and regular. He speaks with a fresh, genuine, vigorous earnestness, yet with deliberation and calmness;—no over-excitment, no haste in thought or speech, and no boisterousness in his voice. In the whole discourse, I heard nothing that descended from solemnity and chasteness of speech to irreverence and rudeness. In these respects I was far more favorably impressed with the man than I had expected to be. Spurgeon, though as entirely an unartificial man as ever I saw and heard in the pulpit, has, nevertheless, evidently not been unmindful of attention to the outward, physical means that increase a man's power in preaching. Without any special effort of voice, solely by its wise management, he was heard with ease by the remotest hearer in his large audience.

Spurgeon's language is perfectly simple and familiar, yet pure and strong. As I was listening to this herculean stirrer and conqueror of the hearts of the multitude, preaching thus in this plain and simple speech, I could not but contrast it with the many sermons I had heard, delivered in studied, pompous, high-flown speech, that aimed at dead profundities, and that for this very reason were soulless, and vanished like unsubstantial ghosts into thin air above the people's heads. Oh, for earnestness and simplicity in the pulpit! Spurgeon's language is that which all people can easily understand, and this has not a little to do with his great power over men. He speaks with a genuine earnestness, and a bold, searching directness, that brings him into immediate

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connection with the minds and hearts of the people. The attention was marked throughout the whole discourse.

The substance of the discourse was entirely Biblical;—the great burden of his arguments, proofs and illustrations rested on the Word of God. This, to my joy, I noticed especially. The habit of taking a text out of the Bible as a mere *motto*, and then roving over all the literary and physical world for thoughts,—for arguments, proofs, and illustrations,—finds no example in Spurgeon. What power the better and only true method gives to the preacher, may be known to all. God blesses the one, but will ever refuse his blessing to the other. This great preacher seeks to make every thing plain and simple to his hearers. On faith, he said: "Much has been said by theologians and preachers on this subject, that has only 'darkened counsel,' and kept the minds of men from understanding it. Yet it is a very simple matter. You are to 'believe in Christ';—you are to hear the truths about Christ, and as you hear, believe them. If you hear that he is the Son of God, you are simply to believe that; if you hear that he died for for your sins on the cross, believe *that;* if you hear that he rose again the third day; that he is your divine redeemer and intercessor, believe *that;* if you hear that he is God in the flesh, believe *that;* and so everything concerning Christ. Then let your heart, wholly rely on him, and yield itself up to him; that is it in plain simple words." Then the speaker continued: "And what of obedience? *When* and *how* are you to obey? Whenever you hear the commands of God, and feel that you do believe in him with all trust and yielding of heart, *then* don't for a moment delay, but come at once;"—and with this earnest appeal he concluded his discourse.

Some twenty persons, who had previously made their confession, were immersed that night by Spurgeon's brother, who is his worthy associate in the ministry in this church. The formula used on this occasion shows how perfectly these young men have cast off the trammels of party rule. The words were, "At your own request, on a profession of your faith in Christ and of repentance towards God, I baptize you, immersing you into the name of the Father, and of the Son, and of the Holy Spirit." I thought to myself, if a man had so preached and so baptized in America, what would men have said of him, and with what people would they have classed him? The answer is not difficult.

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I have written this, not to honor or glorify a man,—this is contrary to all my convictions and habits,—but simply as a faithful account of what I saw and heard, and of what I felt, on the occasion; and believing also that it contains a lesson not to be overlooked by the true preacher of the gospel, when he seeks for *power* in the right direction in the ministry of the word. C. L. L.

Principles of Geology, by Dr. Barbee.

It is not beneath the dignity of any scientific man who has collected facts enough to establish a principle, to spend some time in looking for its applicability to the affairs of society—the welfare of mankind. If it will solve any of their knotty problems, or minister to their needs, men should know it. Dr. Barbee has undertaken this in his "Principles of Geology," and no one who has read his book will ask, "*Cui bono?*" so often asked concerning new and unapplied truths. It presents a sufficient number of the facts upon which the science is founded for the general student, and the "Moral Aspect" will be apt to silence any one disposed to question it. I commend it as text book to teachers and students, and to the general reader who would know the relation of Geology to the Scriptures.

A. E. DOLBEAR, *Prof. Nat. Sciences in Beth. Coll.*

GOOD WORDS FROM OUR CORRESPONDENTS.

PLEASANT HILL SEMINARY, PA., Oct. 26, 1868.

DEAR BRO. LOOS:—During the last few weeks I visited the State of Maryland, where I preached most of the time and for several churches. Held a meeting of eight days at Jerusalem church, Harford co., and though interrupted every day by rain, had fifteen additions. Preached two discourses in Baltimore city with five additions. Held another meeting of eight days at Beaver Creek, Washington co., with thirty-six additions. At this point, had the co-operation of Bro. Gilbert of N. Y., for a part of the time, and of Bro. Berry, who is in charge of that congregation, both of whom are well tried, faithful and efficient preachers, good and true men. Since arriving at home I have had four additions at Middletown. In all, sixty additions in twenty days. I may add, we have many good brethren in Maryland, and here is a field which promises much to faithful laborers, who are much needed.

Truly and fraternally, T. A. CRENSHAW.

LOUISA C. H., VA., Sept. 5th, 1868.

DEAR BRO. PENDLETON:—At my last regular appointment at this place, two ladies, hearing, believed and were baptized. At a recent meeting near Frederick's Hall, five were added to the church. At Em-

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maus, Caroline, seven. I closed a very interesting meeting, last Thursday night, at Somerset, Orange co. Eleven persons united with us—two of them Methodists. One who had formerly held fellowship with the United Brethren, also took her stand with us in advocacy of the best cause on earth.——Fraternally, L. A. CUTLER.

AUBURN, Sept. 21st, 1868.

DEAR BRO. PENDLETON:—After you left Auburn, I thought an interest had been awakened sufficient to justify me in continuing the meeting at least one week: so accordingly I commenced and the interest and congregations kept increasing till the present. Up to this date, 34 precious souls have found it in their hearts to obey their Savior. I have immersed twenty-four; four united by commendation, and six more are to be baptized soon. A. M. COLLINS.

AUBURN, Oct. 6th, 1868.

BRO. PENDLETON:—Since you left here we have had 46 additions, and the good work is still going on. There were eleven added last Lord's-day at our regular Lord'sday meeting. A. M. COLLINS,

OBITUARIES.

JACKSONVILLE, Ill., Oct. 17, 1868.

DEAR BRO. PENDLETON:—It becomes my painful duty to announce, to her many relatives and friends, the decease of sister Susan Hall of Woodford county, Kentucky, in the 64th year of her age.

This most excellent Christian matron was well known to very many of our preaching brethren in Kentucky and from other States, and they can all testify that her hospitable home was always open for their reception whenever they came, and that she loved the society of the faithful in Christ Jesus, and was never so happy as when in their midst in the house of God, she united with them in that worship which lifts the soul of man nearer to God.

During a long life of more than ordinary cares, she never for a moment wavered in her allegiance to the great King—never for a moment doubted his power to protect her from the oppression of the wicked.

She always wished to make her influence felt for good—was constantly the advocate of all she believed to be true, and scorned all duplicity and meanness wherever she found them.

Sister Hall was no ordinary woman. In stature and mind she was commanding. Proud, sensitive and decided, she led no negative life. Her nature and history were eminently positive, for she made herself felt for good in her family, in the church and in the community in which she resided.

Though gentle, loving and womanly in all the relations of life, she never bowed herself but to Him who made and saved her, but this was done reverently, never forgetting in her words and life that she was altogether dependent on Him who made her.

During the earlier part of the current year, she was sojourning with her son-in-law, Dr. W. A. Edmunds, of Memphis, Tenn. While there, she was stricken on one side with paralysis, that mysterious premonitor of death; but under the care of her son-in-law she rallied so far as to be able to visit her beloved children, E. Campbell and wife, resident in Jacksonville, Ill. Her health improved so rapidly after her arrival that great hopes were entertained of her final recovery. But in the midst of these pleasing anticipations—suddenly, with but little warning—another shaft was hurled with deadly aim by relentless death, and she sunk under the blow.

Conscious of her approaching dissolution, after the first natural shrinking of the soul from death, she quietly prepared to enter the dark valley, not alone, but with Him whose promise to be with her on that dread hour she never doubted. Her mind was clear and steady until darkness closed over her, and

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the writer of this brief notice had many opportunities of speaking to her respecting her faith in Him whose loving arms were now so evidently supporting her. "I love Him better than life—I trust Him in this hour of death," she said, and then on the morning of the 22nd of September she fell asleep.

Children, grand-children and friends—many loving hearts were around her bed during her illness and as her spirit took its flight. The good mother has gone—the children will soon follow—graves will accumulate. May we not hope that all will rise together in the great awakening, and all rejoicing in the certainty of the crown of immortality. E.

ASHLAND, O., September 28, 1868.

BRO. PENDLETON:—Sister Catharine E. Sampsel, wife of Dr. J. B. F. Sampsel, died on the 25th instant, of that terrible disease, consumption, and was busied yesterday in the presence of nearly the whole town. It is very seldom in so large a company, on such an occasion, that each one seems to feel so deeply a PERSONAL loss, as was manifest at her funeral. She was born December 4, 1830, and died in the 38th year of her age. She had been an active and leading member of the Christian church for fourteen years, and we shall greatly miss her presence and her influence. A common grief mingles with the deep affliction of her husband, two children and her aged, and now childless, mother. Her faith took away the sting and fear of death.

Yours truly, S. E. PEARRE.

CHRISTIAN COLLEGE, COLUMBIA, MO.

This old and well known Institution will open its Eighteenth Annual Session on Monday, 14th of September next, and close on Friday, 17th of June following. The school was never more prosperous than at present. An able and experienced Faculty is employed. The facilities for imparting a liberal and thorough education, and securing the comfort of pupils, are ample. Those wishing to secure places for their daughters are advised to apply early.

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July 7th, 1868.

BETHANY COLLEGE.

THE TWENTY-EIGHTH Session of Bethany College will open on Monday, the 28th of September, 1868. The College is located in Brooke county, West Virginia, seven miles from Lagrange Station on the Pittsburg and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made and several large Class and Lecture rooms fitted up to afford additional facilities in the department of Natural Science. A full and experienced corps of Professors has been engaged, and the amplest provision made for thorough instruction in every branch of study. We especially invite attention to our Catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. Loos, Secretary of the Faculty, or to

W. K. PENDLETON, President.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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THE ROCK.

"Thou art the Christ the Son of the living God." Matt. xvi. 16.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it. Ib. vs. xviii.

"In the beginning was the Word, and the Word was with God, and God was the Word" Jno. i. 1, (Dr. J. P. Lange's translation in his Bibelwerk—*Bible Work.*)

On the last passage quoted we shall note a few points for the reader's reflection.

We have in the Greek language, and used in the beginning of John and in connection with this quotation, two verbs, one denoting simply *being* or *existence*, the other signifying *to be made* or *to become*. Much depends, for a clear understanding of the whole passage, on a careful and critical distinction between these two verbs, as here used. God *is*, and forever *was*;—"*I am* that *I am*"—eternal being—"hast sent thee." "Before Abraham was, *I am*." That which *became*, or *was made*, was not always what it *became* or was made. With this distinction before us—a distinction admirably kept up in this connection, let us look at the occurrence of these two words, and see what it teaches us with reference to the rock which is the foundation of the church.

We read, "In the beginning *was* the Word," not in the beginning *was made* (or became, or was brought into being) the Word;

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" and the Word *was* with God; and the Word *was* (not *became* or was made,) God."

In the 14th verse, however, it is otherwise. Of the Word that "in the beginning *was* GOD," it is there said, that it "*became*," or was made "flesh." The former passage, in the most absolute manner and sense declares the *pre-existent* Divinity, or Godhood of the Word; the latter the *subsequent* incarnation of this Word. As a further illustration of the use of the verb denoting *becoming*, being made or created, we quote the 3rd verse: "All things *were made* by him, and without him was not anything made that was made." The verb is here most fittingly used to denote the *creation* of the "all things" of which it never was said or could be said that they "were in the beginning." We might add by the way here,—reasoning as does Paul about a similar matter in 1 Cor. xv. 25-27, that this 3rd verse does certainly except in the clearest manner the Word from "all the things made or created," —or that *came* into being, inasmuch as "nothing that was made was made without him." Angels are created, men are created,—all under God is created; but the Word does not belong to these created things; "The Word was GOD."

And finally, let this also be marked. The arrangement of the terms of this great, fundamental proposition just repeated, is very peculiar in the original, and must carefully be noted. A law of the Greek language is that the *subject* is distinguished from the *predicate*, or that which is affirmed of the subject, by giving to the former the article and withholding it from the latter. In a plain, simple proposition, it is quite natural that the subject should be placed *first* in the proposition, and that the predicate should follow. There is, however, another law in the Greek tongue, a natural law or rule of *emphasis*, and that is, to put the emphatic words on the extremes of the proposition,—first and last, so as to mark them out and give them special force,—and the most emphatic is put first. Now this grand proposition, "The Word was God," is very remarkable in this respect in the original. The natural order or sequence of subject and predicate is *reversed*, and the predicate, without the article, placed first, so as to receive the chief emphasis, as it is the great thought to be declared;—so that we read it in the original, "GOD was the Word," as Dr. Lange has given it in his critical German transla-

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tion. It can, however, be given, if not with equal force as in the Greek, at least with sufficient emphasis to let every one understand the meaning of the Holy Spirit here, by the order of our common version, provided only we understand,—as is not generally understood, nor expressed in the general manner of reading it,—that the primary, chief emphasis is on the word 'God'—thus: "—and the *Word* was GOD." *

Now that Jesus of Nazareth, "The Christ of God," "Christ the Lord," is this Word, and is perfect God in perfect man united, and thus, suffering for us, and reigning for us, is our Redeemer and Sovereign Lord, and the Head of the church,—this great *affirmation* in our minds and souls,—this is the Rock to us as individual Christians, and the Rock on which the church is by himself builded, and against which the gates of hades will never prevail. It is an *affirmation* of the highest order in its form, and of the mightiest power in its substance and spirit. The people or the man that rejects it, or lessens it in any manner, has denied the faith, and abandoned the Rock of salvation, of victory, of life eternal. Such a firm and positive and powerful affirmation, that lays hold of God, alone will suffice the world and the church in the dire extremes of the conflict with sin, within and without: and the "gates of hades" when they assault us, whether in the form of destructive errors in doctrine, or by other potent enticements of Satan, can only, by the help of God, be effectually and victoriously met by a faith grounded on this eternal Rock.

We confess that, from all we daily see and hear, and especially of what we learn and feel by a closer study of the Divine Word and a more intimate knowledge of our own heart, this rock is becoming of higher value and of more precious enjoyment to us every day. It is the simple but mighty and enduring faith of the newly-begotten and newly-born child of God; but let us see that it is fully and understandingly fixed, in its simple truth, in the hearts of God's people.

We called attention, in last month's *Harbinger*, to the downward course of the people that have denied this fundamental truth of the New Testament. Even the secular papers have seen and noted the hollowness of the pretensions, and the weakness of a people that would call themselves Christian, and yet abandon the

* It is very afflicting to hear this grand declaration read, as is so often the case, thus: "—and the Word *was* God."

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great, positive, fundamental affirmation of the doctrine of Christ. In commenting on this late *Unitarian* convention, the N. Y. *Herald* says:

"One day in one convention we had men calling themselves Christians proposing measures loose enough to admit to communion those of any religion or of no religion. Another day in the same convention we found a brother who had threatened secession so overcome by a little attention, so wrought upon by a bouquet of flowers which had been knocked down at a sale in the holy assembly—we suppose no one remembered the scourge and Him who used it on a not dissimilar occasion—that, yielding to a vanity all too natural, but never beautiful, he smiled again upon his friends and graciously withdrew his secession threat.—Of the Unitarian Convention who remembers much beyond the falling away and the restoration of Dr. Bellows?"

The *Nation*, another of the ablest of the New York secular weekly journals, thus forcibly exposes the utter nothingness of this Unitarian no-faith religion:

"At present the Unitarian body, or rather the radical wing of it, is founded in a negation, and a negation may serve as a basis for a religious organization, if supported by something in the shape of persecution; but as soon as the majority becomes tolerant, and there is no mixture of sacrifice and suffering in holding to the negation, the organization has to begin to construct, or it is lost. What aggravates the difficulty in the case before us is, that not only do the Unitarians not agree in affirming anything, but they do not agree in denying anything. Now, a negation which is of universal acceptance is, as we have said, not very useful, but a negation in which there is no general concurrence is worthless. Mere intellectual sympathy, or sympathy of any kind, is too subtle a thing to hold a religious organization together. You may found a school of philosophy or a society of speculative inquirers on it, but you cannot found a church, and, above all, a church militant, a growing and aggressive church.—A French bishop spoke the other day of the phrase, 'I believe,' as a 'grand cri de guerre,' and so it has proved in all ages; but hosts were never led to battle with the cry, 'I deny,' or 'I don't believe.' Protestantism at the Reformation took good care not

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to content itself with a simple repudiation of Romish doctrines. It denied nothing without supplying an affirmation. It substituted justification by faith for justification by works, and the reading of the Scriptures by the individual believer for oral instruction by the priest. Mr. Collier said, the other day, at the Convention, in opposing the adoption of a creed, that 'after having taken his neck out of the collar of one dogmatic church, he was not disposed to insert it in the collar of another'—a sentiment which elicited loud applause. But then the value of this proposition depends on the nature of Mr. Collier's aims. If he wishes simply to be a wild horse and disport himself in the green pastures of speculative inquiry, of course he need wear no yoke: but if he wishes to form part of a team that is to move anything, the insertion of his neck in the collar is essential. Against any body's unwillingness to subscribe to a creed, we have nothing to say; but the belief which many people seem to entertain that a permanent religious organization can be based on this unwillingness alone, and needs no substructure of affirmation, always reminds us of the old Scotch judge's account of society in the Highlands, which, he said, was based on 'the grand foondamental principle o' want o' breeks.'"

The judgment here expressed is a true one, and the castigation fully merited. The Lord 'hates every false way,' every high pretense that is but a cheat and a lie, always the more sinful, and the more subject to the divine displeasure and judgment, the more these false pretenses invade the sanctuary of divine truth, and the more they turn the hearts and ways of men away from God and his Christ. And even the clear, discriminating eye of human judgment in the world without, can see and will reject and rebuke a vain, presumptuous mockery like this. C. L. L.

"That man," said Sydney Smith, "is not the discoverer of art who first says the thing; but he who says it so long, so loud, and so clearly, that he compels mankind to hear him."

He who receives a good turn should never forget it; he who does one should never remember it.

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TO THE FRIENDS OF MISSIONS.

It is known to you, brethren, that at the Anniversary meeting of the American Christian Missionary Society for 1867, a committee was appointed to consider the propriety of amending the constitution and report such alterations as they might deem wise, for the consideration of the convention of this current year. Accordingly they made their report at the recent anniversary and advised the adoption of some important alterations which were duly considered by the convention, and after a full and careful discussion, with but slight amendments, were unanimously adopted. The undersigned have been appointed a committee to advise the brethren of these changes and to solicit their co-operation in the work of missions.

They are as follows:

1. The *old* constitution required *twenty-five* Vice Presidents;—the *new* requires only *three*.

2. The *old* constitution required at least *two* of the Vice Presidents to reside in Cincinnati, Ohio;—The *new* requires no condition of this kind.

3. The *old* constitution required at least seven managers for a quorum; the *new* reduces the number to five.

4. The *old* constitution required a year's notice, or else the recommendation of the Board of Managers, before a proposed alteration of the constitution could be acted upon;—in the *new* this condition is omitted, and a two thirds vote at any annual meeting can alter or amend the constitution.

5. In the old constitution the 3rd and 4th Articles read as follows: "Art. 3. Every Christian Church, and all other associations, contributing to its funds, shall be entitled to representation equally at the annual meeting. Art. 4th. Every person paying one dollar shall be a member for one year; every person paying twenty-five dollars shall be a member for life; and every person paying one hundred dollars shall be a director for life." In the *new* these two Articles were stricken out and the following was substituted in their stead: "The members of this Society shall consist of *delegates* annually chosen by the churches of Christ contributing to its funds, and of *members* of churches who annually contribute to the funds of the Society."

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6. A new Article was added to the constitution which reads:—"No alteration made in this constitution shall be so construed as to affect any vested right of the Society or any member thereof."

In addition to these changes the following resolution was recommended and unanimously adopted, viz.:

Resolved, That in view of the abandonment of life-memberships and life-directorships—from which the principal income of the Society has been derived, the Board of Managers be and they are hereby requested to devise and carry out a plan of annual and life-subscriptions, whereby a constant income may be secured and a permanent basis provided for the operations of the Society.

The committee beg leave to say, that these changes were discussed in the fullest frankness, yet in the most fraternal spirit, and that although, during the discussion, some diversity of opinion was expressed concerning them, yet in the end, they were unanimously adopted,—not indeed as precisely what every member of the convention preferred, but what in the spirit of a free and generous co-operation, each was willing to adopt as most in harmony with the general sentiment and will of the whole brotherhood. In a convention of nearly five hundred delegates, it could not be expected that *absolute unity of sentiment*, in every detail, could be secured. But the *unanimous consent* of so large a body of representative men, ought surely to satisfy every friend of missions that the conclusions reached by the convention are wise, safe, and worthy of the cordial support of the whole brotherhood. These changes have been made on the motion and by the advice of many of the oldest friends of the Society, who have been influenced mainly by a desire to harmonize with others who thought them necessary,—and it is hoped, that the generous spirit of fraternity which they have thus manifested, will be met by an equally generous advance on the part of those to whom this offering of Christian fellowship is extended. If we cannot all agree as to the details of a plan, we can at least consent to work together under *that* which has secured the unanimous approval of so large a body of our best minds—and be content to hold our private opinions, subject to the voice of the majority.

It is hoped that the action of this convention will induce all friends of missions to suspend any further discussion about plans,—or, if such shall still be deemed necessary, that it will be reserved for the regular meetings of the convention, and indulged

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in only upon definite propositions of change, that may be *acted* upon and *decided* by the voice of the convention.

Many true and active missionary men have objected to several features of the old constitution, and in the spirit of Christian harmony these objections have been generously considered and the offensive features have been removed, so as to bring the constitution as near to the general sentiment of the brotherhood, as a convention of four or five hundred delegates could make it;—and now, may we not hope that there will be a unanimous co-operation of all who love the prosperity of Zion.

The feeble health of Bro. J. Shackleford has compelled him to resign, and we present to you, in the name of the Society, our beloved and well-tried brother Thomas Munnell as our Corresponding Secretary, and invite for him your hearty assistance. We send him out with the fullest assurance that he will meet with cordial welcome in all the churches, and that the Society, after so earnest and harmonious an effort to adjust itself to the general sentiment of the brethren, will be borne up generously, by their support.

W. K. PENDLETON,
ISAAC ERRETT,
W. J. PETTIGREW,
GEO. W. ELLEY.

CINCINNATI, O. Oct., 1868.

SHEM, HAM, AND JAPHETH.

"In the 5th chapter of Genesis, 32nd verse, we read: 'And Noah begat Shem, Ham, and Japheth.' If on this it be asked, Which was the eldest and which the youngest of Noah's sons? we answer, from the order of the narrative, Shem was the eldest and Japheth was the youngest. Have we any other evidence, than what is contained in this single passage, that our answer is a correct one? Yes; they are uniformly named in this order wherever they are, by the sacred historian Moses, spoken of together. For instance, see a repetition of the sentence, in the 6th chapter, 11th verse: 'And Noah begat three sons, Shem, Ham, and Japheth.' Again, 7th chapter, 7th and 13th verses: 'And Noah went in, and his sons, and his wife, and his son's wives, with him into the ark, because of the flood.' [Observe the order.] 'In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark.' But we have other evidence,—I do not say better

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evidence, though better it may be for some,—that Noah's sons are here named in the order of their seniority, in the 9th chapter, 24th verse. Ham is there called the *younger* son of Noah, which settles the matter that he could not be the youngest or the first-born.*"

So it was written; so preached, and so published, in "A DISCOURSE ON THE APOSTOLIC COMMISSION, *Delivered to the Congregation meeting in the Baptist church at* NOBLESVILLE, *on Lord's day morning, August* 5, A. D. 1838. *By* FRANCIS W. EMMONS, *Emmaus, Ia.* 'If ye love me keep my commandments.'—THE MESSIAH. 'If there be not a command or precedent for it, we can easily find one against it. Because whatever is not commanded by the Lord is human, and all human institutions in religion are will-worship and obnoxious to the curse.'—A. C. NOBLESVILLE, JOHN O. WALTERS, *Printer*, 1838."

The foregoing extract is from pages 13 and 14 of this discourse, and the * with which it ends is answered at the bottom of the last named page by a reference to "Appendix, Note A." This reads: "All other things being equal, the order of nature and of simple narrative is, to name the elder before the younger, as in the case of Noah and his sons. And in the genealogy given of patriarchs, we have, Adam, Seth, Enos,' &c. But when the younger stands above the elder in privilege, dignity or honor, as did Jacob after Esau had sold to him his birthright, the order is, 'The elder shall serve the younger; Jacob have I loved, but Esau have I slighted.' And the name of Moses, in sacred history, occurs generally before that of his brother Aaron, though the latter was the elder. In a recent publication is a letter to the editor, and the following sentence; 'What if brothers Campbell, Stone, Scott, and others, have stood foremost in this glorious work, it is the Lord's doing and marvelous' &c. The thought occurred to me when reading it: Would the import be the same, and would it have affected all in the same manner, had the order of these names been different? I trow not."

This was thirty years ago. These brethren, "Campbell, Stone and Scott," were then living; they are now numbered with the dead, and whoever of them is named first, in any eulogy on earth, affects them not. But the preacher of the "Discourse on the Commission" still survives, and as his answer to the question, "Which was the eldest and which the youngest of Noah's sons?"

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was then disputed by one of them, who referred him to Genesis 10th, 21st as proving him wrong; as the reference was considered and he responded, satisfied that he was not wrong but right,—had answered correctly,—and, after so long a time as has since intervened, remains satisfied; and moreover is confirmed in this conviction, though he now finds himself opposed also by another eminent scholar, the Rev. Thos. J. Conant, D. D., Translator of the books of Genesis, Job and Matthew for the American Bible Union, and one of their "Final Committee of Revision;" he would like, if he might and may, give to the public through the Millennial Harbinger his reasons, or some of them, for this conviction. But,—

First, *Cui bono?* Of what use? of what practical benefit to anybody is the answer, one way or the other? It is not, the preacher thinks, a matter of much vital importance. It affects not, nor would it affect our birthright to any inheritance in this world or the next, whether Shem, or Ham, or Japheth our father, was the eldest or the youngest of Noah's sons. Nor will the proving of one or the other, or the believing or disbelieving it, make us so much better or worse Christians, that we should be admitted to or excluded from the Lord's table in any church of Christ, on account of this faith or this unbelief. And yet, for its bearing upon *order*,—its relation to and confirmation of the *General Rule*, "that the order of the words in simple narrative, is the order of nature—the order in which the acts or events, or whatever is the subject of the narrative, took place,"—it is of some importance. "Let all things be done decently and in order," said Paul. But if there be no established divine order for the ordinances of the gospel—baptism and the Lord's Supper, nor for the acts of social public worship on the Lord's day, or for any thing else which, as Christians, we are to attend to; if our general rule, above, be false; it may be well for us to know it, that we may retrace our false steps,—that we may let down the bars, open our arms, and embrace, as Christians and as Baptists we have not hitherto embraced, the Pedobaptist world.

We return to "Shem, Ham, and Japheth."

"You are wrong," said one of the good brethren, whose name is above given, now dead, "for Gen. x. 21, says: 'Unto Shem also, father of all the children of Eber, the brother of Japheth

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the elder, even to him were children born." 'Here Japheth is called the *elder* brother; and as in Gen. viv. 24, Ham is called Noah's *younger* son, he, Japheth, must have been the eldest and Shem the younger of the two, or youngest of the three.' I wrote to Professor Moses Stewart, of Andover about it. He answered under date of Oct. 30, 1840: "The Hebrew *hagadohl* in Genesis x. 21, beyond all doubt means *elder*, i. e., the greater in age. It is a common usage in Hebrew; so common as to admit no doubt." I wrote and conversed with others, among whom was the Rev. J. B. Britton, formerly my fellow student in the Columbian College, D. C., then the Episcopal clergyman at Indianapolis, Ind. In my letter to him I said: "I find by consulting the Septuagint of Genesis x. 21, that a transposition of the adjective and article following Ιαφεθ would not help Shem's seniority, τω Σημ being in the dative case, and this adjective and the article being in the genitive: they must, therefore, belong to the indeclinable Ιαφεθ.—But what is this adjective? It is not πρεσβυτερος, which primarily and definitely signifies *elder*, which occurs Gen. xxvii. 1; Job xxxii. 4; Ezek. xvi. 46,—xxiii. 4, and elsewhere; μειζονος, the comparative of μεγας, the primary, literal signification of which is *greater*.

"In the preceding chapter, (Gen. 9th) we have recorded the cursing of Canaan, and the blessings of Shem and Japheth.—Shem is first blessed. His blessing reads: "Canaan shall be his servant." But of Japheth Noah says: "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." Here, if I mistake not, by this larger blessing, Japheth became ὁ μειζων, the greater, and yet was the youngest of Noah's sons."

To this, the Rev. J. B. B. replied: "The [Hebrew] word, rendered 'elder' in Gen. x. 21, is *gaudhal*. According to Robinson's Gesenius; 1. *Greater in magnitude and extent*." I added: "Enough said"; and said no more till a year or two afterwards, when some gainsayers induced me to take my pen again. I then wrote and had published, under the head of "Omnia," fifteen short articles, in the "Journal of Christianity," at Jeffersonville, Ind.,—reviewing my reviewers, and answering, to my own satisfaction, if to none other, all their objections. The subject then rested—was not agitated again, nor has it been since for a quarter of a century, till in re-writing that discourse on "The Commission," for

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Lard's Quarterly, about two years ago—revising, omitting from and adding to it, I added the following: "So Leah, in the sacred record, occurs before Rachel, she being the elder; and her six sons are spoken of together, according to their Seniority. (See 1 Chron. v, 1, 2). But we must here consider a conflicting testimony. Chapter 10, 21st verse reads: "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born." What say we to this? We say that the Hebrew word, which in this passage, common version, is rendered 'elder,' means primarily—not elder, but great; and, if properly construed with Japheth, should be here so translated—'the brother of Japheth the great.' And if otherwise construed, great here as elsewhere is the proper translation.—This settles the conflict. We add in the language of Bush: 'The sense is in itself ambiguous. The epithet elder (Hebrew, great) may be grammatically construed either with Shem or Japheth.—The Septuagint version adopts the latter, which is followed in the English: in the Latin Vulgate the former. It will, we think, be found a general rule, that where an objective follows two substantives, in a state of construction, it agrees with the former, as Deut. 11: 7, the work or doing of Jehovah the great.'* The same Hebrew word which, in Gen. 10: 21, is rendered 'elder,' is here rendered 'great.'"—[Lard's Quarterly, Vol. iv. No. 2, p. 172.]

Now let us hear what Dr. Conant has to say. In his note on Gen. 5: 22,—"And Noah was five hundred years old. And Noah begot Shem, Ham, and Japheth,"—he says:

"This statement is made in a general manner, without intending to be definite. Noah was of this age (is the meaning) at the birth of the first born of three sons here mentioned."—How does he know that it was at the time of the *birth?* Why not at the time of the *begetting?* There is nothing in the sacred text to indicate the one rather than the other; or if anything, the latter. I incline therefore to this. He proceeds: "For Shem is said (11: 10) to have been a hundred years old, two years after the flood."—Very well. Suppose him to have been the first begotten, after his father was five hundred years old—not on the very day, or week, or month, but after this; now as some nine months must intervene after his birth, add to it the "one hundred and fifty

* Notes, Critical and Practical, on the Book of Genesis, in two volumes, Vol. i. p. 175.

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days" that "the waters prevailed on the earth," after the raining of "forty days and forty nights;" and we shall have half a year more. "And Noah was six hundred years old when the flood of water was upon the earth" (Gen. 7: 6). "And it came to pass in the six hundred and first year, in the first month, on the first day of the month, that the waters were dried up from the earth.. ....And in the second month, on the seven and twentieth day of the month, was the earth dried" (ch. 8: 13, 14). Shem was a hundred years old and begot Arphaxad, two years after the flood" (ch. 11: 10). This might be his age, and from the testimony above, would be, if the eldest son of Noah, begotten—not born—when his father was at the age of five hundred. Dr. Conant in his note proceeds: "Hence Japheth, his elder brother (10: 21), may have been born at the age of Noah here mentioned. Ham was the youngest of the three, as stated in ch. 9: 24." It is not stated in ch. 9: 24, that Ham was the youngest, but the "younger." He was younger than one of the others, the elder or the eldest. True, in ch. 10: 21, common version, the adjective translated "elder" is construed with Japheth, as in the Septuagint, and Dr. C. probably had this in view when he wrote this note; but—wonderful to tell!—when he translated it, he construed the adjective, as in the Latin Vulgate and in Bush, with Shem. "And to Shem, father of all the sons of Eber, the eldest brother of Japheth, to him also were children born." This is Dr. C.'s translation of the original Hebrew. In his note on it he says: "*Eldest brother of Japheth;* that is, the elder of his two brothers." Very well. Ham being the elder and Shem the eldest, makes Japheth the youngest of the three. This is plain; and it accords, not only with ch. 9: 24, where Ham is called Noah's "younger" son—younger than one of the others; but with our answer to the question, 'Which was the eldest and which the youngest?' that "Shem was the eldest and Japheth was the youngest," and also with our *general rule* for simple, historic narrative, which the record of ch. 5: 32, was first adduced to exemplify.

Having thus "swung the circle," we return to this "answer" and this "rule"; and here again we rest. ADELPHOS.

The name of the Lord is a strong tower; the righteous runneth into it and is safe.—PROV.

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From Bentley's Miscellany.

ORIGIN OF THE HEBREW:

WITH SPECIMENS OF A NEW TRANSLATION OF THE OLD TESTAMENT.

BY CHRISTIAN A. RASSAM, HER MAJESTY'S VICE-CONSUL AT MOSUL.

After a life-long study of the Hebrew Bible, I have discovered that the language called "Hebrew" is only a dialect of the Arabic—a dialect in use amongst those tribes dwelling between Jordan, Red Sea, and Egypt, and in the latter days Hemyar, Hudhail, and Benitameem. There were some other tribes in their vicinity called Hijas, Badiya, Najed, and Yemen, the dialect of which is very like that of the first three, except for some changes which I will show. One is substituting one letter for another, for instance, *l* for *m* or *n*, and vice versa.

Three tribes use salah to forgive, whilst Hijas use samah for to forgive, using salah to express arms or war implements.

They also substitute *d* for *t*, and vice versa. For instance, three tribes use kudd, extract of marjoram, and the Hijas kutt, using kudd for a small waist.

They also transpose words; for instance, three tribes use nahush for serpent, and Hijas hanash, using nahush for copper, &c.

Three tribes use musur to send, and Hijas rusul, using musur for to milk sheep, village, clay, &c.

Three tribes use shabar to drink, and Hijas sharab, using shabar for to measure.

Three tribes use ajaf, to weed, and Hijas jaaf, using ajaf for to become lean.

Three tribes use samar to practise, and Hijas maras, using samar for white, black, grain, millet, water, wilderness, victory, &c.

Three tribes use kharad to slaughter, and Hijas radakh, using kharad for silence, &c.

Three tribes use rakah for ointment, and Hijas rahak, using rakah for merchandize, gain, &c.

The reason why the Bible was so ill translated by the Jews seems to be that during their vicissitudes, wanderings, and captivities they must have lost a good deal of their original dialect; for when Ptolemy Philadelphus in establishing the famous library of Alexandria, caused to be made the translation called the Septuagint, he sent Eliazer, high priest of Jerusalem, for translators.

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Eliazer chose seventy-two learned Jews from each tribe, and sent them to Ptolomy. The translated the Hebrew Bible into Greek, and because of the change that had taken place in their dialect they did not understand the Hebrew properly, thus making the Greek Septuagint imperfect. The Jews by the end of their captivity must necessarily have made quite a distinct dialect of their own, and their original dialect must have been that of the three tribes aforementioned, because Abraham was a native of Worka, or Ur of the Khaldees, a town situated on the west bank of the Euphrates (twelve hours' journey on foot from the banks of the river). He removed with his family through the desert to Damascus, thence to Haran in Mesopotamia, and in Anti-Lebanon, thence with Lot to Canaan, the dialect of which place is the same as that of those tribes. A native geographer, Yakut Alhamawi, speaks of Worka as the native city of Abraham, and Josephus says that Abraham, on his way from his country to Damascus, stopped at a village which was afterwards called after him.

Mr. Rassam goes on to apply this principle of errors in the translation of the Old Testament, produced by transmutation of letters, and which entailed a change of meaning that escaped the Septuagint and other versions, to certain passages in the Holy Writ, the force and importance of which newly proposed versions will once strike the intelligent reader.

Genesis, chap. x. 8.—He (Nimrood) was mighty, even invading Emperor for the cause of the Lord, therefore it was said there was none like Nimrood, mighty even invading Emperor for the cause of the Lord.

Genesis, chap. xviii. 6.—And Abraham went to the tent to Sarah, and said unto her, cause three measures of wheat to be grinded, and mix it with butter, and make it cakes.

Genesis, chap. xx. 4.—And Abimalik had not come near her, and said, O Lord, will you kill a notable even upright man?

Genesis, chap. xx. 6.—And God said unto him in a dream, yea, I know that thou didst this, through the perfection of thy heart. I then have prevented thee and protected thee from falling into sin against me; therefore did I not cause thee to have the act of adultery with her.

Genesis, chap. xxx. 1.—And Rahail was sad for not having begat a child for Jacob, therefore Rahail bore hatred towards her sister; moreover, she said to Jacob give me sons that I may not die.

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Genesis, chap. xxx. 37.—And Jacob took cuttings of poplar trees, and of pine, almonds and pomegranate and he separated the bark from the sticks taken from the branches of the poplar trees, then of the white cuttings made small poles.

Genesis, chap. xliii. 11.—And their father Israel said unto them, if this is the case do the best, and take from the fruits of the land in your sacks and carry down to the man presents, some wine and some treacle of grapes and Nika fruits, and nuts of the pine cones and pistachio nuts.

Genesis, chap. xxxvii. 25.—And they sat down to eat bread, and they lifted their eyes and behold Ishmaelties travelling coming from Gilead, and their camels were laden with Nika fruits, and wine and butter, going down to Egypt.

Exodus, chap. ii. 3.—And when she could not longer hide him, she took for him a basket made from branches of date-trees, and stretched on it a fine mat, made of the leaves of the date-trees, and spread on it tar, and put in it the child, and placed it among the tall coarse grass near the edge of the canal.

Exodus, chap. iv. 16.—And he speaketh for thee to the people; he being of consequence he shall be to you a councillor, and thou shalt be to him ruling president.

Exodus, chap. xxx. 34.—And the Lord said unto Moses, take unto thee pure musk, and balsan, and pure heselban (gum of Java), and of the best frankincense: they should be of equal proportion.

Exodus, iv. 10.—And Moses said unto the Lord, forgive me, O Lord! I am not a man of diplomacy, yea, I am a simple man; I am also of a delicate constitution; and your words are very weighty to thy servant; while I am of weak utterance, yea, I am of a sluggish tongue.

Isaiah, chap. xvii. 17, 18.—After the expiration of seventy years the Lord shall punish Tyre, and chastise her on account of her iniquity and her committing fornication with all the kingdoms of the earth before the face of her connections. But she will repent (to be purified) and come to Jerusalem to the Lord; there she shall not be oppressed, nor shall be degraded, but to be like those who supplicate before the Lord. If she is hungry, she might eat until she is satisfied; and for her clothing she will have the robes of honour.

Leviticus, xxvi. 1.—Thou shalt make no idols, nor shalt thou

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set up for yourselves graven images nor molten images, nor have a place of worship paved with stones in your land to kneel down upon and worship; for I am the Lord thy God.

V. 2.—Thou shalt keep my Sabbath, and respect my sanctuary; I am the Lord.

V. 3.—If ye walk in my statutes, and keep my commandments, and do them;

V. 4.—Then will I give unto you rain in great abundance, and the land shall yield her grains, and the trees and the fields shall yield their fruits.

V. 5.—And the rain shall pour down for you on the seed, and the seed shall grow up into blades, and ye shall eat your bread until ye are satisfied, and dwell happily in your land.

V. 6.—And I will give peace in the land, and ye shall lie down and none shall kill you; and I will keep away the ravenous beasts from the land, and the sword shall not cause disturbance in your land.

V. 7.—And ye shall expel your enemies, and they shall fly before you precipitately;

V. 8.—And five of you shall drive away a hundred, and a hundred of you shall put ten thousand to flight; yea, your enemies shall run away, and flee before you precipitately.

V. 9.—I shall provide for you abundantly, and make you mighty; yea, I shall make you great, and shall establish my covenant with you.

V. 10.—And you shall eat corn continually, for it flourished because the rain will cause it to grow.

V. 11.—And I shall establish my dwelling amongst you, and my will shall not vary from you.

V. 12—.I shall walk among you, and I will be your God, and you shall be my people.

V. 13.—I am the Lord your God, who brought you forth out of the land of Egypt, where you were slaves to them. I will break the rod which tormented you, and make you rulers over nations.

V. 14.—And if you do not listen to me, and do not these commandments;

V. 15.—And if you act contrary to my statutes, and pervert my justice, or disobey my commandments, and reject my covenant;

V. 16.—I will also do these unto you; I shall visit you with

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boils terribly, and with sores, which weaken the sight and make the soul languid. You will sow your seed vainly, for your enemy shall eat it.

V. 17.—My destruction shall come upon you, and you shall flee suddenly before your enemies; and those who hate you shall surround you, and you shall run away, and no one shall assist you.

THE MISSIONARY SOCIETY AND MISSIONS.

At the annual meeting of the General Missionary Society at Cincinnati in 1867, in view of a desire very generally expressed that the constitution should in several points be modified, a committee of competent brethren was appointed to report the changes thought necessary, to the annual meeting in 1868. This committee fulfilled its task, and the result is before the brethren generally, in this number of the *Harbinger*. It is pleasing to know that, so far as we have been able to notice the mind of the brotherhood on the action of the convention on this subject, a general harmony of feeling now prevails on the Missionary Society, and that a favorable one;—may this unanimity prove to be thorough, hearty and active! All those who have the cause of missions as involved in this Society (—we do not at all mean as exclusively confined to it) deeply at heart, will rejoice that every reasonable ground of objection is removed, and we may all now cordially cooperate in the grand aims of the Society. We should all know that in things left to our own judgment, as are the questions often of the best method of carrying on a general good work, differences of judgment are unavoidable; and harmony of feeling and concert of action can only be reached by yielding in matters not essential, and by meeting each other in the spirit of mutual love and mutual regard for our brethren's wisdom. Those who have always been steadfast friends of the Society in the past, will be so in the future. Those who have been estranged from it or lukewarm in their zeal for it, because of misgivings in regard to its rules or operations, the cause of these misgivings being now removed, will show a renewed zeal in its behalf.—The attendance at the last anniversary, and the lively interest there manifested, revealed that the Missionary Society is yet firmly seated in the hearts of a large number of the brotherhood, and

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that these brethren, its friends, fully appreciated its present crisis. The coming months and years will show how true, how high and generous this devotion is.

When once the true spirit of the gospel mission to all the nations has come mightily upon us; when once this 'fire has been burning in our bones,'—this spirit, this fire, is not easily quenched. It cannot be but that, in the midst of all the selfish indifference in the church for the salvation of souls, there are among the hosts of our brotherhood, many hearts in whose altars this sacred fire burns;—we believe this,—hearts that will not be satisfied without seeing the work of God in missions prospering on the earth; who will ever pray and labor 'that the word of the Lord may have free course and be glorified, even as it is with them;'—'that the Lord of the harvest will send laborers' into the great harvest-field of the earth. Let us rest assured, that whatever might have become of this Society, this devotion would have remained, and likeminded men and women among us would again have gathered themselves together to unite their hearts and hands in the spirit of the Lord to work together to send the word of life to the destitute places of the earth.

The *plan* of action has now been agreed upon,—and it is very simple, and may be made very efficient; and what next? What but *action* itself? earnest action? For one, we shall look with much interest at the results of the coming year. This coming year is now not to be one of controversy as to plans and methods; all the force of argument on all sides is to be expended in rallying men to ACTION. Let there be one common concert in this among all that speak and write, publicly and privately, 'in season and out of season,' and let the grand results testify to the wisdom of our course in the present arrangements, and to the purity of our purpose and the genuineness and loftiness of our zeal. Then will we stand justified before God and man and our own hearts.

But it is not only a missionary zeal among the people, we want, in giving money; we want also *missionaries*. The object properly of the Society is to send the gospel to destitute places, and its work is not confined to our own land, but its 'field is the world.' In the spirit of the grand commission, it looks in its aims to 'all the nations' of the earth. It is easy to see that a Society like this, is far from being fully supplied with the means of doing its work well,—if that work is what it ought to be,—were even the

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most abundant pecuniary resources at its command. Shall we understand this?—shall we take it to heart? Do we know that the fullest treasury is not the only, nor indeed the most, needful thing for the missionary work? Do we recognize the serious mistake, the utter insufficiency, of spending our powers of argument and exhortation in and out of the conventions, we will not say only, but chiefly, in discussing the questions of organization and finance, and in urging liberality in giving money, leaving another and much more important want and a far more difficult question overshadowed? We do not believe the whole logic of the ways and means of the mission question is expressed and exhausted in the proposition, that 'money will bring the men.' This proposition in such bald and round terms is not true; it is much nearer false, in that way, than it is true. No one desiring to understand what is here said, will misinterpret our words. The inverse of the above proposition is just as near the truth, viz., that real missionary men will bring the money,—and such has not seldom been the case. In many of the most effectual missionary enterpises the men were in advance of the pecuniary means. Carey was not brought out by the money,—but he and the noble Fuller, by the grand devotion given, brought out, *after* the missionary, the money. You cannot get missionaries as you can get money; you can neither make nor purchase them with gold; they are too rare and too precious for this; they are the work of God's Holy Spirit.

This mission work has no easy and, in the common acceptation, comfortable positions to offer to anybody. May we understand this! The means contributed is not to furnish pleasant places for preachers, with *good* salaries, as men understand the word. The whole work, from first to last, is, and in order to be blessed of God, must be, based in all its character and operations on *sacrifice;* sacrifice not only of money, but of men,—of hearts, of lives. This is the heart of the matter as far as we as men, with our human agency, are concerned. Take away this vital characteristic of a mission work, and its glory is departed, its life is gone; God's Spirit is no more with it, to guide and to bless. In this respect the poor widow's mite, given with a free though trembling hand, —much of her little all, is mightier in God's hand in the mission work thon the thousand of the abundance of the rich man, given coldly and ostentatiously, without a heart yearning for the salva-

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tion of souls. The one is sealed by the rich spirit of true sacrifice, the other is sanctified and approved by no such seal.

The Missionary Society cannot, and must not, offer attractive salaries. We trust we are not misunderstood here. It needs men as much as as money. But it needs men of hearts sanctified to the blessed, arduous work of bearing 'the glad tidings of great joy' into the desert and waste places of this earth,—'to them yet sitting in the regions and the shadow of death'; men in whom the fire of God burns; whose chief desire is to see souls saved; who give much,—their all,—and ask little of men, but much of God; who say, Wo is me if I preach not the gospel!

How shall we get these men? First, let us all deeply feel the want of them, and that the whole work will fail without them. Let us then all, publicly and privately, in fervency of spirit pray for them. So says Christ, "Pray the Lord of the harvest, that he will send forth laborers unto his harvest." Let us also keep this matter before us in our preaching and private conversation. It should be urged on men by the arguments of the Word of God, by the glory of the work and the bright examples of them that by such a life of self-sacrificing devotion have gained a good renown and "will shine as the stars forever and ever." Let pious fathers and mothers instil the holy flame by instruction and prayer into the hearts of their sons in the earliest youth,—instead of luring them on to the paths of ambition and the accumulation of wealth. In our schools and colleges, let the glory and duty of such a devotion be ever held up, and by every argument and good influence impressed on the young men preparing for the ministry, as well as on others. A good result must follow; our prayers will be heard, and our labors blessed.

If our Colleges are only to send forth educated men to seek appreciative audiences and remunerative positions as preachers,—let Ichabod be written over their doors! I would appreciate and welcome as a laborer in God's harvest-field the man of unskilled speech but of sound head and devoted heart, much more than such an educated, humanly accomplished preacher looking anxiously to pleasant places, honor and ease. But from the inside of colleges many of the truest servants of God have gone forth to spend their lives in undergoing every sacrifice in preaching the Gospel to men. Let us with whom this matter especially rests, labor incessantly and watch thereunto in prayer, knowing that this

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is indispensable to save us from extreme failure in this respect in our educational institutions, as elsewhere.

We know very well what an effect it produces on us all, to see men fitted in head and heart come forth and offer themselves as *missionaries*—saying, "Here I am, send me!" men whom the love of God constrains to seek joyfully the destitute places of the earth, to sow the precious seed, amid privations and labors. One such example alone has a mighty influence in stirring up the hearts of others, to lead them joyfully and nobly to lay their sacrifices also on the same altar. The memory of the noble heroes who amid great privations "fought the good fight" in the ministry in the earlier days of this great plea for apostolic Christianity, is blessed!—their example of self-denying devotion is to us spirit-stirring and "rouses to noble deeds" as to Grecian warriors was the Tyrtæan battle-song. We thank God too, for our noble brethren in the ministry, old and young, who are even now while eating the bitter bread of the poverty of this world, but rich in faith, with unwearied patience and "with joy" preaching the Gospel of the grace of God to men. We rejoice to see such noble example as the young brethren who have left their native land to go the other side of the earth,—to far Australia, to devote themselves there to the good of souls. Let us then labor and pray that the work of the Lord, in giving us such men, may be enlarged in our midst more and more. C. L. L.

From "The Christ of History," by John Young, D. D.

Christ's own Idea of His public Life.

It is a fact that Jesus of Nazareth rose to a position of unrivaled prominence in the eyes of his country. Whether this may appear to have resulted, according to the natural succession of events, from causes which are at once obvious, or whether it shall be found inexplicable on ordinary principles, the fact itself remains; and no naturalistic, rationalistic, or mythic theory, can expunge it from the record.

Perhaps the broad and startling peculiarities of the age in which Jesus appeared, on the one hand, influenced his mind, and on the other hand, prepared his countrymen to recognize its assumed prominence. The great epochs in the history of the world,

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when it is laboring under some intolerable burden, or heaving with some new and urgent mission just ripe for development, find for themselves the men equal to their wants. Unwonted results are always exhibited at such times—powers which had never before revealed their existence are drawn forth, and latent attributes of character start into sudden energy at the bidding of extraordinary emergencies. Individuals, in spite of themselves, are then elevated to celebrity, or the necessities of the times appeal to some mind so resistlessly, that although uninvited, yet secretly conscious of resolution and energy, equal to the crisis, the man feels himself compelled to step forth at once into publicity.

It is certain, that no demand from any quarter was made upon Jesus to attempt the emancipation of his country and his age.—The eyes of the nation were not turned to him; and no party in the nation, perhaps not an individual, was prepared to find a Redeemer in him. The transition from private to public life was spontaneous on his part. The first thought, the matured purpose, and the decisive act, were all entirely his own. He *came forth* of his own accord—he *assumed* a public position, and was not compelled, or even invited, or even encouraged to accept it. This was marvellous. We cannot but ask, did it not abash a man in his position to *become*, and above all to *make himself*, an object of universal attention? Did not his want of preparation and his conscious incapacity for a great public enterprise overwhelm him? Did he not tremble to encounter the caprice of the multitude—the learning, bigotry, and jealousy of the priesthood, and the tyranny and cruelty of the civil rulers? He did not, so far as can be discovered. Without fear, but with no ostentation of courage, Jesus *placed himself* on an unusual elevation. His entrance into public life, whatever it might mean, and whatever it might involve, was not a foreign suggestion, but a native impulse—a deliberate purpose of his own; and his own purpose also regulated all his movements throughout. Neither the popular feeling, nor even the wishes of his disciples, nor the current of events, were suffered to govern him, for he repeatedly acted in the face of them all. His own idea from the first was supreme, and his life was a determined realization of that idea, in spite of every opposing force.

The *highest* end of Christ's mission, whether in his mind, or in the evangelic record, is not now the subject of investigation.—

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His entire life, his personal character, and his public labors would require to be spread out; and not only his life, but his death, with all its mysterious meaning; and not only his life and his death, but the subsequent history of himself and his cause would require to be examined, before we could reach even the materials for forming a correct judgment of his mission, in its wide and holy significance. It is enough at present to know, that he claimed to be *The Messiah of the Jews.* He repeatedly avowed this claim in plain terms; and it is obvious, on the face of the gospels, that from first to last, the conviction in his mind, one of the formative and governing principles of his public life, was this, that he was *The Messiah.*

It is historically certain that at this period the advent of a deliverer was widely expected, and expected with intense enthusiasm. The Gentile world, groaning beneath its burden of darkness and crime, awaited a supernatural redemption; and Judea was tremulous with a hope well defined, and established by the authority of many a sacred text. It was not wonderful that, in a time of universal and high excitement, many unfounded claims should be put forward, and especially that among the Jews pretenders should start up, moved by personal ambition or patriotism, or religious enthusiasm. Besides, it must not be overlooked that the appearance of John the Baptist, a genuine claimant of religious distinction, whose success at this time was unbounded, was calculated not to repress, but to deepen the aspirations of other susceptible souls. Perhaps in this way, humble as Jesus was, the latent spark of ambition, patriotism, or piety, was kindled up in his breast, and at last in that obscure village, he came to hope and believe that he was "the elect of God." But a critical and vital question demands solution here, before we can consent to this interpretation of the origin of his movements. It is this: Were the received views of the character and the mission of the Messiah, Christ's views? Had *he* only caught the spirit of the times? Was he only an embodiment of the popular faith?—Was he only a creation, naturally springing up out of sentiments and feelings which had long rooted themselves in the heart of the nation? He was not; but he was diametrically the opposite of all this. *His* idea had nothing in common with the views and the spirit which were then universal, but was peculiar to himself and perfectly original.

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The Jewish Messiah,* in the belief of the Jewish people, was to be a monarch and a conqueror; his kingdom was to be an earthly kingdom, and his glory, gathered first from the conquest, and then from the sovereignty of the whole world, was to be earthly glory. Such a creed to a youthful heart, must have been powerfully seductive. A throne, a crown, and the empire of a world might well have kindled ambition in the dullest soul. But Jesus of Nazareth never aspired to sovereignty, or wealth, or earthly glory of any kind. *He* collected no armies, and no instruments and resources of war; he invaded no territory and assumed no state such as became a warrior and a prince. The idea that the love of conquest, or the splendors and pomp of royalty, the love of fame or of worldly power, ever had a place in his mind, is utterly destitute of support. It is even in the face of all the evidence. No part of his conduct, none of his proceedings, and none of his sayings, awaken such a suspicion. "My kingdom is not of this world," he declared to Pontius Pilate; "If my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence."[1] If he had it in his heart to be a king, and he certainly had, it was to be king not of *bodies*, but of *souls;* if he aspired to reign, it was to reign not *over* men, but *in* them, in their judgments, affections, and consciences. "I am come," he said, "a light into the world."[2] "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."[3] The only weapon of which *he* made use was spiritual truth; he did nothing but teach. His life, his words, all the manifestations of his character, are consistent only with the design to achieve, not a material, but a moral conquest, and to effect not a political, but a spiritual revolution in the world. He had risen to the conception of a purely spiritual reign, the conception of a palace and a throne for God in the soul of man, the conception of the regeneration of man's inward nature, and the free and glad restoration of that nature of the unseen, but living and ever-present Father of souls.

We have looked only at one side of the popular faith. Viewed

* Channing's Sermon on the Character of Christ, Glasgow edition of his works, p. 425.

[1] John xviii. 36. [2] Ib. xii. 46. [3] Ib. xviii. 37.

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from an opposite side, the originality and individuality of Christ's idea will be still more apparent. The Messiah, in the belief of the Jewish nation, was to be not only a monarch, but emphatically a Jewish monarch; reigning, indeed, over all the kingdoms of the world, but acknowledging a peculiar relation to the ancient people; his throne being in Jerusalem, and his ministers and distinguished servants, Jews. This belief, at a time when they were laboring under a foreign yoke, had become ten-fold more dear; every feeling of patriotism was enlisted on its side, in circumstances when, if ever, patriotism is genuine and fervid; not to say that, in this case, patriotism is invested with the sanctity of religion. Last of all, the popular faith harmonized with the deep hereditary contempt of the Jews for the rest of mankind, with their settled persuasion of the distinction which God had made between them and all other nations, and with their long cherished anticipations of permanent and undisputed pre-eminence. Nothing can be more clear than that, to oppose a belief so deep-seated, to crush hopes so sacred, to disown the distinction between Jews and Gentiles, and to look with equal favor on both, was to invite unmeasured and relentless hatred, and certain disgrace and defeat. If Jesus had meant to ingratiate himself with his countrymen, his course would have been to sympathize with their creed and their hopes.[1]

But, independently of any personal or public object which he might have in view, how could he have failed to adopt as his own the faith of his country in this matter? He had been brought up, like others, in all the common views; he must have heard them often from his mother's lips, from grave and pious men also, and especially in the synagogue of Nazareth on the Sabbath days.—There is no reason to think that he can have heard any thing but the common views, from his infancy upward. But he had risen, nevertheless, to a purer and loftier faith, and somehow had formed for himself quite a novel and original idea of the character of the Messiah. "The hour cometh," he said to the woman of Samaria, "when neither in this mountain, nor yet at Jerusalem, ye shall worship the Father; . . . when the true worshippers shall worship the Father in spirit and in truth."[2] Religion to him, and the bonds of religious fellowship, were not national, but spir-

[1] See Whately's Introductory Lessons on the Christian Evidences.

[2] John iv. 21–23.

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itual; connected not with place or people, but with the state of the soul. He believed in something more dear than country, more dear than even the closest of earthly relationships. "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."[1] "They shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."[2] God's kingdom and his own mission, as he understood it, embraced the world, and was designed, not to confer peculiar distinctions on a single nation, but to originate and diffuse blessings to which all nations alike should be welcome. *His* idea was catholic, as it was purely spiritual. Born and educated a Jew, associating only with Jews, never beyond the limits of Judea in his life, whence had he derived this idea, whence caught this spirit? how gained this expansion and nobility of soul, how reached this large, and lofty, and Godlike faith?

That poor young man whose external history we have looked upon, was alone in his country, in his age, in the world. His great soul rose above religious prejudices and errors, and above all national, educational, and social influences. He stood forth not a Jew, but a man to fulfill a high and purely spiritual mission; embracing not Judea only, but the world; not a nation only, but universal humanity. And was *he*, then, essentially, nothing more than he seemed to be? Was all this possible, in the circumstances, to a mere man? Above all, was it possible to such a man as we have found Jesus outwardly was?

COMMISSIONER Wells gives the cost of the retail traffic in intoxicating liquors in Connecticut alone at $35,000,000 annually.—This sum would support all the benevolent and philanthropic institutions in the country. To this may be added an immense sum for tobacco. The cost of rum and tobacco for the State would be more than sufficient to defray the expense of educating every child in the land!

THE Baptists in this country have added over 64,000 by baptism the present year. Their number of communicants is over 1,100,000.

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[1] Matthew xii. 50.

[2] Matthew viii. 11. & Luke xiii. 29.—See Channing's sermon as above.

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The Generic Principle of the Christian Religion.

BRO. LAMAR:—Believing that I shall find in you a respondent with whom I can, with mutual profit, conduct an investigation on any point of Scripture teaching, allow me to invite you to a courteous, candid, manly, brotherly investigation of a great principle vaguely seen and indefinitely handled by you in the last number of the Millennial Harbinger. Come and let us reason together as Christian brethren should do. Come and let us ascend to the grand generic principles of the Christian religion, and thence descend to all its multifarious practical details. Come: you need not harbor a fear. There are no "sharp-eyed cats" abroad, and you may venture forth.

From that huge pile of "trash" that looms up before your imagination, I take, ere your consuming "policy" is carried into effect, the following argument, and ask you whether it may not be thought worthy of being saved from the proposed flames: "The ordinances of the Christian religion fall into two distinct classes: 1, Those to which a sinner must conform in order to become a Christian; 2, Those by which a Christian can worship God acceptably. Singing with the spirit and the understanding is an ordinance of worship; as much so as prayer, or the communion.—These must all be presented as we have received them from the apostles, and nothing must be thought of as a substitute for them and nothing blended with them that has the least tendency to neutralize their power, or formalize, secularize and carnalize our worship.....Nothing whatever is legitimate which in any way conflicts with the elements of piety or the essence of spirituality. Much less should anything be admitted that takes the place of these or supercedes an ordinance of God. And we would as soon think of accepting the Romish invention of affusion as a substitute for the apostolical burial in Christian baptism, as to think of giving countenance to any sectarian innovation in worship."

Now what is the point here? The "inflexibility,"—the inviolate character of the *gospel* is acknowledged by us all. We raise, then, the question: Does divine law prescribe also the elements of acceptable worship? We speak not of the mere form or order to be observed in worship; but of ordinances determining its nature. Are these fixed by the word of God with as much certainty and

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precision as the elements of the gospel? If so, then the same method of reasoning is applicable in both cases. Nothing can be regarded as a mere "outside matter," as "beyond the limits" of *faith*, that adds to, takes from, or in any way infringes divine law in either case. On what does faith repose? By what does that man walk who walks by faith? Evidently by *direction*. "The faith," then, is co-extensive with all that is divinely directed to be done. Authority is that on which faith ever reposes. Truly do you say: "Within the Word, is authority—all beyond is liberty." And here we reach the grand generic principle—the object of our search: a principle extending to the three great departments of the Christian religion, regulating and determining all the elementary details of the gospel, of church government and of public worship. How did popery originate? By discarding the omnipotency of our "inflexible" principle in the second department, just as the multitudinous perversions of the gospel originated in rejecting its applicability in the first; and equally sinful and presumptuous is all innovation in the third.

The only possible way to overthrow this conclusion is to show that public worship does not fall within the sphere of authority—that "inflexibility" does not extend to this department. Can this be done? Hear the apostle, as translated by Conybeare: "If then, when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees founded on the precepts and doctrines of men? For these precepts, though they have a show of wisdom, in a *self-chosen worship*, and in humiliation and in chastening of the body, are of no value to check the indulgence of fleshly passions." Col. 2: 23. I have left out the parenthesis in this passage, that we might have the sense unbroken. The apostle here condemns a "*self-chosen* worship" as "founded on the precepts and doctrines of men." All true worship, then, in all its parts, is chosen of God, and stands in opposition to every species of "self-chosen worship," or to all "will worship," as it stands in the English version.

To me it appears that divine wisdom manifests itself as much in dictating the character and specific elements of Christian worship, as in ordaining anything else pertaining to spiritual life.—"Let me write the ballads of a nation," some sage has said, "and I care not who may frame its laws." Who can estimate the spiritual

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life and power that "psalms and hymns and spiritual songs" impart to the soul? He who best understands what is suited to its culture, has wisely chosen for man the devotional exercises in which he may with profit engage. But a "self-chosen worship," as Paul has shown, can have "no value to check the indulgence of fleshly passions," and so far from tending to the development of inward purity, but sharpens, too often, "the lust of the flesh, and the lust of the eyes, and the pride of life." Well would it be, then, to heed the admonition of the apostle: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with gratitude in your hearts to the Lord. And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God and the Father by him."

As all things in Christian worship, as in every other department of the Christian religion, are thus to be done "in the name of the Lord Jesus," or *by his authority*, it follows that "inflexibility extends to public worship"—that its elements are fixed and determined by divine law, and that what is here done must be done by divine direction. In other words, we must adhere as rigidly to the apostolic "traditions" or "ordinances" delivered to us in this, as in every other department of the Christian religion. We then claim, as pertinent and applicable to the issue before us, the following Scriptures: "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Again: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances (traditions) as I delivered them to you." To these may be added, with the utmost logical propriety, the exhortation of Jude; "Contend earnestly for the faith once deliver d to the saints." Grant that "Jude did not have organs or melodeons in his mind" when he said this, does the passage fail to rule them out on this account? Then if he did not also have "the mourner's bench" in his mind, it fails to rule it out! What havoc would this logic make of the Word of God! And would not the Bible be a strange book if it had anticipated and specifically condemned in detail all the thousand and one innovations, in the three great departments of faith, that man in his folly might invent? Yet you think you do justice to our method of treating this subject, in the following statement: "The case seems to be about this. It is evident, in advance of all in-

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vestigation, that instrumental music is wrong; if wrong, then, according to our cardinal position, it must be prohibited in Scripture: now, if those scriptures which *say nothing about it* do not prohibit it, pray tell us what scriptures do!" Thus you distinctly recognize the principle that the Scriptures do not condemn an innovation that they do not specifically name. Are you prepared to follow this principle into all of its legitimate consequences? I think not. Even Bro. Pendleton seems to nod in giving a statement of the nature of the controversy on this subject. To "demand a precept or precedent" for any innovation, he says, "can only be legitimately, that is, logically, done, *where the thing proposed is to become a matter binding in faith or practice.*" The great Neander, as many other learned men have done, advocated infant baptism, not as "a matter binding in faith," but as an innocent and allowable innovation. And can we not, in a case of this kind "demand a precept or precedent" for this innovation?

You say: "I can understand how brethren should think instrumental music *inexpedient*. . . . . But when they assume to place it on the high ground of *the faith*, and declare it to be unscriptural *otherwise* than as being inexpedient, then I begin to grow dizzy, every thing gets to dancing before my mind, the ponderous syllogisms of the brethren are too much for my poor head, and I give up." Let me help you a little then. Just apply all this to the mourner's bench, and to infant baptism as advocated by Neander and others, and all your dizziness will vanish, your mind become composed, "the ponderous syllogisms" disappear, and the brightness of the grand generic principle of the Christian religion will flash upon your mind.

Remember that faith, resting upon authority, has to do with all that is divinely directed to be done, and extends to every item prescribed by divine law in all the departments of the Christian religion. Who can "contend earnestly for *the faith*" and not preserve inviolate every feature of the Gospel, of spiritual government, and of public worship? We quote you again: "The blessed cause which we advocate has hitherto been honorably distinguished for the clearness and precision with which it marked off the respective domains of liberty and authority. * * * * But lately, men of the highest intelligence and greatest influence among us begin to declare that they will not *tolerate* certain things, though it is evident that these things are clearly within the

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sphere of Christian freedom. When a church, holding every item of the faith, every point of the doctrine, every precept of the gospel—loving them and living by them—decides in the exercise of its supposed Christian liberty, that it is expedient for its welfare, promotive of its prosperity, and consistent at once with its high aims and profound principles, to introduce and use an organ or a melodeon—I do not say it is right—I do not say it is wrong—I simply say it is a question for that individual church alone."

Now let us apply the principle here assumed. Suppose, then, that a church acting as described in this extract, should make some additional "progress" in the exercise of her extensive liberties, and introduce the practice of sprinkling babies, would our excellent brother fold his hands with profound indifference and exclaim: "I do not say it is right—I do not say it is wrong—I simply say it is a question for that individual church alone"? For if "those Scriptures which say nothing about 'the sprinkling of babies' do not prohibit it, pray tell us what Scriptures do?"—See where we land in recognizing as a legitimate principle, that what the Scriptures do not specifically forbid, may be considered as within the domain of Christian freedom. Your error lies in the assumption that it is possible for a church to "hold every item of the faith" and yet admit an innovation into a department of religion where every element is fixed by divine law. You limit erroneously "the faith" to the elements of the Gospel, by supposing that all beyond these limits lies "within the sphere of liberty." Does not this open the door for prelacy in one department of the Christian religion, and for every species of "self-chosen worship" in another? I do not argue with you as with one who advocates innovation, but as with one who has unwittingly countenanced a principle that would effectually open wide a door for all kinds of innovation, not only in the other departments of faith, but in the gospel itself.

Beloved brother: If you have followed me closely in my reasoning, you do not, I think, by this time believe that "the brethren are worrying themselves to death over a very small matter," nor will sport with us by asking us to "be as serious and dignified as the nature of *such* a question will permit." Things appear great or small according to the stand-point from which they are viewed. "In my humble judgment," the question here discussed is fraught

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with thrilling interests and pregnant with weighty consequences, affecting the purity of the Christian religion. Why should brethren desire the controversy to cease. The fundamental principles involved have not yet been brought to the surface and clearly presented before our eyes. I do not wonder that brethren grow weary of the discussion as it has by some been conducted, and become disgusted with the ridiculous attitude that it has been made to assume. Who cares what may be the latitude or longitude of this or that man in relation to this question? And who desires to hear or read a personal wrangle instead of a manly, courteous and dignified discussion of great principles? Controversy is inevitable among a people educated to think with any degree of freedom, and it is both legitimate and profitable, when properly conducted. Let us not, then, discard it altogether, because a controversialist, here or there, may be guilty of rudeness and a display of bad temper.

I. B. GRUBBS.

REMARKS.

We thought that the articles which we published in our last number should close the discussion of "Expediency and Progress," but as brother Grubbs has very courteously invited brother Lamar to a consideration of a *few more last words*,—and doubtless many of our readers will be pleased to hear brother L's response to them,—we have concluded to allow the discussion still more space, in the hope that, out of the multiplicity of writers and arguments, confusion may be less confounded, and some of us, who "nod" a little, may be waked up to see a clearer light. Will brother Lamar gratify our readers, and in due time pay his courteous respects to the very polite invitation of brother Grubbs?

W. K. P.

THE receipts of the principal religious societies of the United States for the last year, as reported by their respective treasurers, amount to $5,701,697. The largest incomes from all sources, are those of the American Bible Society, $723,106; the Methodist Mission Society, $584,725; and the American Tract Society, $519,614.

THERE are 9,000 Jews and six synagogues in Chicago.

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THOMAS H. STOCKTON.

This pre-eminent orator and devoted minister of the gospel, died on the 9th Oct., 1868. He was born in Mount Holly, New Jersey, June 4th, 1808. He entered the ministry in early life, about the time of the organization of the "Methodist Protestant Church," with which he at once identified himself, and of which he continued to be one of the most earnest supporters till his death. The greater part of his pulpit and pastoral labors was confined to the cities of Georgetown, D. C., Baltimore, Md., Cincinnati, O., and Philadelphia, Pa.; but his wide reputation called him frequently to other great centers of religious interest, and there are not many parts of the country in which his eloquent tongue has not been heard. He had a profound reverence for the Word of God, and did much to encourage the study of it by the masses of the people.

But few men prayed and labored more earnestly for the union of Christians, than did Dr. Stockton. He was earnest and hearty in his desire to draw all true disciples closer together. In this direction, we think, his influence has been deep and will be lasting. The "Methodist Protestant Church" is to-day, among the freest of our ecclesiastic organizations, and is yearly growing into still greater breadth of gospel liberty. They are appealing to "the Word" for their standard of reform, and this will make them free in all that is necessary to a scriptural union.

We have just read, with deep interest, a "Memorial Sermon, by the Rev. Alexander Clark, of Pittsburg, Pa." preached in honor of Dr. Stockton, "reported for the Methodist," and we take the liberty of laying before our readers a few of its eloquent pages. Mr. Clark knew him well, admired and loved him, and has spoken of him affectionately and eloquently. He says:—

"Our departed brother burned with divine love, and shone with lustrous genius and grace. He was called and qualified to preach the everlasting Gospel; and he did his work in the spirit and after the manner of John Baptist. He, also, was a forerunner. He lived in advance of his age. He flamed out in the wilderness of sectarian bigotry and ecclesiastical monopoly, as did John in the wilderness of ancient Judaism and idolatry. He heralded a better day and a broader light; and he stood alone,

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poor, strange, unfed and uncomforted by the moneyed populace; alone, as one who must cry out in the wilderness of error and wrong; alone, and content with penury and persecution, feeling the solemn responsibility of proclaiming the one great Christ and the one great Bible as sufficient for the salvation of the world, and for the fellowship and efficiency of all the churches.

"The firmament has innumerable stars; but all are compassed as a galaxy in heaven's blue dome, and swing as the high chandelier of the night. So has the Church its every order and range of lights, from the tiny taper of eventide, that gleams as a firefly and is gone, to the 'seven-branched candle-stick of God in the temple;' but as starlight blends in the heavens, dimly outlining the highways, buildings, rivers, and hills of the landscape, so saint-light blends in the churches, sketching spiritual grandeurs and beauties but feebly; for all theologies and all Methodisms must be lighted up until they disappear, as stars above and shadows below all scatter in the morning! We may rejoice in all these burning and shining lights that illuminate the Church below; for we know that, as one by one they vanish from sight, they no more cease to be than the stars whose light is lost in the fuller effulgence of the sun. This burning and shining light, in whose beams we all for a season rejoiced, has passed on and afar in its high orbit, a celestial itinerant, to shine forever in glorious luster in a heavenly place in Christ Jesus!

"'Ye were willing for a season to rejoice in his light.' How significnat these words! For a time, when Thomas H. Stockton was vigorous and popular as an orator—when he stood without a rival in the American pulpit—when his voice was clear and his form erect—the multitudes crowded to hear the master of rhetoric and elocution. He moved massive congregations as the wind moves the trees of the forest or the euroclydon the billows of the sea. His teachings were accepted by all denominations as orthodox, timely, and practical. But when it came to the test of letting go the sect and taking hold of Christ in evangelism; closing the creed and opening the Bible; communing at the table and commingling before and after, as one family of the Lord, then professors of religion began to frown out of the rejoicing light, and lapse back into cloister clans and classes, as *this*'ISTS and *that*'ITES; and to forget the glowing words of him who heralded the unifold brotherhood of men in Jesus, the one Christ of God.

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But as Dr. Krauth generously remarked at the coffin-side of the silent Stockton: 'He was a sower; not a reaper.' His interpretations of Scriptural society and Christian agency are beginning to find utterance in thousands of pulpits, and abroad, among all people, they meet amen responses. He who sowed in tears, in this world, has already begun to reap in joy in the harvest-fields of eternity. The different denominations are nearer together, and in warmer sympathy, to-day, than if Stockton had never lived.—His work is broader, deeper, and more enduring than if he had achieved mere local success in crystallizing a single congregation or denomination into the brightest form. He has excited the Christian world to unity of effort and to liberality of love.

"It was my intention, in this discourse, to speak of Thomas H. Stockton as a citizen, than whom a more union-loving, brother-helping patriot never breathed or voted; as a reformer, whose mind and heart were always enlisted in the freedom, culture, and happiness of all mankind; as a philosopher, who entered and explored fields of scientific thought where only mental giants dared to venture; as a theologian, whose key to spiritual mysteries was his all-adjusting Bible; as a poet, the rhythm of whose language was but an echo of the eternal anthem, that chanted through all the chambers of his soul; as a father, the tenderness of whose love and the wisdom of whose counsels are best expressed in the filial and affectionate lives of his children. But time permits me now to speak of him only as a preacher; and to relate the manner of the preacher's death.

"Some of you have heard him occasionally, in this pulpit, as I have often in another. Your conception of him is already beyond the range of my description.

"As a preacher, he was distinguished by originality. He was true to his own individualism and to his subject. He had an intellect that saw the deep things of the Word, and an imagination to picture them as they appeared. His emotional nature gave musical cadence, and his honest impulses gave thrilling emphasis to all his words. The grand old things of the Gospel burst from his lips in new forms and phases, individualized and adapted to the heart-wants of the people. His eye, his hand, his whole body were made to preach, in accord with his thought and matchless voice, the gospel of redeeming grace.

"He was a Scriptural preacher. Not that he quoted largely the

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phraseology of Scripture, or cited passages by announcing chapter and verse. He was neither a letterist nor a literalist. His winged soul would make its own cycles. He stripped his text of all that was local, traditional, or circumstantial, and eliminated the inspired idea; and he forced that divine point, single, glittering and sharp, into the consciences of the people. He cared but little for the preferences of the schools or doctors; and men who heard him would not soon be found quibbling about doctrinal distinctions or theological abstractions, but wondering, rather, at the glorious things which heaven reveals to earth. How strange that 'his very Scripturalness should have given rise to the only suspicions that ever ventured to breathe of his heresy!' But Scribes and Pharisees shrugged their phylacteried shoulders at the Lord of Glory! 'As nature is to art, so is the Bible to human systems—a thousand times greater, grander, and more divine.' Stockton's sermons were not the verbal exegesis of creed and college; but a carving and fitting of human hearts to the truth as it is in Jesus Christ. He brought the Bible, wide open, to the people's gaze, and pointed out there the words of eternal life.

"He was a dignified preacher. His tall, spare form, always neatly apparelled; his large, lustrous blue eye; his silken, snowy hair; his thin, pale face; his high, expansive forehead, smooth as, and almost as white as Parian marble; his long arm, and slender hand and fingers—all so accorded with the unearthly grandeur of his thoughts, as to hold an audience in wrapt solemnity and awe. Once seeing him in the pulpit, any minister must ever after consider it the most dignified place for human footstep under the sun, and enter there with reverence and humility. This remarkable man could thrill a congregation and command serious attention by a single leisurely turning of his eye across the room.—He never seemed in haste; was never confused; never wearied the people. There never was any frivolous conversation in aisle or vestibule by those passing out from beneath his benediction.

"He was an eloquent preacher. This word, more than any other, has been associated with Stockton's name. Henry Clay, himself a prince of orators, pronounced him the most eloquent man in America. President Lincoln said he had never heard such an utterance from mortal lips as Stockton's prayer at the dedication of the soldier's cemetery at Gettysburg; and to the influence

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of that prayer he attributed a deep awakening in his own breast. Not only his language, but his whole life, even his silence, was eloquent. There was eloquence in his movements, in his conversation, in his looks. His smile was eloquent; his tears were eloquent; the very infirmity of his body was eloquent. But when he was excited, illuminated, when his eyes flashed, and his cheeks glowed, and his tongue was on fire, oh! what enrapturing, irresistible appeals surged against the hearts of the listening people then! He prepared his sermons thoroughly, and studied their phraseology well; but his great thoughts always found ready expression, and his sublimest strains are believed to have been entirely extemporaneous. 'His was the eloquence of soul, not of syntax; and hence it was in his glistening eye, in his quivering lip, and in those outstretched arms, which sometimes appeared, when the afflatus was upon him, as the pinions of an angel bearing him away into mystic scenes which thought had spread out to his vision.' His voice and gesticulation, however intense, were never extravagant or affected. All this marvelous influence was, to him, easy, graceful, and natural. And, with all his conscious power, he was humble as a little child. Indeed, his meekness and modesty were thus made to be the most eloquent forces in his character. He lost himself in the infinite Christ whom he preached.

"But of all, he was an effectual preacher. His words were not in vain in the Lord. A preacher may be original, but cold; scriptural, but callous; dignified, but dull; eloquent, but effeminate. Stockton had those positive traits without the negative; and, beyond all, he was so possessed of the Holy Spirit when he preached, that every gift was sanctified, intensified, and every utterance blessed. He preached 'Christ and the power of his resurrection' in all places and at all times, and the truth reached the minds and hearts of all classes of men. By his instrumentality, hundreds and thousands were converted, and are now in heaven, while many more still linger, faithful and true, in the various church-folds on earth, deeply imbued with the liberal spirit of the preacher by whom they were pointed to Christ, and by whose agency, owned of the Most High, they were freed from their sins. Of all seals to the work of the ministry, this is the most divine, the brightest, the best; it accomplished the salvation of souls, and set the saved

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people to work for their fellow-immortals around them. Truly, as a preacher, Thomas H. Stockton was 'a burning and a shining light."

"Now, how did he die?

"Just as he had lived—in the Lord; and forever blessed is he! The last record but one, by his own hand, in his journal (which he had kept for thirty years), is this: 'All I can say just now, is that, if I die, I wish to die as a Christian: nothing more, nothing less—a Christian, an humble disciple of our Lord Jesus Christ; to be acknowledged by him, I trust, through grace (whether by men or not), as the brother, however unworthy, of every other Christian on earth or in heaven. As such, I hope to be a joint heir with Him, and so with them, in attainment and enjoyment of the absolute and immortal perfections, the infinite felicities of eternal life. I repeat my conviction that all that God is to man, he is in Christ, and all that man is to God, he is in Christ. So that 'Christ is all and in all'—all of God, to all his people.'

"This that follows, is his own last writing: 'So still I wait.—It seems nothing more can be done than they are doing. Once more, therefore, I here resign myself entirely unto thy mercy, in Christ Jesus, O thou God of my salvation! For myself, my children, and relatives, my friends generally, as for the Church and for all men, I have no higher hope, no other prayer, than that thy will be done, O Lord! forever. Amen!'

"He had looked toward August 10th, the anniversary of his mother's death, and again to September 16th, the anniversary of his wife's death, with special interest, thinking, perhaps, the Lord would permit him to die on one or the other of these days, and so to cause a kind of family surprise reunion in heaven. As the latter day was passing away, he had his son write for him at the close of the page which he previously dictated, after referring to his desire as stated: 'But it is all right. I gratefully and quietly submit. All is right.'

"One day, when raised up in bed from a severe struggle from which for a time it was doubtful whether he could recover, he said in the midst of it: 'This is the way it will come, you see. If it should come now, or in any of these struggles, the very first thing you do will be to thank God that it is over so easy. By all means, instead of grieving, be thankful. . . . Don't grieve

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or be worried, nor wish the doctor had been here. It's all right as it is.'

"At another time, he awoke suddenly from a sleep which was so quiet as to cause his watching children to entertain fears that he might never awake in this world, and said so sweetly:

'And are we yet alive,
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace.'

"He afterward quoted a score or more of hymns and poems. Among them the following, which he pronounced as one of the most handsomely turned sentences he had ever met:

'Time will subdue.
What will not time subdue?

"Again:

'In age and feebleness extreme,
Who shall a helpless worm redeem?
'Tis only Jesus by his blood
Can raise a sinking soul to God!

'Jesus, my only hope thou art,
Strength of my failing flesh and heart.
Oh! could I catch a smile from thee,
And drop into eternity!'

"A few days later, he said: 'There are three passages of Scripture that are of particular interest, as expressing at different times my condition. The first is this:

"'What time I am afraid, I will trust in Thee.'

"Then I got on so I could say:

"'I will trust in the Lord and not be afraid.'

"And then I got on further, until I can now say:

"'Trust in the Lord forever, for in the Lord Jehovah is everlasting strength.'"

"Another time: 'I tell you, my son, that I am very near the end. I must have the doctor's candid opinion to-night; and if he says it is so, I will say: 'Thank the Lord!' 'The sting of death is sin; the strength of sin is the law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ!' There is no sting in death to me. That is all taken away and now the victory is mine!'

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"Still later, these are his words: 'O my God! How I desire, and how my desires do increase, to know things as they are; to be at the center of all intelligence, and understand all the truths in nature, providence, and grace; to see my Savior as he is!'

> 'Oh! if my Lord would come and meet,
> My soul would stretch her wings in haste,
> Fly fearless through death's iron gate,
> Nor feel the terrors as she passed.'

"Again, to his skillful, devoted, and truly Christian physician, Dr. William Stiles, who for years had been a bosom friend, he said: 'I am approaching the moment which I have always considered of the greatest importance—extinction, or continuance of being. Philosophy says—Extinction! Infidelity says—Extinction! Sense says—Extinction! Faith says—Immortality! Religion says—Immortality! Christianity says—Immortality! One thing is certain, something has always been; something continues to exist. If the individual falls, life still continues in the race. Infidelity can't gainsay this.'

"Then, again, with assurance: 'I am going to see the grandest thing in the universe, 'The light of the knowledge of the glory of God, shining in the face of Christ Jesus our Lord!''

"Among his last utterances was this passage from St. Paul's second letter to Timothy: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith.' 'Yes,' said the dying man, thoughtfully and slow, 'I have fought the fight, but not bravely; I have run my race, but not well; I have kept the faith, yes,'—brightening up and smiling, and emphasizing every syllable,—'I have kept the faith against men and all opposition. Oh! I have kept the faith—that is the banner; I have held fast to that, and now I expect to receive the crown of glory!'

"Peacefully, on the evening of the 9th of October, 1868, holding the hand of his son, and with three of his daughters around him, he fell asleep.

> "'Asleep in Jesus, blessed sleep!
> From which none ever wakes to weep;
> A calm and undisturbed repose,
> Unbroken by the last of foes.'

"A touching incident—one which I never shall forget—was

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that at his funeral service in the Church of the New Testament: After the great company had slowly passed by his remains, to take a last fond look at his beloved countenance, and when the lid of the coffin was about to be adjusted to its place, a crippled Jew, leaning on the arm of a stalwart colored man, came forward, with tearful eyes, to gaze once more upon the pale face of the Christian minister. Behold how *they* loved him! The lingering congregation were deeply affected by this singular but significant circumstance. The departed had so lived and preached as to win the esteem of all sects and of all complexions of men; and these two humble representatives of outcast races from church and State, by this sorrowful tribute, thrilled new gospel to the hearts of many who witnessed the scene.

"'Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ, their Head.'

"The frail earthly tabernacle of Thomas H. Stockton rests beneath the falling willow-leaves of Mount Moriah. There the chill damps of death gather over his brow. There his mortal body shall dissolve to its native dust.

"But that great spirit has soared above the starry skies to the invisible heavens of glory—to the many-mansioned house of the redeemed—to rejoice in the immediate presence of God and his Christ forever. May we meet him there, at last, where the Eternal Father manifests the fullness of his love in realms of perfect spiritual life!

"'Can that man be dead
Whose spiritual influence is upon his kind?
He lives in glory; and his speaking dust
Has more of life than half its breathing moulds.'

"This thrilling theme will linger in our hearts and on our lips. It is so hard to turn away from the grave and leave him there—to go back to our homes and altars, feeling that his form has passed away, and that his voice is hushed forever in this world, where comforters and counsellors are few, and where so many hearts are weary. But his own ecstatic 'Midnight Rapture' shall be our psalm of consolation, until the heavenly morning dawn, when we

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shall hail him in the light! In the words of his own exultation for another, so respond our souls in sacred farewells to him:

"'Amen!
The will of God be done!
He calls the beautiful away,
To worship at the throne.
The beautiful in soul,
The saintly and the good,
The sinner freed from sin's control,
Washed in redeeming blood.
God calls the holy one away;
With crown of light,
And vestments bright,
To walk amidst the bloom of everlasting day.

"'Amen!
The dream of life is past!
Oh! what a maze of mingling hues,
Far backward, melts at last!
And what a roar of sounds—
Gay laugh and chilling wail:
Like thunder on the sunset bounds,
Now, like a dying gale:
The voices, and the rainbow hues,
They faint, they fade,
The flight is made:
To thee, O mocking earth! no more the spirit sues.

"'Amen!
An onward verge of light!
Landscape uncursed and cloudless skies!
Fair groups in robes of white!
And coming voices bland,
Of melody and bliss;
The pressure of an angel's hand,
The warmth of saintly kiss;
A deathless world with nightless skies:
Beauty and Youth,
And Love and Truth,
O blest exchange, for all that lives, of all that dies!

"'Amen!
The vision of the blest!
The sweetness of the Savior's voice!
The happiness of rest!
The majesty divine,
In solar pomp serene:
From whose far rays, all suns that shine
Their golden glories glean!
O loved of heaven! lift up thy voice
With kindred tongues,
Unite thy songs,
Or, rapt in silent praise, in God alone rejoice!'"

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A FEARFUL RECORD—ITS LESSON.

A secular paper gives us the following record, that ought to be read by every man and woman in the land:

"The applications for admission into the New York Inebriate Asylum are thus classified:

Clergymen,	39
Judges,	8
Merchants,	340
Physicians	226
Gentlemen,	240
Rich men's daughters,	1.300
Total,	2,150

"That is a terrible commentary on the insane and frivolous kind of social life which prevails in the upper ranks of New York life. Thirteen hundred rich men's daughters so given over to the demon intoxication as to be curable only at an Inebriate Asylum! It may be that this Asylum is especially intended for women, and hence the preponderance. No matter. It is a frighful record of the dangers and debaucheries of New York fashionable society. Moralists and preachers are accustomed to portray the rottenness of ancient Greece and Rome, as also the immorality and dissipation that preceded the revolution in 1789 in France.—Such statistics as the above show that the material for invectives against the depravity of the times, is very near at hand."

Such a report as this must bring us to reflection. It is, indeed, but a single leaf from the huge volume that records on every page, the frightful details of the terrible sin of drunkenness, and its untold consequences of evils and crimes. But at present we speak more especially of the particular lesson the above statistics of the New York Inebriate Asylum teach.

It is, of course, not to be supposed that the figures above given represent, even in a limited sense, the real extent of the fearful demoralization and degradation produced in the "upper circles" of society by strong drink. It cannot be so. Few of the many victims among "clergymen, judges, merchants, physicians, gentlemen, and rich men's daughters," could be induced to reveal themselves and their shame by going into an inebriate asylum,

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acknowledging their deep fall and the utter hopelessness of their case except under the severe restraints of the asylum. Few, comparatively, even of the men and women who in the eyes of all that know them have become degraded victims of strong drink, acknowledge the reality of this to themselves or to others; and of the number of those who are aware of their condition, the great majority will hide as much as possible their shame. What then must be the fearful extent of the moral ruin wrought in our land by the intoxicating bowl in these 'better walks of life' indicated in the above list. We know that,—leaving conscience entirely out of the question,—high position in society works naturally some restraint; that there are some good influences here to hold men back, that are not to be found in the lower strata of human life, where ignorance, abandonment and vice have uncontrolled sway. Reasoning thus, what must be the conclusion as to the actual extent of this awful vice of drunkenness through *all* the classes of society! If it is so fearful 'in the green tree,' what must it be 'in the dry'! Moreover, the ruin of a soul is the same, whether it be in the lower or in the higher walks of life. In the true measure, and before God, there is here no respect of persons.

In dealing with this question, we know very well the difficulty, if not the hopelessness, even under the most favorable circumstances often, of the attempt to convince men of the reality and extent of the evil, of their own share in it, and the danger in which they are themselves involved. It is eminently characteristic of this vice of intemperance, as of all the lusts of the flesh, that it blunts and blinds and deceives the moral sensibilities. It is really astonishing to see what perverseness of head and heart accompanies it, to what subterfuges in reasoning, and to what moral obliquities men will resort to justify themselves, and to conceal the truth and ward off the strict judgments of men and of their own consciences. The lust for strong drink travels in fearfully dark and crooked ways! Look at universal experience in this matter,—the candid experience often of the repentant inebriate himself,—and you will see that falsehood is one of the chief accompaniments of this sin. It is really surprising to see how true this is, wherever men are linked in any way to the cause of this evil,—whether as the degraded consumers, or the retail or wholesale traffickers in intoxicating liquors. The history of this nation to-day is witness, on a large scale, to this. The whiskey

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traffic among us is now notoriously one vast body of lying and fraud,—lying under the awful solemnities of judicial oaths. From the poor lad that does all he can by false statements to conceal his habit of using strong drink;—from the wretched drunkard that lies day by day to procure the rum for which his appetite rages;—and through every avenue of this abominable traffic, up to the wholesale dealers,—the most conscienceless lying and fraud attend its course. Is this not so? Is not the very pretense, in every grogshop, and in every liquor store, high and low, 'respectable' and infamous, wholesale and retail, of selling 'a pure article' of this or that liquor, one notorious, conscious lie all over our land? Are not the exceptions the rarest possible? Is it not so even in the general wine trade in Europe? Does it not then seem that the very touch of this thing is demoralizing to the habits of truth?

Oh, how ingenious and specious the method by which the soul is beguiled into this sin! and how fearful the control of the 'lusts of the flesh,' of depraved appetites, over the unhappy victims!

But what has sent 'clergymen, judges, respectable merchants, physicians, gentlemen, and rich men's daughters' into the Inebriate Asylum? You, my honored and honorable friend; you, my good and kind Christian brother,—who use intoxicating drinks as a *coveted beverage* in your house, as a pleasant thing for you and yours,—will *you* answer this question? Is it the habits of low society that has led to this? Is it the vile whiskey in the filthy bottle circulating in the home of ignorant and ill-bred men and women, that has done it? Is it the frequenting of the low grogshops, where the vilest liquors and the most fallen men and women are found? No! such as fill the above list are separated from all these base haunts of ruin. What, then, is it? What makes clergymen, judges, and rich men's daughters, *drunkards?* and *where* are they made so? The answer is:—It is the seductive liquor on the family table, in the pleasant and honorable circles and assemblies; it is in the quiet and cheerful home of infancy, youth, manhood and old age; it is thus and there that the serpent with its glittering charms winds itself around its victims. The gifted and hopeful lad, the fair, and gentle and accomplished girl, with the untold wealth of rich gifts, of love and hope, in their hearts; the young and the old,—man and woman,—all alike fall victims to the tempter's snares, that finally 'stings like an

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adder,' with a mortal sting. And clergymen too! With what fair pretense must this seductive temptation approach its victims, that even the minister of the gospel, in spite of all the powerful motives that should be his safe-guard, has the voice of his conscience hushed, and gives himself over to the fatal enticements to the ruin of his good name, his life, and his soul. Against the low, repulsive forms and abodes of this terrible vice, he would have been forever proof; but in its fair, attractive, *innocent* forms in the home of respectability and high character, and in the midst of many social attractions in the circle of friendship and high culture, of fraternal Christian love and much moral worth and dignity, *here* the foe, like a strong man armed, came upon him off his guard and unarmed, and he fell, and terrible is his fall.

Will men say to all these fearful realities, that all do not so fall who indulge in the social glass? We are aware of this; but what then? *This* we all *do* know, that countless numbers do go down this path to death constantly and resistlessly, as if swept along by an Alpine flood, and by means of the temptation of a false and depraved appetite, the indulgence of which we allow ourselves.—Is this indulgence so sweet to us, that we will appreciate it higher than the happiness for life, and the eternal salvation, of others, perhaps of those very near and very dear to us,—often of our own children? Is it an enjoyment so needful to us that we cannot and will not abandon it, let the consequences to others be what they may, provided only we can keep ourselves from falling over the precipice down which our example may hurl others? Is this humanity? Is it Christianity? Is it the spirit of pure and lofty philanthropy that lived and moved in the heart of Jesus, and in the hearts of all his true servants, and led them to make every sacrifice of self for the good of others?

In view of the fearful effects that have followed this social indulgence in strong drink, of which the statistics of the Inebriate Asylum of New York furnish but a faint idea, is it not the plainest dictate of duty, forced upon us by every consideration, to remove from us as far as in our power lies, every temptation and every example that might lead a single soul astray?

As to temptation, our foresight and our judgment are very fallacious:—it may strike home and fasten itself on the soul when and where we know nothing of it and least expect it, and has often done its fatal work before we are aware of it.

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Who can measure the woe often of one single case of abandonment to strong drink? Who can know the full weight of the desolating sorrow brought on an entire household by a fallen son or daughter, a father or a mother? or of the grief and shame brought upon the church by the fall of a minister of Christ, by reason of the maddening cup?——Let us see to it, then, that none of the guilt of this, in any case, falls upon our souls? C. L. L.

The Gospel among the Scandinavians.

As has already been announced, we are making an effort at the conversion of the Scandinavians in Chicago. Bro. Frisk is now working earnestly and zealously there, and with every prospect of ultimate success. It is the opinion of many of our most thoughtful and working men in the State, that this is the finest opening for missionary effort in the western country. Chicago is destined to be one of the greatest cities of the continent, and must always be a center of attraction, especially to foreigners who expect to find homes in the Mississippi valley; hence the importance of having the truth permanently planted there. I hesitate not to say, that in my humble opinion, means expended there in building up the cause our blessed Master, will tell more largely in glorifying God and saving men, than at any other point in the "Great West." And now that we have the door opened wide, and the opportunity graciously offered of preaching the gospel to a class of our fellow citizens whom we have hitherto been unable to reach, let us push the work forward with the utmost possible vigor and energy. Let every brother and every sister lend a helping hand. Take up public contributions on the third Lord's day in each month, and forward them immediately to John T. Jones, Treasurer, Jacksonville, Ill.

I wish once more to request that every brother in the State send me his name and address, together with the name and address of the congregation to which he belongs.

DUDLEY DOWNS, *Cor. Sec. Ill. C. M. S.*

☞ This is indeed a most hopeful enterprise. Brother Frisk speaks the native language of the Scandinavians, and is just th man for the place. Let him be sustained by all means, for thus the apostolic gospel may not only be re-established among these people here, but ultimately carried back to their native land.

W. K. P.

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OUR MISSIONARY SOCIETY.

Our readers are specially requested to consider the address of the American Christian Missionary Society, which we print in this number. Bro. Munnell enters upon the arduous labors to which he has been called, with a hope which nothing but his faith in the merit of the work can have inspired. The past course of the brotherhood towards this work of missions, has not been such as to encourage any of us, as to the future. But we have done all that we could to induce a better state of feeling and a more generous contribution to the work. Shall we be gratified with better results? Let us hope so. Let every man do his own duty,—give what he can, and induce others to give what they can,—and Bro. Munnell will have a good report for us at the next anniversary.

I fear that the zeal of many of those who have so long stood up for the Society, is to a considerable degree abated. They have retired before the waves of opposition, and have scarcely faith enough left to excite them to a renewed effort. This is the general result of disappointed enthusiasm. Many thought, that all disciples would unite in the heaventordained work of missions;—they could see nothing more plainly, than the duty to preach the gospel to every creature; they expected hearty, generous, universal co-operation. But they found that some, deemed wise and good, looked with hard eyes upon the noble enterprise; they frowned at it, as a thing of strange birth, an exotic in the garden of the Lord; a plant of upas-shadow, beneath which apostolic Christianity might grow sick and perish;—and naturally enough, the love of peace,—unwillingness to go on in a general work, with a divided brotherhood, and the sense of inability to do by a part, what demanded the co-operation and the strength of all,—these and other causes, induced some of the most zealous and hopeful to feel like withdrawing from the work altogether, and leaving it to the tender mercies of those who sought its death.

But we think there are cheering evidences of a generous reaction. Perhaps much of the power that rose up against us, was spurious—the fungous growth of a malarious atmosphere, that the returning breath of peace has blown away. Strange fire upon the altar will sour the incense of the offering. Missions are born of love, and flourish only through faith and hope. These are mighty powers,—and while they abide, there need be no despair. Men

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of God, waiting and watching, see the returning tide, and rise up to meet it at its flow. We have never had such a missionary meeting as that of October last. More than *five hundred delegates were enrolled.* Our noblest men,—not all by any means,—but very many were there. Men of different views—almost antagonistic views—came up with one *heart*, and went away with one *mind.* They all wanted the gospel proclaimed to the whole world;—in this they were of one *heart*, and for this they were willing to sacrifice differences of opinion, and so they became also of one *mind.*

Brethren everywhere, one and all, we lay before you the wisdom and the charity of wise heads and great hearts. Will you not accept it? We beseech you, by your love for the cause, by your sense of duty to the Author of the great commission, by your respect for the general judgment of a great representative convention, by your love of harmony, by your own prayers for the conversion of the world, rise up to the help of the Lord, and pour your contributions into the treasury of the church for this too-long-neglected work of missions. W. K. P.

PROSPECTUS OF THE CHRISTIAN QUARTERLY.

EDITORIAL ANNOUNCEMENT.

It is proposed to commence, in January next, the publication of a new Quarterly Magazine, to be entitled "THE CHRISTIAN QUARTERLY," and to be edited by the following person:

MANAGING EDITOR:

W. T. MOORE, Pastor of the Walnut-Street Christian Church, Cincinnati.

ASSOCIATE EDITORS:

W. K. PENDLETON, President of Bethany College, West Virginia.
ISAAC ERRETT, President of Alliance College, Alliance, Ohio.
ROBERT GRAHAM, President of the College of Arts in Ky. University.
THOMAS MUNNELL, Cor. Sec'y of American Christian Miss. Society.

NOTE.—*Two more names will be added to the list of Associate Editors, which will be duly announced.*

PURPOSE OF THE WORK.

"THE CHRISTIAN QUARTERLY" will be devoted to the advocacy of Primitive Christianity, as distinguished from the religion of sects. It will discuss, with freedom and impartiality, the important questions which from time to time engross the attention of the Religious World, and will review such books as may be issued bearing upon these subjects. And while it will give proper attention to History—to the Lessons of the Past—it will be mainly devoted to the discussion of the great Living Issues of the Present—the questions which more especially concern the Church of God to-day.

The Present Age is characterized by an immense amount of activity in all the Departments of Human Thought and Action; and this peculiarity is especially noticeable in the Religious World. Everywhere the old foundations of society are breaking up, while there is a very general outcry for something better—something more in harmony with the Present and Eternal Welfare of the Race.

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To assist in giving proper direction to this earnest inquiry, to contribute to the Unity and Spiritual Growth of the Children of God, and to develop ways and means for carrying on the great work of Converting the World, is the purpose to which the Quarterly shall be sacredly devoted.

In dealing with these matters, it will be the aim of the Quarterly to maintain a dignified and courteous bearing toward all from whom it may differ, to cultivate a fraternal spirit with all who, out of a pure heart, call upon the name of the Lord every-where; but it will be uncompromising in its treatment of what its editors conceive to be Error, as well as unyielding in its demands for the Truth as it is revealed in the Holy Scriptures. In short, it is the purpose of all connected with the editorial department to make the Quarterly a high-toned, able, and earnest advocate of the religion of the New Testament, in opposition to all human systems and traditions of men.

It is believed that such a publication is needed; that the times require a fearless and unsectarian magazine, which will occupy the broadest grounds of a true catholicity, to do battle against religious error, in the Protean forms which it assumes in this age of stirring thought and earnest investigation; a magazine whose articles will be somewhat exhaustive of the themes they discuss, and that will cultivate a field which cannot be occupied by the monthlies and weeklies.

Believing thus, we enter upon our labors with confidence that they will meet the approbation of our Heavenly Father, and secure his blessing. We earnestly ask the sympathy and co-operation of all who love a pure literature, devoted to the sacred ends to which our work is dedicated.

For terms, &c., address R. W. CARROLL & Co., Publishers, Cin., O.

☞ It is conceded by many of our most cultivated minds that we ought to have a Quarterly, devoted to the exposition of the principles and practices of the Church of Christ. The able work of Brother Lard has filled this place hitherto, but he has been compelled to suspend its publication; and now the "Christian Quarterly" offers itself to supply the need, which remains. We trust it may succeed, not so much for the sake of the editors, though we wish them all success too, but particularly for the sake of the Christian public, and for the interest of the enterprising Publishers. If editorial ability were all that is needed in order to success, then Lard's Quarterly would not have failed; but editing, we conclude, is but a small element in success. Genius, talent, learning, and splendor of writing are very important, it is true; but *the art of publishing*, this it is, that makes the product of the press to run and be glorified. Does any one say then, "Why try a new Quarterly, when Lard's has failed?" We answer. "Because the new one will be in the hands of experienced publishers, who have the means of making it circulate."

I have consented to give my name as one of the editors, because I believe it to be right to do so. I think we ought to have a Quarterly, and that it ought, as far as practicable, to be under the control of an association of men widely known to the brotherhood, and acknowledged as in a fair degree representative of the spirit and principles of our movement. On many accounts, I en-

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gage in this additional labor with reluctance; chiefly because I already have more to do than I can find time to do well, and there are some things which I have long proposed to write, which I shall thus be compelled, perhaps, to postpone indefinitely. But my consent is given, and now, we unite our appeal to a generous public to hold up our hands and help us to make the Christian Quarterly in all respects a credit to our people and the cause to which it is devoted. W. K. P.

MISSOURI FEMALE ORPHAN SCHOOL.

BOONE CO., MO., Nov. 3, 1868.

BRO. PENDLETON:—On Friday, the 23rd ult., I left my home in this county, and the next day was with my good friends in Weston, Platte co. I preached that evening, and twice on Lord's day. Bro. Jas. Meng, who is now their regular preacher, was present. Monday morning I went to Camden Point, in company with Bro. Meng. Meeting had commenced the Saturday before, and there was preaching twice each day until the Thursday night following. One gentleman confessed the Lord, and was immersed by Bro. P. K. Dibble. I spoke at Weston on Wednesday and Thursday nights, returning to Camden in the day. Bros. A. B. Jones, O. C. Steele, Jas. Meng, P. K. Dibble (who resides here, and has charge of the Academy), and myself, were the preachers at the meeting, Bro. F. R. Palmer having left on Lord's day evening for his home in Liberty.

At our late State meeting, a committee of six brethren were appointed, to select a site, locate, and take all necessary action to endow, a "Female Orphan School" in Missouri. Our meeting at Camden Point was in reference to this subject, and I regret that Bro. Jones and myself were the only members of the committee who were present. After conferring with Bro. Dibble (who had purchased the Camden Point property) and other brethren and friends of the vicinity, as well as other portions of the county, we decided to take the Camden Point Academy for the purpose above stated, provided the brethren and friends in Platte county would raise $5,000 to pay for the property, and deed it to the brotherhood of Missouri for a Female Orphan School. The Trustees were chosen, and a charter will soon be obtained, and an immediate effort will be made to obtain an ample endowment to have this benevolent enterprise to commence as soon as possible.

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I regard the location, as perhaps the very best that could be made in the State. The large and splendid brick edifice fronts 100 feet south, and west, and will accommodate 50 young ladies, or more, and has ample room for the Superintendent's family, a large chapel, and halls of instruction. This elegant building stands on a beautiful eminence, in a lot of eight acres, overlooking the village, and is within a short distance of the church. It is surrounded by one of the richest countries in the State, well improved, and the society, for personal, moral and Christian worth, cannot be excelled. There are also seven or eight other flourishing congregations in Platte county. It would now cost $20,000 or $25,000 to erect this building. I trust our action will meet the approbation of the brotherhood, who will soon provide an ample endowment, so that this benevolent enterprise may commence its career of usefulness and good to the orphan girls of Missouri.

I left Weston on Friday, and preached in Huntsville Saturday and Lord's day; had good attention, but no additions. This evening I am again at home.——Aff. your bro., T. M. ALLEN.

☞ It gives us ever new delight to chronicle the unwearied labors of Bro. T. M. Allen. He is now among the most venerable of the active ministers of the gospel. His name is a household word in thousands of homes—and his example burns with increasing luster as his sun is nearing its setting. How many will be the immortal stars that shall glitter in his diadem! What disciple in all Missouri can hear the call of this patriarch, asking for aid to provide a home for the female orphan, and not respond as to the voice of God!—for does not God speak to us through his great-hearted servants, whom he raises up to do his work and lead his children into the noble paths of duty and benevolence? We take it for granted that this movement to convert the Camden Point Academy into a Female Orphan School will be a success. Kentucky long ago led off in this direction, and the wonder is, that her success has not incited the churches in her sister States to follow her example. What can be of higher praise than such a work. The great Father of the orphan will bless you, brother Allen, and all who help you, in opening a kind Christian home for the homeless. You must succeed, for your work is "pure religion." Let the motherless little girls find a mother in the church, and let the church thus show herself to be indeed "the bride, the Lamb's wife." W. K. P.

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THE HARBINGER FOR 1869.

Again we beg leave to stir up the minds of our brethren in behalf of the Harbinger. We know that the complaint is frequent that we have too many monthlies, yet we know also, that it is not the wish of our readers, that the Harbinger should be suspended. Were we to consult our own ease or interest, we are free to say, it would be a relief to forego the responsibility and toil of editorial labor. But the times and our relations to the public interests of the church do not allow us, for a moment, to entertain the thought. The Harbinger is still a necessity, and the censure would be general and severe, were we to retire it from the field of our literature. We have labored faithfully to made it a useful auxiliary to the cause, and have been more than gratified to learn, by many tokens, that we have not labored in vain. We desire to do still better, but we need more subscribers. For these, we must in the main depend upon our present readers. We not only ask you to renew your subscription, but to exert your influence to send us new names. We cannot afford to send out agents, —we must, therefore, ask every reader to speak a good word for us—and help us to extend our circulation.

The volume for 1869 will be filled with the best articles upon all topics of interest in the living issues of the church, and we shall spare no pains to make it a ready arsenal for both offensive and defensive warfare, in the cause of truth. The brethren, we think, are rousing themselves to greater efforts than they have ever made before, and in the rapid movements which we are making, it is quite important that we shall keep the helm of our ship under the guidance of apostolic teaching. This has been the constant aim of the Harbinger for now near forty years,—and in proportion as we grow, and expand our influence and quicken our activity, so does it seem necessary to teach and admonish,—to hold up the grand ideas of apostolic faith and practice,—and along with the tide of human progress carry also the chart and compass of divine inspiration.

Brethren, can you withdraw from us in this work? May we not ask you with confidence to hold up our hands? We ought to have *a thousand new subscribers*—and we *ought not to lose a single old one.* Shall we be disappointed in the hope that 1869 will open

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a new era in the fortunes of the Harbinger? It is for you to say. How easy it will be for you to fulfill our hope! It is but a small favor to us and service to the cause to speak a few words to your neighbors in this behalf,—and yet how much good it may do! In this day of eager inquiry into woman's rights, too, will not the sisters claim the right to help us, and compel the men to subscribe to the Harbinger? It is clearly legitimate,—and we pledge ourselves to defend and make the prerogative, in every case, in which it is successfully exercised. We will praise the feet of those that carry our "Prospectus," and return the good tidings of a goodly list of new names for 1869. How many will try to help us? We shall wait for the reply. W. K. P.

The Scheme of Redemption, By Pres't. R. MILLIGAN. Published by R. W. Carroll & Co., Cin., O.; pp. 563.

We have received from our beloved Bro. Milligan a copy of this work, but owing to absence from home and other hindrances, we have not as yet been able to read it with the care which it demands. A volume, however, of this title, from the mature and thoughtful and scholarly mind of Bro. Milligan, cannot fail to be worthy of the study of our ministers and other leading minds; and we take this early opportunity of inviting their attention to it, in the assurance that it must be good. We shall give it a more specific notice next month. W. K. P.

Plymouth Pulpit.—This is a weekly publication of sermons preached by Henry Ward Beecher. Price, 8 cts.—Per annum, $3.00.—J. B. Ford & Co., 164 Nassau Street, N. York City. The high reputation of Mr. Beecher will be a sufficient recommendation to make this work popular. So far, these sermons are superior, we think, in style and thought to any that we have ever seen from the prolific brain of this gifted orator. "They are endorsed by him as correct, and published by his authority."—We read them with great pleasure, and return our thanks to Messrs. Ford & Co. for their weekly visit. W. K. P.

A well-written life is almost as rare as a well-spent one.

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GOOD WORDS FROM OUR CORRESPONDENTS.

Bro. J. D. Billingsley writing from Pikeville, East Tennessee, in October, says: "I am preaching this year. I have just returned from a meeting in Morgan Co., at which there were five additions to the church. The fourth Lord's day of last month, on Clear Creek, Rhea co., there were three added. At this place I assisted in the organization of a small church in April last, and there were six who came out from the Baptists, and built upon the one foundation. Within the bounds of my field of labor there have been, I believe, twenty-six souls added to the army of the faithful. Exclusive of four who united at Bro. Sewel's meeting, at Bethel church, the third Lord's day in August; also five who united during a meeting the brethren had at Cold Spring the second Lord's day in July, among whom were two nieces and one of my own daughters, which was a source of great rejoicing to me, for I have no greater joy than to know that my children obey the truth as it is in Jesus the Christ. Brother Jesse Sewel and Mr. Tipton, a Baptist minister, will have a debate at Bethany church, commencing the 21st inst. Four propositions are to be discussed. I cannot give them, but the substance of them is: 1. Repentance is obtained before faith. 2. The design of baptism. 3. The prayer system of conversion. 4. Brother Sewel affirms that the church of which he is a member, is the church of Christ." We are glad to know that the brethren are earnestly at work for the Master in this afflicted State. Work while it is called to-day, and may the Lord bless your labors. A. E. M.

CLAY CO., Mo., Nov. 2, 1868.

PRES. W. K. PENDLETON: *Dear Brother:*—Knowing that you are always rejoiced to hear of the success of the Gospel, I avail myself of this opportunity to make the following report:

On the 3rd Lord's day in Sept., I commenced a protracted meeting with the brethren meeting at Hickman's Mills, Jackson co., Mo. The meeting continued nine days, and resulted in 25 accessions to the congregation, 16 of whom "heard, believed and were immersed." Some of the others were by restoration; mostly by commendation. This congregation has the materials to be a power in the land for good. Lord help them to improve their talents! Bro. H. H. Haley, of Kansas City, was with me most of the time, and did good service in the meeting.

On the 2nd Lord's day in Oct., I delivered two discourses in the city of Westport, four miles south of Kansas City, and there were, I think, seven additions to the congregation; three were immersed, one of whom had made the confession some months previous.

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On the 3rd Lord's day in Oct., in connection with Bro. A. Pikerell, I commenced a protracted meeting with the brethren meeting in Bethlehem meeting house, Ray co., Mo. The meeting continued 12 days and resulted in 35 additions to the congregation. There were 30 immersions. There were seven or eight from the M E. Church, 2 from the Missionary Baptists, and 1 from the O'Kellyites. But one of the whole number had ever before belonged to the Christian church. To the Lord be all the glory for the success of his truth! Thus you see the cause of original Christianity is onward in this western country. And but three things now are necessary on the part of the brethren to batter down the strongholds of Satan and take this whole country, viz.: faithful presentation of the truth as it is in Jesus, holy living and liberality. May the good Lord help us to move forward.

Your brother in hope of immortality, R. C. MORTON.

(P. O.—Kansas City, Mo.)

BOONE CO., Mo., Oct. 8, 1868.

DEAR BRO. PENDLETON:—To-day I returned home after a campaign of several weeks, and have concluded to give you a brief account of my trip. On the 18th ult. I left home and got to Macon City the same evening, and remained there until the following Thursday. But in consequence of almost incessant rains, I only preached six times, with one addition. I had been preaching one Lord's day a month, but the church having employed brother Long, one of your Bethany graduates, for one year, my monthly visits are at an end. The congregation is in a good condition, and I hopo Bro. Long will be a great blessing to them, and they to him. I left Macon on Thursday, the 24th Sept., and was at Quincey, Ill., by dark,—spent the night with brother Fox, and only had a few hours the next morning to spend with some relatives and friends, in and near the city. At 1 o'clock P. M. on Friday, I took passage on the S. B. "Andy Johnson," and after a pleasant voyage down the Mississippi, I landed at Clarksville, at 9 o'clock at night, and was kindly received and well entertained by sister McLaughlin. Saturday morning, the 26th ult., Bro. Hicks took me in his carriage to Paynesville, Pike county, some eight or ten miles. Bro. J. J. Errett resides here, and is deservedly esteemed for his personal, Christian and ministerial worth. This was my first visit to Paynesville, which is a small, though very pleasant village, and the congregation is large and prosperous. I spoke Saturday morning, and twice each day until the next Saturday night, having preached 16 discourses, in addition to many exhortations. There were 11 additions. Bro. Errett was present during all the meeting, and Bro. Livy Hatchett several days, each doing good service. Be-

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sides the additions, there was another good result of our meeting.—There had long existed an unfortunate difficulty, with a number of brethren,—many of them nearly related to each other, and all them respectable and clever. Some had been excluded, and others had absented themselves from the house of God. All these troubles were satisfactorily settled, and I have seldom seen a more solemn and happy meeting than was enjoyed the evening when this difficulty was so happily adjusted; nearly all in the house shed tears, "thanked God and took courage." It will be a meeting long to be remembered for good.

I left Bro. Er ett's early on the first Lord's day in October, and was conveyed by Bro. Tanner, in his buggy, to Troy, he having come for me the previous evening, and a travel of twenty-five miles brought me to Troy, the county seat of Lincoln county, in time to preach at 11 o'clock A. M., and I continued to speak twice each day to good audiences, until Tuesday night;—one addition by letter. This was my first visit to Troy, which is a very pleasant town, having a good congregation of generous and noble hearted sisters and brothers. The good cause is evidently on *rising ground* in the town and country. The "Troy Christian Institute" is located here, and the amiable and well educated Bro. Christian is President of it. The session had just commenced with encouraging prospects, and new students were coming in almost every day. Our brethren own this valuable property. The college building of brick, is three stories high,—equal to the wants of almost any college, and would cost $20,000 to build it now. There is also a large and newly-built boarding house, four stories high, including the basement and attic, both of which are well finished. Between these there is a neat cottage for the use of boarders. These improvements are in a beautiful campus of 10 or 12 acres, adjoining Troy; and I hope our brethren and friends in that section of the State, will extend to the Institute a liberal patronage. Yesterday morning our amiable young Bro. Wing took me in his buggy to Wright City, on the N. M. R. R. I was in Columbia an hour after dark; I am at home to-day. Thank the the Lord for his goodness.——Affec'ly your bro., T. M. ALLEN.

UTICA, Hinds co., Miss., Oct. 31st, 1868.

BRO. PENDLETON:—I have been waiting a long time hoping to get some cheering words to write you; as yet I have but few. I have been laboring in word and doctrine, as best I could, to gather up some of the fragments of the ruined Temple of the Lord in this waste place of Zion.

Recently we have had some little encouragement. Several of the old members of the church have rallied around the banner of the Lord,

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five have been added by immersion, two from the Baptists, and one from the Methodists. There is a great want of ministerial labor throughout all this portion of the vineyard of the Lord. The churches have been broken up. The members have gone from their labors—some to sectarian churches, some to the kingdom of the wicked one. And so the cause of truth is bleeding for want of suitable men to bear the Banner of truth. Could we get some ministerial aid to conduct a protracted meeting at this place, much good might be done with the blessing of God. The field appears white for the harvest.

But from whence shall such aid come. We have but three or four preaching brethren in this State. I am of opinion that an evangelist might be well sustained in this section.

Yours in hope, R. V. Wall.

Bro. G. W. Abell, Patrick C. H., Va., Nov. 21st, writes as follows:—

"Since my return to Virginia, I have been laboring in the following counties: Montgomery, Pulaski, Wythe, Tazewell, Henry, Franklin and Patrick. The following table will show the results of these labors:

"Montgomery, 20; Pulaski, 13; Wythe, 46; Tazewell, 80; Henry, 91; Franklin 19; Patrick, 8: total, 275."

OBITUARIES.

James Crane departed this life on the 27th ult. in his 83rd year. He was born in Saratoga co., N. Y., and died in Washington, Pa., where he was temporarily staying with his son, Eld. J. B. Crane.

The subject of this obituary had been a professor of Christianity for almost 60 years, having been a regular Baptist for some 20 years and a Disciple the balance of the time.

Father Crane was known to many of the preaching brethren in several of the States as a staunch, uncompromising friend of reform, of missions and revisions, and a liberal supporter of the laborer in the church at home. He leaves a large circle of friends and acquaintances, many of whom had known him for half a century. He was respected and beloved by all.

His last words were those of blessings, and his last food and drink were the emblems of the Savior's broken body and shed blood

Thus passed away a Father in Israel, honored, loved and respected, who now rests from his labors, awaiting the resurrection of the just over which the second death shall have no power. Com.

Oct. 26th, 1868.

☞ We have received a very interesting account of the life and death of this venerable man, but we regret that our space does not allow of its insertion.

Eld. D. P. Henderson being no longer Pastor of the Christian church meeting on Wabash Av., corner of 16th Street, in the city of Chicago, Elder J. S. Sweeney is preaching for the church regularly. Visiting brethren are invited to meet with the church while in the city, C. T. Lichtenberger and R. O. Warinner are the Elders.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 39.] BETHANY, W. V., *DECEMBER*, 1868. [No. 12.

INSTRUMENTAL MUSIC.

RESPONSE TO BROTHER GRUBBS.

BRO. GRUBBS:—I have carefully read your courteous and well-written article in the November Harbinger, and though very busy in preparing other matter for which I am pledged, I must take time briefly to reply to it. It was very kind in you to commence your friendly notice of my humble communication by seeking to quell my fears; for you may well believe I had not read far until I was dreadfully alarmed, in spite of all your assurances. If you have ever read of the Chinese mode of warfare, you have doubtless admired the military genius displayed by that singular people in putting their enemies to flight by means of terrific gongs, kettle-drums, and such like Celestial noises. They do say that whenever the foe gets frightened by these bellicose demonstrations, and runs away, our doughty warriors claim a glorious victory! I was reminded of this by the effect which your fearful production had upon me.

Glancing my eye rapidly over it, the first thing I knew, I found myself "neutralizing, formalizing, secularizing and carnalizing our worship!" This was a bad case for a timid man; but I stood it bravely, as you had told me I "need not harbor a fear;"—when presently I was running in direct "conflict with the elements of piety and the essence of spirituality!" By this time I began visibly to tremble; but putting on as brave a *look* as I could, and

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thinking *may be* the worst was over, I learned to my dismay that I was countenancing the introduction of something which actually "supercedes an ordinance of God!"—something as bad as "the Romish invention of affusion!" By this time my voice cleaved to my jaws and my hair stood up on end. I looked here and there and everywhere for a good place to run to, but before I could start I was thrust upon the ground with the "originators of popery," the "multitudinous perversions of the gospel," and other things "equally sinful and presumptuous!" I struggled desperately, I may say heroically, to break away, listening all the while to some confused and deafening noise, in which I distinguished only the words "infant baptism," "mourner's bench," and "opening the door for prelacy!" At last, by good luck I got away, and fear adding swiftness to my heels, you may be sure I ran for dear life.—The last thing I heard was the voice of Bro. Grubbs in the distance, far above all gongs and kettle-drums, crying out, "You are opening WIDE the door for all KINDS of innovation!"

There is no telling where I should have taken up, if I had not by the merest accident come upon Bro. Pendleton sitting composedly by a camp-fire (he is used to these noises, you know,) and "nodding" with so much unconcern that I began to feel ashamed of myself, and to take heart a little. I hurriedly waked him, and told him that in my opinion "all was lost save *honor*," and that even *that* was in a bad way! He smiled; begged me to compose myself; reminded me that it was not thunder but lightning that killed people; and, in short, so reassured me that I finally made up my mind to go back and try to see what *all this racket was about!*

Well, Bro. Grubbs, I did so. To drop my figurative mode of expression, I read your article after the second or third trial, composedly. I tried faithfully to understand it. I sought to appreciate the full force of your argument; and to do ample justice to you and to it. My conclusion was and is, that you have furnished about as good an article as can be made on your side of the question; certainly as good as I have met with. Like the others, it appears externally to be pretty *sound*, but when you bore *into* it a little ways——well, to be frank with you, it is nothing more than an *ignoratii elenchi*—one of those logical little playthings that may be amusing, but which are not good for much. They *prove* nothing upon the face of the earth. They are like a conjurer's ball; now you see it, and now you don't see it. But it is due to you and those who agree with you, to *point out* the fallacy in all

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your argument, and to show you that the dreadful hobgoblins you conjure up are really nothing more than hobgoblins.

You lay down some excellent principles which no Christian denies, and then *assume* that what we contend for is excluded by those principles. This is the fallacy that characterizes your whole argument. You labor earnestly the great principle which has never been in controversy, and take for granted the identical point which ought to be proved. You surely did not expect me to take issue with you against singing psalms and hymns and spiritual songs; or to deny that the ordinances of worship "must all be presented as we have received them from the apostles, and nothing be thought of as a substitute for them, and nothing be blended with them, that has the least tendency to neutralize their power, or formalize, secularize and carnalize our worship." I thoroughly agree with you in all this, and also believe as heartily as you can, that "nothing whatever is legitimate which in any way conflicts with the elements of piety or the essence of spirituality. Much less should anything be admitted which takes the place of these, or supercedes an ordinance of God."

In all this you are perfectly correct. I have heard of no controversy on these matters. But now comes the weak place in your argument. You mean, if you do not distinctly assert, that an instrumental *accompaniment* to the singing, is a *substitute* for singing; that it *takes the place* of it, and *supercedes* it! That it does all the other bad things which the principle says it ought not to do. This I deny. Here, then, is a distinct issue of fact. Right at this point I need light: but here, unhappily, "the brightness" of your "grand generic principle of the Christian religion" does *not* "flash upon my mind." You are so generous as to say: "We speak not of the mere form or order to be observed in worship; but of ordinances *determining its nature.*" Then you proceed to show that these ordinances require us to "speak to each other in psalms and hymns and spiritual songs." Now if any Christian is failing to *do this*, he is in the wrong. On the other hand, whoever is *doing this very thing*, whether with or without an organ accompaniment, is *not* in the wrong. But, my dear brother, nobody is trying to have singing *left out* of the worship; or to substitute something else *in place* of it; or to "neutralize" it, or "formalize" it, or "carnalize" it; or to do anything else which "conflicts" in the slightest degree with its "nature." Your fancy is

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morbid. It sees fearful sights where none exist. Brethren may desire to *improve* the singing, without being *opposed* to singing. True, the *way* in which it is proposed to do this, may be wrong; but if so, why not show it? If the means recommended are *contrary* to the ordinance, or *inconsistent* with it, nothing could be easier, it seems to me, than just to point it out, and have done with it.—Instead of which you offer us a bundle of *non sequitur* conclusions about "sinful and presumptuous innovation," and goodness knows what all! Why, bless your heart, we do not deny your premises. Our sin is that we cannot see your conclusion *in* your premises; and hence, we deny that it is there.

You seem to rely with confidence upon Col. ii. 23. This is indeed a most excellent Scripture with which to confound those who, not holding the Head, would have us worship angels, neglect the body, and submit to ordinances of men. And whenever any of us begin to play such pranks as these with religion, I trust you will call it up again. But let me suggest, inasmuch as the parenthesis in this case really *explains* the sense, that you do not leave it out next time in order "that we may have the sense *unbroken*"! When you get the whole matter brought out, I have greatly mistaken the meaning of the passage if it does not teach, that when men, like our good brother Grubbs, for example, would prohibit us from doing things perfectly innocent in themselves, such as "touching" or "tasting" meat, or, say, playing on a *melodeon*, that we are not to *submit* to such precepts! That in things indifferent Christians are free. Certainly it teaches also that no *self-chosen worship* is acceptable; but unhappily for your argument it does not show that an organ accompaniment to a song of praise belongs to this class. The kind of self-chosen worship condemned is distinctly mentioned—the worship of angels, &c.—*things wrong in themselves* and inconsistent with the holding of the Head. I must insist that we do not belong to this class. I am free to say that if any man among us should attempt to make the use of organs preceptive and binding upon others, *his* course would be condemned by this text, equally with that *you* are pursuing. Men may *do* things indifferent in their nature, with perfect innocence, but if they assume to *bind others* to do the same, that attempt becomes sinful. It was just here that Bro. Pendleton "nodded." And it would be well to remember that when Homer nods, it is still *Homer!* I have read worse doc-

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trine than this from some men that were supposed to be wide awake!

I am really sorry, Bro. Grubbs, to witness your persistent purpose to put us in such bad company. But attributing it as I do to the necessities of your unfortunate case, and not at all to the real feelings of your heart, I can understand how you can still hold us in the bonds of your Christian fellowship, while making us out to be really about the worst people that have ever lived.—If you will read over your article carefully you will find that I am charged with countenancing, if not defending a principle that opens wide the door for all kinds of innovation; a principle that will let in infant baptism, Romish affusion, the mourner's bench, popery, and all the other multitudinous perversions of the Gospel; in short that I "recognize it as a legitimate principle that what the Scriptures do not *specifically* forbid may be considered as within the domain of Christian freedom."

I think we have at last reached a point where we can understand each other. You oppose the use of an organ, and the right to use it, because in your view it is in the same class with infant baptism, affusion, and the mourner's bench. And you fancy that I cannot condemn these things without abandoning the only principle by which I can justify the employment of an organ.—Now if I cannot, I am willing to take your side. I am never afraid to follow my principles to their ultimate bearings. Have you the same confidence in yours? I repeat, if my principle leads to infant baptism or any similar evil, whether mentioned by you or not, it shall no longer be my principle. I will hold nothing that I cannot follow to the end. On the other hand, as you oppose me *because* my principle is believed to lead to these results, or to be identical with one which does, will you cease your opposition if I prove that you mistake?

Now, you have not stated my principle correctly, but that will appear presently. Let it suffice here for me to assert that infant baptism, Romish affusion, and the mourner's bench, are each and every one *positively prohibited* in the Scriptures---not, as you would make me say, *specifically*, but none the less clearly and unmistakably. If I cannot find a *law* which *plainly* condemns them, I am perfectly willing to countenance them, and to recognize the churches that practice them. I have not been contending all my life against practices which are condemned only by vague and doubtful implication. And if you have been doing it, you ought,

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in my judgment, to take your seat upon the aforesaid "bench," and never leave it again. That these things actually *take the place* of those required in the Scriptures, "neutralize," "conflict with," and "supercede" them, I am prepared, not to *assert* merely, but clearly to *prove* and *establish*. Infant baptism leaves *no place* for that required in Scripture; affusion is *instead* of immersion; the mourner's bench *sets aside* the commission;—but are any of these effects, or any similar ones, produced by a mere *accompaniment* to a song of praise! Not one. The *song* is still there; the *praise*, the *melody*, the *heart*, the *voice*, *everything*, intact and undisturbed!

Come, now, my good brother, as we are settling a "grand generic principle," let us get it right. I do *not* hold that "whatever the Scriptures do not specifically forbid, may be considered as within the domain of Christian freedom." Far from it. What I do hold is, that the Scriptures condemn nothing which is not either *generically* included in their *prohibitions*, or inconsistent with their *requirements*. In such case the thing is not *in* the Scriptures at all; neither in letter nor spirit; neither express nor implied;—they say, as I wrote before, nothing *about* it; and where there is no law there can be no transgression. Now if you can find one single exception—if you can produce one single thing, which, without being included in the prohibitions of Scripture, or inconsistent with its requirements, is still wrong, you may perhaps hush the sound of organs in our churches, but you will do it at the sacrifice of the cardinal principle that the Bible is a *sufficient* rule of faith and practice. And in that case *I* shall have something to say about opening the door for popery!

I must still contend, therefore, that "within the Word is authority—all beyond is liberty." This statement may be expanded so as to read: What the Scriptures declare, or necessarily imply, is law; anything not inconsistent with law, belongs to the domain of freedom.

Applying this principle to the organ question (about which I care nothing except *for* the principle involved), as the thing is not *prohibited*, it only remains to ask whether it is *inconsistent* with what is *required*. If it can be proved to take the place of the law, to neutralize it, or to conflict with obedience to it, then it must be condemned. If on the other hand it can be shown to be perfectly consistent with such obedience, it is innocent and allowable—not binding as law, but permissible as freedom. He

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who extends the control of authority *beyond* its sphere, sins equally with him who would relax its restraints *within* its sphere.—The one course is tyranny, the other, anarchy.

Having thus presented what I conceive to be the distinct and only issue in this case, it is now incumbent upon me to show that the use of organs is not inconsistent with the requirements of worship. Having done this, the matter shall rest, so far as I am concerned.

If you will be kind enough to turn to the 87th Psalm, I think you will agree with the general judgment of expositors, that it refers, especially the latter part of it, *to the church of Christ.* "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. *As well the singers as the players on instruments shall be there*: all my springs are in thee."

All the springs of God—the fountains of his love, his mercy, his gracious pardon and salvation—*are* in the church, where men are "born" of water and of the Spirit. For myself, I take comfort from the assurance that my Heavenly Father attaches importance to the fact that I was born there—that I was "born *in* her." Surely you will not be able, as I must think you will not seek, to show that all this applies to the "Jerusalem that now is and is in bondage with her children"—to literal Zion, and the beggarly elements of Judaism. If, then, it is a prophecy of the church, most evident it is that the Holy Spirit of prophecy contemplated the "players on instruments" as contributing to her joy and taking part in her glad worship. What law have you produced which even intimates that the literal fulfillment of this prophecy would be a "sinful and presumptuous innovation?"—And I care not if the language be held simply to indicate the *joy* of the Christian worshipers, and not what was literally to take place in detail, still it proves that instrumental music is in harmony with the spirit of worship. The truth is, therefore, that such accompaniments do not set aside, neutralize, or carnalize worship; that they are not inconsistent with it; but that the very same Spirit which tells us to speak to each other in spiritual songs foretells us, as part of the joy and the praise, that the players on instruments shall be with the singers. The playing is not *ordained*, because it is not *essential;* it is *foretold*, because it is *desirable*,

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and because perfectly consistent with what *is* ordained. Hence, the church that has no instruments, obeys the commandment; the church that has them, equally obeys it, and at the same time fulfills the prediction. Where does the sin come in?

I regret exceedingly that intelligent and pious brethren should have so far forgotten themselves in their zeal, as to condemn as sinful and offensive to God, that which expresses the very joy of heaven. If, when we get there, we can take "the harps of God" in our hands, and sing the song of Moses and the Lamb *on* them and *with* them, and do it acceptably, there can be nothing inherently wrong and sinful in it here. And I feel perfectly sure that every brother will defeat himself who assumes to class that which for ages was acceptable to God, and which forever and ever will be, with human ordinances and carnal institutions, Romish or Protestant. Many good brethren, like yourself, have hastily and very unfortunately committed themselves to an untenable position. I trust they will yet perceive that Christianity is almost as far removed from Puritanism on the one side, as from Romanism on the other. I believe in my brethren. Their very faults lean to virtue's side. Their impulses are all for the glory of God, the purity of the church, and the salvation of men. The sober second thought will give those impulses proper direction, and then it will be seen that things innocent in themselves, things originally ordained by God as appropriate auxiliaries in the expression of praise, things which all experience has proved to harmonize with and to lead out and up the purest and most spiritual offerings of the soul, are not to be rejected and scouted because they may, like everything else, be abused; nor yet in obedience to an argument that cannot endure a moment's investigation.

I would say, then, in conclusion, let the churches which have instruments see that they are not abused; see that they do not supplant but rather assist the *congregational singing;* see that they make such "distinction in their sounds" or tunes that all "can *tell* what is piped or harped;" and especially see that it is a *Christian* who plays, as well as Christians who sing, and for one I shall maintain that there is *no law*, human or divine, against them.

In the hands of sectarians I freely admit that these things have been greatly abused. But so has preaching; so has praying; so has singing; so has been the very communion of the body and blood of Christ. Are we such children in understanding, or such

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weaklings in piety, that we must run away affrighted from every blessed thing that has been abused!——But I have done. I have written freely and candidly, as you desired me to do. Unless you urge something pertinent to the real point in the case, I shall not answer again.—With all Christian love and esteem,

Your brother, J. S. LAMAR.

The Duty of the Church to Young Christians.

Is the Church training the young Christians for service in the Lord's vineyard?

The object of the present paper is to incorporate in a desultory argument some wholesome and practical truths, whose lack of originality will be at least compensated by their pertinency to the condition of religious society—or rather that department of religious society within its purview.

I disclaim, at the start, any attempt to evolve original thoughts or to present anything new and strange to the minds of men, for my theme is as ancient as the race of Adam, and as universally familiar as "household words" and the obligations of social life.

If one preacher has discoursed, with the energies of his body, soul and spirit all aglow, on my subject, a million have, with an intensity of interest, a depth of devout sentiment and a breadth of philanthropy which stamped it among vital things, as the question of questions. The genius, the erudition and eloquence of the saint, the moralist, the political economist, the statesman and the multitudinous castes of humbler minds, have been expended in the unfolding of this sublime volume.

The sword of the warrior no less than the peaceful routine of a Howard's life,—the cannon's roar of desolation no less than the beneficent teachings of the wise and good of all ages, and the despotism of centuries no less than the heroic army of moral giants who drag the world along upward and onward, have all been mighty in stripping man of his barbarism and redeeming him from the most stultifying selfishness.

The obligations to provide for the training of the young, naturally, in this age, strike the mind and heart of every intelligent creature, and more than this, they imperiously demand an answer

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which will bear the "*review*" of the august interrogater: and every man's conscience concedes that the authority for the demand is unquestionable—absolute.

The question, how I, one of a thousand million of men, can most efficiently aid in the general educational and moral elevation of the young, so as to avert the multiplication of social and political evils and promote domestic virtue, commercial integrity and prosperity, a more enlightened patriotism and love of law and order among the people, equity, moderation and good government among legislators and rulers, becomes a problem more intricate and difficult, more solemn and expansive, the farther it is penetrated. Man's work in this world is based on self-abnegation and every man who pursues the true work of his life, must deny self and take up the cross of his neighbor's wants, woes and interest, and disburse the "balm and the blessing" to every son and daughter of the family of man. No man is worthy of life who does not recognize and exemplify this in his intercourse with the world.

The princes of intellect have declared the solution of this query to be nothing less than the faithful labor of a life; one which a man cannot furnish for his fellow, but which every man must encounter and solve for himself, under the severest pressure known to human experience, divine justice and the accountability of the race.

The conditions of civilized existence, impress very early on human consciousness, the line of duty in this matter, and no man has ever lived under such circumstances, without realizing the irresistible claim which the well-being of the rising generation imposes upon him to meet the question face to face and labor out his full measure of the task to bring up the young in the way they should go.

Possibly no man has, to his full satisfaction, answered this query in his own endeavors and achievements. The realm of our theme is too vast for man, as he is, to explore thoroughly; its depths are fathomless to mortal grasp, and its heights, who can attain unto? In this, as in some other matters, human perfection for instance, a man is required simply to do his utmost, and then his shortcomings will receive favorable consideration.

A man, however, as millions very clearly do, can live out his allotted time and stupidly ignore the whole matter, suffering the

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ignorance and recklessness of youth to shape society, codify popular models, and carve the very features of life for him.

But such a man rarely dies without grappling with the question in the "sickness unto death." Next only to the subject of the soul's salvation, comes this question, and harrows to the core of his heart, filling every pulsation with indescribable anguish.

The question which particularly concerns every rational citizen, is the proper and adequate preparation of the young to receive intelligently the responsibilities and to discharge faithfully the public and private services of life. If this be accomplished and nothing more in each individual case, he stops only at the threshhold of the kingdom of Christ, and dying, he is found as near to the gates as any who have not entered into the city.

But the church not only takes cognizance of the general diffusion of knowledge,—the schemes devised for the suppression of vice in all its forms,—the various enterprises for the stimulation of noble pursuits and the upbuilding of the moral structure of society,—but more, it contemplates the educative and harmonious development among the disciples, of

1st. The social life of the young.

The church is the sublimest superstructure of the universe and of the ages. Her foundation surpasses in breadth and solidity, the force of a thousand hills. Her corner stone forbids the approach of the despoiler—whether the sacrilegious hands of God's enemies, the tempestuous fury of the elements, the wear and tear of Time, or the corruption of its integral stones,—and gives strength, glory and imperishability to the whole edifice. Her capstone groups under her benign ægis, every thought, purpose and work that is reputable and good in its nature, and wholesome in its consequences, but simply and alone, on account of the grandeur and divinity of her aspirations, does she pierce the veiling firmament and reach even to the "house not made with hands eternal in the heavens."

Her beautiful faith regenerates every activity of the heart, and "is a thing of joy forever." Her Hope gladdens the desolate scenes of earth, makes unconquerable heroes of God's children, and fills the soul with an ecstasy of joy unutterable and full of glory. Her Love is as pure as the falling snow; all-embracing, ever-enduring, stronger than life or death, she grasps, with divine energy, the remotest as well as the nearest interests of the race, and

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hallows the rugged face and somber complexion of Time with the beauty and radiance of heaven.

Her gospel is a marvel of good news, detailed in a style adapted to convict the soul of its abandoned state, and animate it with aspirations and resolves, which take hold of all that is felicitous in the life that now is and that which is to come. Her ordinances are like polished columns of pearl, supporting in their unique strength, and permeating the superstructure with the vitality of God; whilst the brillant grandeur of their perfections is reflected wherever their authority is revered and their provisions faithfully accepted and obeyed.

Finally, her primitive examples and precepts, together with her own appointments and general work in preparing the world for the church and the children of God for their ultimate translation and beatification, are wondrous characteristics of an institution founded in the world to answer every spiritual requirement, and by which alone man can be blessed to the peace and salvation of his soul.

Such is the church. The resonant anthems of eulogy and the unstinted contributions of praise, of which she has been the inspiring subject, have only been, even in their highest flights and vastest circuits, poor, meager and very inadequate commentaries on the sublime features and purposes of the church.

The church promises much to the sinner, yea everything. After considering her proposals and claims with an earnest readiness and solemn concentration of mind and heart, he exclaims, "I am homeless, friendless, a stranger and an alien: she is what my soul is longing for;" and every worthy preacher and saint in the land, will respond that the church will be to him a home, a friend —that her communion, her sympathies and her very life shall be boundless with him.

The spirit of the sinner is charmed! he flies to her as his city of refuge, he adopts her as his citadel, fortress and strong tower, —he comes to be a kinsman, a brother, and to live within the circle of the influences—the social life of the church. This is all right. He has been invited, urged, commanded to do so, and he will be condemned if he does not come.

In former times, there was all this social fraternization; a disciple of Christ was a brother indeed. There was a warm current of fellowship and close intercommunion, a vital binding togther of

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God's children. They were a family, whose compactness and existence depended on the love they cherished for each other, and the significancy of their social relations. If the church meant anything then, it was this; if she means anything to-day, she means the same thing. Prodigious labors are performed, countless prayers are uttered, tears and groans and sighs like a prevailing host issue, all to accomplish the conversion of the sinner. This is right—it is Christlike; but when an alien has been made a brother, when a stranger has been adopted into the family, when a child of wrath has been constituted an heir of glory in common with ourselves, when a soldier of Satan has come over to our ranks, placed his shoulder to ours, his heart to ours, and has taken upon himself his measure of Christ's cross, and the name with its reproach, if any be still remaining, by which we are called on earth and known in heaven, I ask, how far does the church strive to render him the fulfillment of her oft-repeated promises and of his sanguine and hungry expectations? how much sympathy, affection and earnest interest does she manifest? how much of heart-blending, devout solicitude and social life to which he was invited, does she open to him? Immeasurable beyond all other facts in this life, is the church a fact,—a grand, tangible, substantial fact, without a tinge of the fanciful and unreal about her. There is an unwasting body, a boundless soul and an undying spirit in even her minor promises and joys. God has consecrated to her service, a wealth of love, benevolence and social privileges which if cultivated and developed would combine an array of attractions too formidable for the sinner to despise or the saint to forsake.

Still because this love is imperfectly realized and set forth—this benevolence narrowly, selfishly and irregularly demonstrated, and these social privileges ranged and classified after the manner of men and thereby made impotent to build up in sweet accord the hearts of the whole family, many a young hope has withered in its solitude,—many a spirit hungering for intercourse with its professed kindred, has felt its purest wishes and desires wane and die, its devoutest aspirations droop to the dust, and a desolate blight cover the whole range of life.

The pain to-day hides away until the judgment, countless evidences of the frightful havoc which the unsocial life of the church has made with the depending souls of young and old brought to her arms.

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Death has afforded relief to thousands of aching hearts, disconsolate spirits and suffering souls, because the church withheld that sympathy, that interest, that fellowship of feeling and life which the spirit of man requires and cannot survive.

The gaunt spectre of isolation stalks hither and thither among the children of God. He stands implacably between brother and brother, is felt in painful sensibility between sister and sister, he chills the stoutest heart, and handles with icy fingers the warmest currents of the church's experience.

The church is the mother of the young, and will she not clasp them lovingly to her bosom? nourish and succor, lead and watch over them through the green pastures and by the living waters? Will she not open her heart and let them feel that some of its pulsations are for them, that their continuance in well-doing is a matter of some concern and solicitude to her. More anon.

LOUISVILLE, Ky., Dec., 1868. THOMAS D. BUTLER.

Extraordinary Missionary Activity of Methodism in the United States.

The history of Methodism is one of the most extraordinary in the annals of Christendom. Methodism is one of the *latest* developments of Protestantism; it is much younger than Lutheranism and its sisters, the German and Dutch Reformed Churches; it is much younger than the English Church, than the Presbyterian and the Baptist Churches. Not much over a century has passed away since the public activity of the Wesleys began in England; and it is just a century since, in a very humble form, Methodism set its foot on American soil. And yet it has to-day far outstripped its older Protestant rivals in our land. But when we consider some other points, the contrast will stand in a still stronger light. All the churches we have named above antedate in their settlement here, the advent of Methodism in America.—Moreover, the English church came here under the fostering care and protection of the British government. All the above-named churches, except the Baptist, not only had the start of Methodism here, but had also a steady source of increase from Europe by immigration, from the very beginning, as all these churches were powerful State churches in Europe, numbering millions of

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members; the supply received by the American Methodist church has been proportionately very small, especially until very lately. Again, these other churches, except the Baptist, are all Pedobaptists of the old school, to whom in theory and practice infant baptism is the chief source of the supply of membership; the Methodist, however, although Pedobaptist, and as to infant-baptism similar in *theory* to the others, in *practice* has always, until very lately,—last year, if we mistake not, is the date of the change,—discarded this institution, with great inconsistency, as a source of membership, and relied only on actual *conversion* for increase. And yet, as the result of a system of the most active and energetic *self-development*, to-day this church has out-stripped all these other churches, that stood in comparative strength and vigor here before it came to these shores. Now, whatever opinions any one may have of Methodism, a fact so extraordinary certainly challenges attention and study. It is a marvellous history, the development and study of which has important lessons to teach, and no thoughtful man should pass it negligently and contemptuously over;—a history like this is far above contempt and neglect. It *forces* respect, and attention and study.

How, then, are we to explain this wonderful growth and expansion of American Methodism? In seeking for this explanation, let us not forget that we are discussing a work of *self-development, self-expansion;* that it was not by help from abroad, from without, but by some force or forces from within that all this was accomplished.

The question,—what is the cause of this extraordinary expansion of Methodism, is often believed to be satisfactorily answered by pointing to its *organization.* We cannot, however, regard this answer as at all satisfactory. First, we are as sure as we can be of any thing, that this Methodist organization is not only thoroughly unscriptural, but also in the most direct manner opposed, in principle, spirit and form, to the law of the New Testament. No ingenuity of reasoning, in our judgment, could possibly succeed in reconciling the two. But we believe that God has adopted the most efficient plan, in general terms, for the most successful spread of the Gospel of Christ, in the law of the New Testament. But the Methodist organization, in its episcopacy, and above all, in its extreme hierarchical absolutism, utterly ig-

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nores and destroys the most fundamental and most sacred principles of the Christian institution. This fact is alone sufficient to forbid us to come to the conclusion that in the Methodist ecclesiastical organization lies the great essential secret of this great success. Organization we believe and well know, is a most important essential to the development and support of life and power; but organization is far from being all,—even when it is the divinely ordained organization.

The most perfect and powerful machinery is dead, without an adequate power of life, as its spirit, to work in it and through it. The organization of the human body is wonderful in perfection and power, but more wonderful still and more mighty and grand, is the life-spirit that moves in it and through it. "The body without the spirit is dead." Besides this, there are, humanly speaking, very complete and very strong organizations, that yet have produced comparatively, but little effect; such is the Protestant Episcopal Church. Again, how simple the system of the primitive and early church; yet what a marvellous success does its history record! No, no, organization is by no means the Alpha and Omega of success; but we are too much given to look at, to appreciate, and admire and to be contented with, this mere outward machinery. We value it, as we have already said, and know its essential importance; but there is still "a more excellent way."

We must look for the chief cause of the wonderful progess of Methodism elsewhere. This cause, we believe, is to be found in *their extraordinary missionary activity;* their burning zeal, their all-sacrificing devotion in what they believe to be the work of God for the salvation of the world. From the very beginning it has been so with them. It has made them fearless, bold, and aggressive; it has led them, at whatever cost of labor and money, to seek out every corner of the land, at home and abroad, in the great city and in the wild woods of the West; the houses of the rich and great, and the hovels of the poor and low; it has made them call out every force of men and means to this end; no sacrifice was spared to accomplish their end. The great watch-word of this people is *action, action! onward! onward!* The fires on all their altars, in this great work, are continually ablaze; the united inspiration for the accomplishment of this great end, is con-

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stantly kept up. *This* with organization, and often without it, and spite of it, has accomplished wonders; without *this* all the most perfect organization is "nothing,"—"is dead," as is the body without the spirit. Moreover, this is a part of the divine law,—an essential part of it. This burning zeal, and all-subduing devotion, is the inspiration of the Spirit of God, the Spirit that moved so mightily in God's people to subdue the world to Christ. This is an altar-flame that is pure, that is lit with "live coals" from the presence of the Lord.

In illustration and proof of what we have said, we shall look at the missionary appropriations of the Methodist church of the United States, for the year 1869. The missions are first divided into Home and Foreign. For Foreign Missions the appropriations stand thus: 1, Africa, $12,825.00: 2, South America, 8,046; if an additional missionary be sent, 2,000 more, with exchange, total (for South America), $15,069.00; 3, China, $41,250.00; 4. Germany and Switzerland, $41,250.00; 5. Scandinavia (Denmark, Sweden and Norway), $31,553.88; 6. India, $86,053.12; 7. Bulgaria, $11,255.03; 8. Spain, to open a mission, $5,000; 9. Italy, $5,000; 10. Cuba, 5,000; 11. Mexico, $5,000; 12. New Granada, $1,000; the last *five* are to open missions. Total for Foreign Missions, $275,866.78.

For Home Missions, as follows: 1. Foreign population: Scandinavians, in New York and Northwest, $10,900.00; Welsh Mission in Central New York, $150; German missions, $33,600.00; Chinese Mission in California, $7,500; total for foreign population, $52,150.00. 2. Indian missions, $5,800; 3. Native American population in 65 Conferences, $297,250.00; 4. Territories, $14,000.—Miscellaneous: Reserve Fund, Incidental expenses, Office, Gratuitous distribution of the "Missionary Advocate,"—$75,000; For drafts yet due, $129,933.22. Grand total, $850,000.00.

The entire membership of the Methodist Church in the United States, is now 1,243,381,—increase the present year, 97,300. For purely missionary purposes, therefore, this people appropriate for 1869, almost 70 cents for every member. At an equal rate, the amount for us would be $200,000.00!—that is, counting our entire number only at 300,000.

This vast missionary work is the result of zeal in their cause, and unity of action. Is such a zeal right or wrong? If,—applying this to the church of Christ,—the "great salvation" is worth any

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thing, if it is true, is it not worth all this zeal and sacrifice, and even more? Can any man say *no?* Can any man say it is not in the highest degree praiseworthy, and that the greatness of the work demands and absolutely needs it? Will any man say that what he conceives to be the true cause of God is worthy of, and demands, less zeal and sacrifice than what he believes to be a defective Christianity, an error? And as to unity of action,—is that not an actual law of God for Christians? Ought not the church of Christ to show the most perfect example of unity of mind, of heart and hand? Because God's people are free, are not under the dominion of a hierarchy, that is no reason why they should not be one in all the work of God, in all great enterprises that truly advance it. Does the church of God mean disunion and distraction in the great work of God?

Brethren, where is *our* zeal worthy of our cause, and commensurate with the vast field before us? What are *we* doing at all, in the various fields enumerated above? Name them over, and see! What are we doing for the vast foreign population right at our doors? Do you see that the moment a field opens, the people of whom we have been speaking *instantly* enter upon it? Are you aware of the fact that the German Methodist paper at Cincinnati has more than, perhaps even double, the number of subscribers of all our papers put together? Such is the fact, and it shows with what zeal and unity this people pursue their work. Many of the richest fields of labor we have overlooked altogether. Do you blame us for stating these things? If so, why? Before God we declare that we are not, and cannot be, satisfied in any sense of the word, or according to any explanation that can be given, with our zeal and success in the work of missions. If you say, the Methodist plan is not the gospel plan,—very well; work then in the gospel plan,—but *do* something; show forth the true zeal and sacrifice in *any* plan you conceive to be the true one. But let us see the *action;* let us see the work *done.*

Brethren! you who feel the burden of this on your souls! watch, work, and pray, till the answer come. C. L. L.

A man's pride shall bring him low: but honor shall uphold the humble in spirit.—PROV.

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WHICH—PRINCIPLE OR EXPEDIENCY?

"The Senior Editor of the 'Harbinger,' in the October number of the present volume, makes the following statement in regard to the real question at issue in the use of instrumental music in worship:

"'For my own part, after a careful and candid consideration of the subject, I must conclude that it belongs to the category of 'Church expedients,' and the expediency and inexpediency of it is the proper question to ask about it.'

"If the use of instrumental music in worship be a question of pure *expediency*, then, of course, there is no *principle* involved in its use. This is a big crumb of comfort, and will be hailed with rejoicing by every advocate of the measure. The Senior Editor stands high, and deservedly too, as a man of a strong, logical and discriminating mind; but in this case I fear he has not done himself justice.

"Some light may be shed on the *nature* of this question by the following syllogism:

"1. Whatever destroys an ordinance of God is SINFUL, and belongs, consequently, to the category of *principle* and *not of expediency*.

"2. Instrumental music destroys congregational singing which is an ordinance of God;

"3. Therefore, instrumental music is SINFUL, and belongs to the category of principle and not of expediency.

"No one will deny the truthfulness of the major (1) premiss. This is inconvertible. The minor (2) premiss, if either, must be questioned. Fortunately, the same authority furnishes me with the proof of truthfulness of this. Following the remarks quoted above, the Senior Editor says: 'On this question my convictions are clear and strong. I am satisfied that the *tendency* of instrumental music is to *silence* congregational singing—to *usurp* the place of the melody of the heart, which we are commanded 'to make'—to prevent the 'edification of psalms, hymns and spiritual songs,' which is one of the social duties and privileges of the congregation—and to *deliver over* this part of the worship of the disciples into the artistic and often godless hands of rude amateurs or hireling performers. This is the result of a careful and candid observation.' (The italics are mine.)

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"If the *tendency* of instrumental music is to *silence* congregational singing—to *usurp* the place of the melody of the heart—to *prevent* the edification of psalms, hymns and spiritual songs'—and to *deliver over* this part of the worship into other hands than those of the congregation, surely it is not saying more to affirm that instrumental music, in the light of historical facts, *destroys* congregational singing, as affirmed in the minor premiss. The proof of the minor premiss being fully and clearly established by this second quotation, the conclusion (3) follows irresistibly, that the use of intsrumental music is SINFUL, and is, consequently, a question of *principle* and *not of expediency.*

"The use of instrumental music in worship has no more to defend it than sprinkling or the mourner's bench. The advocates of these affirm that they 'work well,' and so affirm the advocates of instrumental music of it. Consistency and common honesty demand that he who practices one should not rail against the other. If we are to have organs and melodeons, *let us also have everything else that will 'work well.'* Expediency will not stand in our way. H. C."

REMARKS.

We copy the above from the Christian Review. The initials of the signature and other marks assure us, that it is from the pen of our much esteemed Dr. Christopher, of St. Louis, Mo. Before I weigh its substance, I beg leave to say a word as to the manner of its appearing. Politeness is often nigh akin to justice, and in this case, both, we think, are a little infringed by the Doctor.—My article appeared in the Harbinger,—the Doctor's reply is not offered to the Harbinger, but goes, with its partial presentation, before another audience for favor. It is manly to meet a man face to face and on equal ground. But this method of one-sided attack is very near akin to talking behind one's back, for the chances are many to one, that I might never even see, much less feel the force of the blow. Besides, thousands will see his article who never saw mine, and it may be that many have seen mine who would never have seen his, were it not that I choose to heap coals of fire on his head by printing it in full on my pages. Let us cultivate courtesy as well as criticism,—love, as well as logic.

The Doctor thinks that I have thrown down "a big crumb of comfort" to the advocates of instrumental music—which they will

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hail with rejoicing. Well, suppose I have; if it is "a crumb" which the true issue in the case entitles them to, am I not, as a fair and honest reasoner, bound to give it to them? Does the Doctor think that we are at liberty, in an investigation after *truth*, to deny to those who differ from us, advantages in argument which legitimately belong to their side of the question? If so, I beg leave to dissent. No man can see, much less can he find, the truth, who thus conducts the search. Let the advocates of instrumental music have this crumb and make the most of it. It is theirs, and the sooner it is admitted the better; for a false position in reasoning, always weakens the cause that resorts to it.

But let us come to the point of the Doctor's critique. It is in the form of a syllogism. Syllogisms are sharp things. As I sometimes say to my class in Logic, they are like two-edged tools, and often cut the hands of those who seek to handle them. Nevertheless, I like to see a writer attempt to put his reasoning into the syllogistic form, for he thus makes it all the easier to expose its sophistry, if there be any lurking in the labyrinths of his reasoning. It helps one to understand himself, which, unfortunately, many, who attempt to reason, seldom succeed in doing.

How is it, then, with the case before us? First, we notice that the Doctor, in constructing his syllogism, has fallen into the same mistake which is made in the general discursions on this subject. He has assumed, in what he calls his *first premise*, the very thing to be proved, that is, that instrumental music is *not of the category of expediency*. Is it not strange that he did not see this? What he calls his first *premise*, is not a simple *premise* at all, but an *enthymematic* argument, that is, a *syllogism* with one premise suppressed. This ought to have occurred to the acute mind of my friend and brother, the moment he wrote the word "consequently." This is a word which introduces an inference, a conclusion, —and a conclusion, logically drawn, proceeds, always, from two premises, either expressed or implied. But the conclusion here reached is the *negative* of the issue in dispute, and being an assumption, as a premise, is, of course, a begging of the whole question. Let us see if we cannot disentangle the process, and reduce it to its simple elements. Legitimately, the Doctor's syllogism is this:

Whatever destroys an ordinance of God is sinful;

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Instrumental music destroys congregational singing, which is an ordinance of God;

Therefore instrumental music is sinful.

This is legitimate, that is to say, the premises being granted, the conclusion follows. But now suppose that some one denies the minor, that is the second premise, and contends that "instrumental music does *not destroy* congregational singing," does not Dr. C. perceive that the whole question becomes, at once, a question of expediency, that is, one in which the sinfulness or innocence of instrumental music has to be determined, not by the abstract nature of instrumental music, but by its practical effects, as ascertained by experience. If these effects prove to be good, conducive to congregational singing, proper to and promotive of the ordinance, then instead of being *inexpedient*, the practice would be *expedient*, and the syllogism would read,

Whatever is proper to and promotive of an ordinance of God, ought to be introduced;

Instrumental music is proper to and promotive of congregational singing, which is an ordinance of God;

Therefore, instrumental music ought to be introduced.

Now, in this issue, I take the affirmative of Dr. C's minor premise, and contend that so far as my observation goes, the tendency of nstrumental music is to destroy congregational singing, and for this reason I am opposed to its use. This is the ground upon which the whole question ought to be discussed.

But let us return, now, to the Doctor's so-called "first premise." We said that it is a syllogism with one premise suppressed, and that the conclusion in it is an assumption. Of course, if he has assumed it in the first premise as a part of his major term, it can only appear as an assumption in his conclusion. Let us see.—What is the suppressed premise? Evidently the major or first, in the regular syllogism, which would read thus:

Whatever is sinful belongs to the category of principle, and not of expediency;

Whatever destroys an ordinance of God is sinful;

Therefore whatever destroys an ordinance of God belongs to the category of principle, and not of expediency.

This is really the argument which is involved in the Doctor's *first premise.* The premise which is suppressed is assumed to be true.

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But now that the Doctor sees it written out in full, will he dare to affirm it? Will he say, "That whatever is sinful belongs to the category of principle and not of expediency"? We shall see.

But, before we press this question, let me ask my respected critic, what does he mean by *principle?* He places it in antithesis to *expediency.* Is he not, under this vague term, cheating his honest mind with another sophism? Do we not often and properly consider expediency as itself a principle? What more common than to say, that this or that is done upon the principle of expediency? If expediency may itself become a principle, where is the antithesis between expediency and principle! How can we reason with certainty or safety, when our terms are chosen with so little precision! In the absence of a definition from Dr. C., we must give to this vague word the sense which is evidently assumed by him in his reasoning; that is to say, by *principle* he means, that which is inherently, essentially, universally right or wrong, or else positively commanded or forbidden by divine law. Principle, as the antithesis of expediency, can mean no less than this. If Dr. C. does not mean this by it, then his conclusion is nugatory. There is no force in it, and it does not answer his purpose. If, then, instrumental music belongs to the category of principle, it must, according to Dr. C., be something essentially, universally wrong, or else positively forbidden by divine law.—The first of these conclusions is simply absurd. For, *first,* there is no moral quality in an instrument of music. Even should the Doctor rank it among idols, still, since the great apostle to the Gentiles could say, "We know that an idol is nothing in the world," so we can say, that both the instrument and the music made upon it are, in themselves, nothing. Second, Instrumental music could not have been employed in the Jewish service with divine acceptance, since God could not be pleased with that which was essentially wrong. Third, Christians could not, without sin, use instrumental music in private. Fourth, Its introduction as an element of praise in the New Jerusalem, even metaphorically, would be a desecration, and a discord in the harmony of the heavens. A golden harp would be as incongruous and improper as a golden calf. Surely no one, with his eyes open to see this proposition in its naked absurdity, will, for a moment, contend for it.

Should any one say, It is not instrumental music in itself that we oppose, but the use that is made of it, then let him know and

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acknowledge as a logician, that he comes over to our ground, and takes the question out of the category of principle and puts it into that of expediency. When a thing is neither right nor wrong in itself, but is to be estimated by its bearing—its tendency—its effects upon other things, *which are right or wrong*, then the question is one of expediency,—unless there is positive divine law in the case,—and this brings us to consider the second conclusion of our alternative.

Is there positive divine law forbidding instruments? If so, who has cited the precept? We simply deny, and call for the passage. We know that there has been a good deal of ingenious reasoning to show the incompatibility of instrumental music with a spiritual worship—but let these reasoners remember, that the basis of the whole argument is that of *expediency, propriety, fitness to the end.* The question is out of the law of the letter, and in the sphere of liberty.

We conclude, then, reasoning from the simple definition, which must be assigned to the word *principle* in Dr. C.'s "*first premise,*" that instrumental music cannot come under the "category of principle." It is neither a thing wrong itself, nor positively forbidden by divine law.

Let us now return to the proposition, which we saw was, perhaps unconsciously, assumed by Dr. C., in what he calls his "*first premise,*" and see if it will stand investigation. It is this: "Whatever is sinful belongs to the category of *principle* and not of *expediency.*" Let the reader turn again to Dr. C.'s "first premise" and see if the "consequently" stated there does not hang upon the truth of this proposition, as a major premise. Now we ask the question, Is it true? We answer emphatically, No. There are thousands of things in every day life, *sinful* simply because they are *inexpedient,*—not because they are wrong in themselves, that is, *essentially* so, but because, taken in connection with other things, their tendency is evil. Paul says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything unclean, to him it is unclean." (Rom. xiv. 14.) Again, "All things are lawful for me, but all things are not expedient." (1 Cor. vi. 12.) One of the inexpedient things which he names is that of eating meat offered to idols, in the presence of one who had conscience of the idol. The man of knowledge might eat with impunity, because he knew there was nothing in itself unclean and that an idol was nothing. To eat was

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not wrong in itself,—and came, therefore, within the sphere of Christian "liberty," but now says Paul, "Take heed lest by any means this liberty of yours' become a stumbling block to them that are weak. For if any man see thee, who hast knowledge, sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. viii. 9-12.) In Romans he says: "Destroy not him with thy meat, for whom Christ died." (Rom. xiv. 16.)

Now here is a case expressly declared to lie within the sphere of "liberty"—a thing of *expediency*, a thing, in itself innocent too, which nevertheless is, under given circumstances, a *sin*—no less than *destroying* one for whom Christ died. Is not this direct apostolical authority in refutation of the assumption of Dr. C., in this "first premise" of his, upon which his whole argument rests, and which, in his own confidence, he affirms no one will deny. We not only deny it, but by two distinct lines of argument have proved it to be totally fallacious. Dr. C. says, "Whatever is sinful is excluded from the category of expediency:" Paul says, "A sin, no less than the destruction of one for whom Christ died, belongs to the category of expediency, and Christian liberty." It becomes sinful by its consequences. So far as the consequences are evil is it sinful, and if they cease to be evil altogether, then it ceases to be sinful. Suppose a squad of hungry Christian mariners were to go ashore upon some heathen island and find a company of priests sacrificing a fat bullock to one of their idols, would it be any sin for them to help themselves to it and eat to their full satisfaction? No. But suppose they had with them a Christian missionary, and a heathen convert to Christianity whom he had hardly persuaded to forsake the sin of idolatry,—and that this missionary by eating should revive the convert's faith in the idol and destroy his faith in Christ, would his eating not become a sin, such as the apostle describes? Surely, yes. Yet the difference between the two cases is only a difference of expediency.

We are pleased that Dr. C. has put his argument into the syllogistic form. It enables one to see precisely what it is and to grapple it, without confusion. So long as Hercules threw Antæus

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upon his mother earth, the mighty giant and wrestler rose again with invincible strength. He could not be conquered. But when Hercules held him up in the clear isolation of the air, he had no difficulty in strangling him. He made short work with them. So with debaters that skirmish from labyrinths of sophistry, and replenish themselves, at every overthrow, with new resources of vague assumption,—you can never be done with them. But let them come out in the clear and definite limits of a syllogism, and then you have them,—then you and everybody else can see not only what is to *be* done, but also what *is* done. There is the picture in sharp and sinewy outline. The brawny arms of logic tight around the supple form of sophistry strangling it to death. It will compel strangers to wrestle with it no more.

Thus I have gone out of my way to pay my respects to my old friend, Dr. Christopher, who, I think, went a little out of his way to attack me. If he shall think we are not even, he will find me not unwilling to let him be fully heard on the one point between us, the question, as he himself puts it,—"Which—Principle or Expediency?" We used to take sweet counsel together in days past, and may still interchange blows of logic, both to our own and the public edification. If I "do not do myself justice," as the Doctor fears, or if I have been "nodding," as brother Grubbs concludes, I am glad that I have old friends who will see me both *righted* and *waked up!* I am obliged to you, brethren, for I feel at present pretty much myself again in both particulars. *Rectus in curia* and wide awake! Only with Ajax let me cry, "Give me light."

W. K. P.

From Bentley's Miscellany.

THE GARDEN OF EDEN.

AFTER MR. CHRISTIAN RASSAM, CONSUL AT MOSUL.

We have before called attention to the translations of the Old Testament as propounded by Mr. Christian Rassam, consul at Mosul. Mr. Rassam's claims to consideration are founded not only upon his being a good Hebrew and Arabic scholar, but upon the fact of his being a native Chaldean, and so thoroughly versed in the different ancient and modern Arabic dialects, that he looks upon the Hebrew itself as merely one of these, and he finds that in these different dialects the natives have, in many instances, so al-

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tered the meaning of words by transposition of letters, and of words themselves, as we have before attempted to explain, that the Septuagint were not always aware of these changes, nor, indeed, could any one be expected to be so who was not as familiar with the old Himyaritic, Hadramitic, Kufic, and other Arabic idioms, as with the Hebrew itself.

Questions of such vast extent and such deep interest are suggested by the Biblical history of creation, that we are sure, without in any way asking or expecting the reader to adopt Mr. Rassam's version in toto, he will still be glad to see that it is possible to give a different version from the one generally accepted of some verses in the all-important chapter of Genesis in which the History of Creation is continued and the Garden of Eden is depicted.

Mr. Rassam reads the first verse simply as follows:—

"And the heavens and the earth were completed, and whatsoever appertains to them."

The authorized translation has 'all the host of them.' That is, according to Bishop Beveridge, 'of each of them.' The word 'host' is plainly used to signify everything that is in heaven or in earth: or, as we say, in the whole world, which in Hebrew is always expressed by these two words, 'heaven and earth.' "The several creatures are called 'host' or *army*," says Bishop Patrick, "because of their vast quantity and excellent order."—(See D'Oyley and Mant's Holy Bible.) But if creatures comprised the creations of heaven and earth, the word would seem to be misplaced, unless used not in the sense of a being created, but of any thing created. The word 'host' seems to have been adopted simply for elocutionary or rhetorical purposes.

2. "And on the seventh day, God ceased His marvelous work, which He did, and rested on the seventh day from all His marvelous work which He did."

The construction here is not quite what is desirable; but admitting the exceeding beauty of the authorized version, we have left Mr. Rassam's rendering in all its simplicity. Bishop Patrick pointed out that in the authorized version it ought to have been 'had ended,' for God did not work on the seventh day. Mr. Rassam's version meets this difficulty, and according to Dr. Wells's translation of the Septuagint, it is precisely the same as Mr. Rassam's only 'which he did' is rendered 'which he had made.'

3. "And God blessed the seventh day and made it holy, be-

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cause He rested on it from all His marvelous work which He created then for His glorious renown."

It is evident that the translators were not more satisfied with the clearness of this last passage than the reader will probably be with Mr. Rassam's version. 'Which God created and made' has a marginal reference to the effect that in Hebrew it is 'created to make.' But if Mr. Rassam's version be correct, the sense of the passage would be, 'which God created to his glory and renown,' and which would be a great improvement, at the same time that there is nothing obscure about it.

4. "These are the creations of the heavens and earth in succession."

5. "In these days the Lord God created the earth and the heavens and the shrubs of the uncultivated lands which God caused to grow on the earth, and all the plants of the uncultivated land grew up with rapidity, yet the Lord God had caused no rain to fall on the earth, neither had Adam cultivated the soil."

Here Mr. Rassam makes a new division of verses. 'In the day' is read by Bishop Patrick as 'at the time.' Mr. Rassam writes, 'in these days.' The other deviations are not important.

6. "And the tide rose above (or over) the land, and watered all the face of the land."

'There went up a mist from,' or in the marginal reading, 'a mist which went up from.'

7. "And the Lord God created Adam from the dust of the earth and breathed into his nostrils the breath of life, and Adam became a living soul."

The authorized version has 'man' for 'Adam,' the two words signifying the same thing in Persian and in some dialects of the Arabic, and 'dust of the earth' for 'dust of the ground,' or as Bishop Patrick puts it, 'not dry, but moist dust or clay; such as is used by potters: as the Greek and Hebrew words are thought most properly to signify.' This view of the subject would also agree best with what preceded.

8. "And the Lord God planted a garden near the tide [the Shatt ul Arab] on the east side, and He placed there Adam, whom He had created."

'Eastward' in the authorized version is read by both Bishop Patrick and Dr. Wells as eastward of Judea or of the desert of the Amorites, where Moses wrote these books. This would be the case with the Shatt ul Arab, which is the tidal estuary of the

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Euphrates, Tigris, Kirkah or Hawisah (Choaspes), and Karun (Eulaeus).

9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The commentators have described the tree of life as a type of heaven and as a sacrament, being the emblem of life here and hereafter. This tree is one of the most conspicuous ornaments of Assyrian sculpture, and it is universally recognized in Eastern systems of theology. The tree of knowledge of good and evil was, according to Dr. Hales, the appointed test of the obedience or disobedience of our first parents.

10. "And a canal proceedeth from the tide to water the garden, and from thence the tide [Shatt ul Arab] is divided and formed into four heads."

It would seem, says Dr. Hales, that Paradise lay on the confluent stream of the river Euphrates and Tigris (Shatt ul Arab); but principally on the eastern bank. If such were the case, it is more consonant with the existing state of things that a canal should have been derived from this tidal estuary to water the garden than that a river should have gone out of Eden to water the garden, as we read in the authorized version. Dr. Hales also describes the estuary as dividing into two branches above the garden and two more below it.

11. "The name of the first Pishun (Karun) which traverses the whole land of Hawila (Hawaz) where there is gold."

12. "And the gold of that land is good, and there are lead and precious stones."

The Pishun has been regarded by Bishop Patrick and Dr. Wells as the westerly branch by which the Euphrates emptied itself into the Persian gulf. In actual times, the Shatt ul Arab has no Pasitigris or westerly branch, but an easterly one, one of the mouths of Karun, which is united to the Shatt ul Arab by the Muhammrah canal. This error had its origin in Hawisa, or Havilah, being looked upon as the eastern tract of Arabia Felix, instead of part of Susiana. That the generations of Ishmael should have been described in Gen. xxv. 18, as dwelling 'from Havilah, unto Shur, that is, before Egypt,' is more descriptive of their occupying all the territory from the delta of the Euphrates to the

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borders of Egypt, than that the eastern limit of the Israelite Badawin should, as Foster has argued, have been the territory of Hagar or Bahrain, on the Persian Gulf.

The reader of Mr. Rassam's version, 'and a canal proceeded from the tide to water the garden,' will be reminded of the description of Wisdom by the son of Sirach: 'I came forth as a canal dug from a river, and as a water-pipe (or channel) into a paradise.' The identification of Havilah with Chwala on the Caspian sea, and the supposition that it is a general name for India, are little more worthy of consideration than the identification of the Pishun with the Ganges, the Indus, the Phasis, the Kur, or the Halys. That a river should be divided into four heads, or sources of new rivers, is, a writer in the 'Cyclopedia of Biblical Literature' remarks, naturally impossible. It is, therefore, questionable if, instead of adopting the more generally accepted reading of a river parted from the garden of Eden with four heads or sources, we should not read with Mr. Rassam that the tide was divided and formed into four heads, or four estuaries, distinct from the main estuary—the Shatt ul Arab.

The city of Hawaz was once both great and prosperous. It is described in the Tuhfat ul Alim as 'one of the largest cities of the earth.' Its extent was estimated at the time of the Abbasside khalifs at forty parasangs! These khalifs named the city 'the source of food and wealth;' the inhabitants of which, 'in their their riches and luxury, excelled the rest of the world.' It may be in allusion to this ancient prosperity of the place that reference is made to its gold as being good, or it may be to the river having brought down gold in its bosom from the mountains, and having in its time been a Susianian Pactolus. Mughairah ben Sulaiman, quoted by Yakut in his 'Mujem al Buldan,' says of the land of Hawaz, that 'it is copper which produces gold.' As to lead, we have no notices of its existence on the Karun; but as that river flows through the lofty chain of Luristan, it may be met with in its upper part. The translation of bedolach, or bdellium, supposed by some to be a species of gum, by others, pearls or precious stones, is, however, by no means satisfactory. (See Bdellium in Cassell's Bible Dictionary.) It is curious that Capt. Robert Mignan, in his 'Memoir on the ruins of Ahwaz,' printed in the second volume of 'Transactions of the Royal Asiatic Society,' alludes to the coins and gems found at that place, as also to the integlios

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on cornelian or Oriental onyx. (Travels in Chaldæa, page 293.)

Mr. Rassam, it is to be observed, is by no means the first to identify the land Havilah with Khuzistan. Bishop Patrick and Dr. Wells, speaking of Athiopia, remark, 'Not the country so called in Africa, but another in Asia, adjoining to the easterly mouth of the Euphrates, called in the Hebrew, as in the margin of our translation, Cush; by the Greeks and Latins, Susiana; and now called by the Persians, Chusistan, that is, the province of Chus.'

13. "And the name of the second river is Gihun, which traverses the whole land of Persia."—(Luristan and Khuzistan.) 'The same is it that compasseth the whole land of Ethiopia,' in the authorized version, but in the margin, it is said, the Hebrew is Cush.

Mr. Rassam in a similar way translates 'Tirhahak, King of Ethiopia,' 'Tirhak, King of Persia,' in Isaiah, xxvii. 9. There can be no question but that several countries are alluded to in the Old Testament, under the name of Cush, or Kush—that of the eldest son of Ham; and hence while Bochart maintained (Phaleg, iv. 2) that it was exclusively in Arabia, Gesenius held with no less pertinacity that it was in Aethiopia, as in most translations of the Bible. Others again, as Michaelis and Rosenmuller, have supposed that the name Cush was applied to tracts of country both in Arabia and Africa. As the Cushite tribes emigrated a good deal, there cannot be any question as to there having been Aethiopic as well as Asiatic Cushim. The Cush described in Ezekiel (xxix. 10), as lying to the south of Egypt, would appear to have been the country afterwards called Sabaea and Meroe. But if there is one region which more than another can lay claim to having been the original Cush, it would be that mentioned as coeval with the Garden of Eden, and which was known to the Arabian and Persian geographers as Khuz, or afterwards Khuzistan, euphonized by the Greeks into Susiana. These Oriental geographers knew not the origin of the word, and several ridiculous suggestions are made upon the subject in Yakut's well-known 'Mujem al Buldan.' The name is said to signify pig, and was said to have been earned from the ugliness of the people. An ancient King of Persia is described as having written to one of his satraps to send him the worst thing in the world, upon the vilest of animals, led by the most disreputable of men, and the satrap sent the salted

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head of a fish upon an ass, led by a native of Khuzistan.—The Kirkah or Hawizah is one of the most remarkable rivers of Khuzistan, and it is that which Mr. Rassam identifies with the Gihun. Gihun and Pishun were, indeed, names used in the ancient Oriental languages as appellatives of rivers generally, like the old British Avon. Sir Henry Rawlinson found the sources of the Kirkah in the Alwand, near Hamadan, and he traced the river past Bisutun, to within a mile and a half of the great mound of Susa, it receiving several tributaries in this long course. The Karun is supposed to represent the Eulaeus of the Greek and Roman geographers; the Kirkah or Hawizhah, the Choaspes.

> There Susa, by Choaspes's amber stream,
> The drink of none but kings.

Agathocles also speaks, as well as Milton, of a river in Persia called 'The Golden,' of which none drink except the king and his eldest son. But this may refer to the Karun, which has prior claims to the epithet of 'golden,' here conferred upon it. The waters of the Kirkah and the Karun are also almost equally renowned for their excellence. Hawaizah upon the Hawizah is considered as the capital of the province of Arabistan. It is a walled town with a citadel and garrison, but has fallen into decay ever since 1837, when the dam gave way and the river divided itself into innumerable small streams, and was lost in extensive marshes. (Layard. Description of Khuzistan, in Journ. of Roy. Geo. Soc., vol. xvi. p. 35.)

14. "And the name of the third river is Hiddkal, which runs at the east of Assyria; and the fourth river is Euphrates." In the authorized version: "And the name of the third river is Hiddekel; that is which goeth toward the east of Assyria (or in the margin, eastward of Assyria.) And the fourth river is Euphrates." (Pirath or Phrath.)

Luckily there is little or no difference of opinion in regard to the identification of these two rivers. In Zend, the Tigris is called Tigir; in Pehlvi, Tigira; whence have arisen both the Aramaean and Arabic forms of Digla and Diglat, and to them we may also trace the Hebrew Dakal, divested of the prefix Hid. This prefix denotes rapidity, so that Hid-dakal signifies the rapid rapid. Tiger by itself denoting rapidity. In the language of Media, Tigris meant 'an arrow' (Strabo, ii. 527. Plin., vi. 27).

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Hence arose such pleonasms as Hiddakal, like King Pharaoh and Alcoran.

A difficulty, however, has been found in the geographical notice, that it 'floweth towards the east of Asshur,' or Assyria, for Assyria lay east, not west, of the Tigris. Some, as Gesenius, suppose that Mesopotamia was meant. Others, as Bishop Patrick and Dr Wells, argue that 'toward or before' was meant, and that the river ran 'before' Assyria; but Sir Henry Rawlinson's version that the river ran eastward to Assyria—that is, looking upwards from the Shatt ul Arab—is most consonant with the views here advocated of the position of Paradise on the estuary of the Euphrates, Tigris, Choaspes, and Eulæus.

It is to be remarked that the estuary of these four rivers presented a great difference in early historical times to what it does in the present day, and therefore differed still more in antediluvian times. The extant to which the diluvial deposits can be supposed to have affected the contour of the delta of the Euphrates, Tigris, Choaspes, and Eulæus, and more especially the land of Shinar, and the first settlements of the families of men after the Deluge, has been discussed at length in 'Ainsworth's Researches in Assyria,' &c. A distinguished writer, Mr. Granville Penn, has proposed to sweep away the difficulty by denying the authenticity of the Biblical record from verse 11 to 14 ('Comparative Estimate of the Mineral and Mosaical Geologies,' p, 418); but laying aside that the passage cannot be regarded as an interpolation without violating all the principles of just criticism, there is no necessity whatsoever for any such supposition. Whatever was the condition of the great estuary in antediluvian times, the Euphrates and Tigris having their sources beyond Taurus, in Armenia, and the Choaspes and Eulæus beyond the Kurdistan mountains, in Persia, they existed as rivers, and emptied themselves into the estuary at points to be determined by the extent of the diluvium in the delta of the four rivers, and the progress of subsequent alluvial deposits as determined by the position of known historical sites, at one epoch at or near the estuary, and now at known or determinable distances from it.

The names, however, given to the countries watered by these rivers, as those of Cush and Havilah, were penned by Moses at an after period, for Cush and his son Havilah were not in existence at the time of the creation of the Garden of Eden.

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The numerous attempts of modern German writers to resolve this part and all the rest of the Mosaic archæology into what they call a Mythic Pilosopheme (an allegory made up of tradition and fancy) are, as a writer in the Cyclopædia of Biblical Literature justly remarks, "full of arbitrary assumptions and inconsistencies; their tendency and design are to undermine all the facts of supernatural revelation, to destroy the authority of the Mosaic and prophetical Scriptures, and consequently of the Christian, and thus eventually to supersede all religion that rests upon any other ground than egotistical reasonings and romantic fancies. They form a great part of a multifarious scheme of infidelity and pantheism, which requires to be met by the proofs of the existence of a personal, intelligent, and efficient God, and the evidences that He has bestowed upon man a positive manifestation of his authority and love."

There is, however, nothing in the scriptural record to the effect that God planted a garden to the eastward, on what was then a a tidal estuary, as the home of our first parents; that that garden was watered by a canal drawn from the said tidal estuary, and that the same estuary divided into four heads—the Euphrates, the Tigris, the Choaspes, and the Eulæus—that demands any assumptions or inconsistencies, that appeals to anything miraculous or supernatural, or that requires either egotistical reasoning or romantic fancies.

15. "And the Lord God conducted Adam and placed him in the garden which is on the border of the tide, that he may labor it and plant it."

In the authorized version it is "the garden of Eden;" and in further illustration of the same point we may quote Gen. iii. 24: "So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life;" which is rendered by Mr. Rassam, "He (God) turned Adam out, and He placed at the east side of the garden, which is at the side of the tide, guards to repel with a sword those who were intrusive and who insisted upon finding out the way of the tree of life." Elsewhere Mr. Rassam gives another version to the Eden of the Holy Writ. Thus, Isaiah xxxvii. 12: "Have the gods of the nations delivered them which my fathers have destroyed, as Gozan and Haran and Rezeph, and the children of Eden which were in Telassar." He

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translates, "Could the gods of the Arabs save them, namely, the tribe of Ghassan and Harin and Radhaf, and the men of Ghadan who are of the hill (tel) of Abshair." The Eden here, as also that mentioned in Ezek. xxvii. 23 as being among the merchants of Tyre, are admittedly differently spelt, and to belong to a different region of the garden of Eden. (See Cassell's "Bible Dictionary," Art. Eden.)

It is impossible, however, without further testimony to give up the name of Eden, which is the most ancient and venerable name in geography, the name of the first district of the earth's surface of which human beings could have any knowledge, and supplant it by "tidal estuary." Other passages scarcely countenance this version, as "He will make her wilderness like Eden, and her desert like the garden of Jahvah or Jehovah." "Thou hast been in Eden, the garden of God." "All the trees of Eden that were in the garden of God envied him." "This land which was desolate is become as the garden of Eden" (Isa. li. 3; Ezek. xxviii. 13; xxxi, 9, 16, 18; xxxvi. 35; Joel ii. 3.)

The word Eden is explained by Firuz-Abadi in his celebrated Arabic Lexicon (Kamus) as signifying delight, tenderness, and loveliness, and Major Wilford and Professor Wilson find its elements in the Sanscrit. The description throughout, it has been observed, is given in that simple, artless, childlike style which characterizes the whole of the primeval Hebrew Scriptures. This is the style which was alone adapted to the early stages of human history. Whether, then, we regard Eden as a tract of country or as a tract watered by a tidal estuary, and therefore in such a country fertile without labor, still Paradise or the garden was not Eden so much as in Eden. That a river or canal went out of an estuary to water the garden is, further, more consonant with the state of things as existing on the Shatt ul Arab than that "a river proceeded from the country of Eden," and that the tidal estuary had four heads is more comprehensible than that the river of Eden was divided into four heads.

LET the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.

THE road to ruin is always kept in good repair, and the traveler pays the expenses of it.

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EUROPEAN LETTERS.---NO. 4.

GENEVA.

DEAR BRO. PENDLETON:—In my last letter I told you that we arrived at Geneva late in the evening,—which was on Friday.—You can well imagine with what interest we started out next morning to see and explore this famous place.

This queen of all Switzerland is situated at the foot of Lake Geneva, whose classic name, Leman, is still perfectly familiar to the French inhabitants on its shores, and is the name by which this fairest of Swiss lakes is known in poetry. The position of this famous little city is exceedingly beautiful. It lies around the southern end of the lake, running up some distance on both shores. The first part of the city is that immediately on the lake. Here are beautiful houses, among them many fine hotels of the first class, especially on the western side, called the *Beau Rivage*, the *beautiful shore*. Beautiful quays, planted with trees and affording delightful promenades, skirt the lake as far as the the city looks upon it. The rear of the city, constituting the larger and older part of it, ascends the hills that on both sides of the lake begin to rise up close by the shore. This older part has very narrow, crooked, and steep streets, especially so on the eastern side. A walk through these old streets, among these centuries-old houses, gives you a true idea of *ancient Geneva*, and carries you back to the days of that past whose history has given this place its great renown and chief charm. Far more attractive to me were these shadowy streets and dark gray buildings, than the beautiful houses on the *Beau Rivage*.

From the extreme southern point of the lake breaks forth the Rhone, with its blue waters clear as crystal, and with a swiftness that no boat could stem. The river divides the town into two parts; these are connected by several bridges,—about six in all,—the upper one of which, the Pont du Mont Blanc, may be regarded as built over the lake itself. These bridges are the scene of perpetual animation, especially in the summer season, and from the upper ones, which are admirably built, the views are very fine. Here you look far out on the lake and its lovely shores, or the quays and the beautiful houses near, and on the busy scene of life and pleasure all around you. Between the first and second bridges,—those of Mont Blanc and des Bergues,—is Rousseau's

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Island, reached by a little suspension bridge from the Pont des Bergues. It is a small island, standing in the middle of the stream, built up all around with a strong wall that presents a sharp angle with equal sides against the swift current. The little isle is planted with trees, making a fine promenade, and is one of the pleasantest and most frequented resorts in Geneva. In the center of it, on a high pediment, is a large bronze statue of the humanitarian philosopher, or rather sophist, Rousseau, presenting him in a sitting, thoughtful posture, with book and pen in hand. Geneva does honor to Rousseau, as one of her children who has given it the renown of his name. He was born here in 1712.—This statue was erected in 1834, by Pradier. How strange the vicissitudes of men's fame! In 1763 two of Rousseau's most famous writings, his *Emile* and his *Contrat Social*, were, by order of the magistracy of Geneva, publicly burned by the hangman, as "daring, scandalous, impious, and tending to destroy the Christian religion, and all governments,"—which is no doubt true of them,—and this too at the instigation of Voltaire, sustained by the University of Paris,—perhaps an act of jealousy on the part of this proud, jealous egotist;—and *now* Geneva erects to this same Rousseau a noble monument in the most conspicuous part of the city. It is remembered, too, that Calvin, who lived long and died spiritual and civil autocrat here, was once, in the midst of his power, banished by the Senate of Geneva, and remained in exile several years, when he was called back again by the earnest voice of the same magistracy.

From this island you have a fine view of the mountain scenery around Geneva. To the right, in the center of a plain, rising in solitary grandeur, stands the isolated lofty pyramid of the Mole; by the side of it stretch away in a southerly direction the high ridges of the Great and Little Saleve; far eastward beyond these, you see, if the sky be favorable, the groups of the *Aiguilles Rouges* (Red Needles), the broad *Buet;* beyond these, the *Aiguilles d'Argentieres*, above the vale of Chamounix, and beyond all, and grandest of all, and towering above them all, the white summits of the chain of Mont Blanc, whose glories are best seen when with a clear sky the sun is setting beyond the long, high ridge of the *Voirons*, the near part of the Jura Range, which you see from the island on the west. It was here, at sunset on the Sunday we spent in Geneva, we first saw, in a pure, cloudless heavens, the 'awful mount.'

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After the first sight, we hurried with quickened steps over the bridge to the *Beau Rivage*, where we knew a still better view could be obtained. There, with agitated heart, we beheld in undimmed splendor,—the object of so much thought, and of such intense desire,—this glorious sight. Immediately before us, already shrouded in the shadows of evening, rose the solitary cone of the *Mole;* the two Saleves, and all the lesser Alps eastward, rising loftier one above the other, were gradually veiling themselves in darkness. Above them all, and above all the shadows and the darkness, stretched the chain of Mont Blanc, clothed in pure white,—the central rounded peak, the peerless monarch himself, rising far up into the heavens. As the twilight faded away, one by one of the long line of snowy summits sank into the shadow; till finally the Sovereign of the Alps, the top of Mont Blanc, alone stood out, white and clear, in the heavens. We watched till the shadows of night and the mist-clouds of the mountains shut out from our eyes the glorious vision. My soul was oppressed with feelings of delight, wonder and awe; and with this foretaste of Mont Blanc, our little company retraced its steps homeward.

The quay on the eastern part of the city is the landing-place of the steamers that daily ply up and down the lake. It is broad, and the center of a good deal of pleasure-seeking life; here tourists come and go by the lake; here visiters and residents are constantly seen seeking and enjoying the pleasant walks. Here, on the very edge of the lake, is the *Jardin Anglais* (English Garden), beautifully laid out in walks, and devoted to the public.—In it is a pretty kiosque, in which is kept an admirably prepared Relief of Mont Blanc, made of lime-wood, 42 feet in length, giving a very good idea of the whole chain, from the Col du Bonhomme to the Great St. Bernard. Everything in this Relief is beautifully marked out,—mountains, with everything appertaining to them,—the *firns*, or rounded snow-summits, the line of snow, glaciers, forests, cataracts, green spots, villages, all clearly and accurately shown. So also the valleys and streams. The entrance is twice a week free;—we saw it on another day, and gave the lady keeper a franc for our company. We visited the Musee Rath, a fine gallery of painting and statuary, given to the city by the Russian General Rath, who was a native of Geneva;—and the Musee Academique, with its fine Zoological Department and Museum of Antiquities and Medals, truly an honor to Geneva. The city has also a small, well-arranged and well-cultivated Botanical Gar-

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den, on the south of the city, below the high, shady walks of the Treille. Walking through these Gardens, I noticed a number of statues erected to the honored names of Geneva; prominent among these, is the name of Charles Bonnet, so often and so affectionately mentioned by the German poet Matthison, in his lyrics of the Alps. In several places I met his statue. De Candolle, Sismondi, Saussure, Rousseau, and others, are honored here in marble and bronze.

On Sunday afternoon, I visited alone the little cemetery of Plainpalais (corrupted from Plana Palus), lying in the low plain on the south of the city. It is an old, venerable burying-place, now but little used. It was a spot of peculiar interest to me, as the place where, besides Calvin, many men of illustrious fame lie buried. As I wandered beside the grass-grown graves and old moss-covered tomb-stones, I met many names of various fame.—Here are, near each other, the tombs of Auguste Pyramus and de Candolle. Near by is buried Sir Humphrey Davy, and alongside are the graves of two young Britons, Rev. Richard Bracken M. A. of Green's College, Oxford, and his brother-in-law, Augustus Campbell, of Argylshire, Scotland, who, as the tablet on the monument relates, together perished in a snow storm on the Col du Bonhomme, on their way to the St. Bernard, Sept. 13th, 1830, at the early ages of 30 and 20 years. Their remains were brought here and buried. The old family name of Turretin, the French form of the original Italian Turretini, of such noble fame in the religious history of Geneva, also is several times found here.—Other cherished names in the history of the Genevan reformation time has worn away. In vain you seek for Calvin's name; he was buried here, but the austere reformer forbade that any monument should be reared over his grave. Some time ago a stone or tablet with the letters J. C. was dug up here, and sometimes the guide insists that this shows the spot where the ashes of the reformer rest. The austere simplicity and the stern Protestantism of the Genevan religion is seen in the cemetery of Plainpalais; all is simple and pompless;—the inscriptions are all brief, evangelical and Biblical—chiefly passages from the New Testament, that point the hopes of the hearts here buried, or who laid their dead here. How different from the pomp and idle show, the popish extravagances and delusions, in the monuments and inscriptions of Perelachaise, the renowned cemetery of Paris! Alongside of

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the Protestant cemetery of Plainpalais, with but a wall intervening, is the Catholic burying-ground with its crosses and shrines. There is Romanism immediately by the side of Genevan Protestantism. The contrast is direct and striking; yet the little Catholic graveyard is a humble place, and in looking into it, I noticed, as very peculiar, that in the inscriptions by the entrance and on the tombs, were to be found passages of Scripture,—a thing so rare in Catholic burial places. The Biblicism of Geneva and of the cemetery alongside may not have been without its effect here.

Near the top of the hill, in the oldest part of the city on the eastern side of the Lake, is the venerable Cathedral of St. Pierre. It is very old, built in the Romanesque style, and completed by the Emperor Conrad the Second, as early as 1024. The interior is adorned with several monuments to eminent men; among them one to the eminent French Huguenot, Agrippe d'Aubigne, a friend and confidant of Henry the Fourth. He died here in exile. In this cathedral Calvin preached, and the pulpit he occupied is yet in it. A scene that occurred here is well remembered in Geneva, to the honor of Calvin, and is characteristic of his courage and severe devotion to what he believed to be right. On a communion occasion, a crowd of gaily dressed men of the higher class, but of bad lives, came noisily into the cathedral while the service was going on, and pressing up to the table, demanded the sacred emblems. Calvin sternly rebuked them, asking them how they dared, unworthy as they were, to come to the holy communion. His courageous bearing and terrible rebukes overawed them, and abashed they left the church. They however wreaked their vengeance on him afterwards, in contributing largely to effect his exile from Geneva. Pictures illustrative of this grand scene you see all over Geneva, entitled—*Calvin refusing the Communion to the Libertines.* From the cathedral we sought the street *de Chanoines*, west of the cathedral. It is a narrow street with tall old houses; the one marked No. 11 is called the *House of John Calvin*, where he lived from 1543 to 1563. It is a very humble, unpretending building, altogether in harmony with the austere, simple life of the great reformer. Luther's house, more pleasantly situated, is as humble as Calvin's, though like his life and spirit and theology, it had more *sunshine* playing around it than Calvin's. Yonder, to the south of the town, you see a hill called *Champel*, from which a gloomy shadow falls on

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Geneva and over the name and memory of Calvin; for here, in 1553, was burned at the stake, at the instance, beyond all doubt, of Calvin, Michael Servetus (Miguel Servedo), the learned Spanish physician, for the way in which he wrote and spoke of the Trinity; especially for the blasphemy contained in his book *de Trinitatis erroribus*. Calvin's principal share in this fiery persecution is so well authenticated that all attempts to exculpate him are in vain. The confusion in the minds of the reformers, German as well as Genevan, on the subject of the Union of Church and State, carried out more strictly by Calvin than the others, led them into many deplorable acts. Not only the austere Calvin with his cast-iron theology and severe theocratic discipline, but the 'gentle Melancthon' also, was thus led to countenance the 'use of the sword,'—(we quote Melancthon's language), to punish religious error.* 'Les extremes se touchent,' said Bossuet, *extremes meet*,—they beget each other. John Calvin's Geneva, with its extreme, intolerant theological orthodoxy, has become the cage of the most licentious, extreme rationalism, scarcely holding fast even the *form* of its former creed. Intolerance will always beget hypocrisy and licentiousness in thought; and rationalism is both of these in a super-eminent degree. The revival of a better faith in Geneva, through the influence first of Robert Haldane, and embodied in the evangelical party of which D'Aubigne, Malan, Gaussen and other noble names are prominent representatives, is a good leaven here, but it is yet far from having 'leavened the whole mass;' indeed its influence is evidently yet quite limited among the Protestant population here; the National Church has still the largely predominating sway.

I was anxious to hear some one of the Genevan preachers on the Sunday we were there. I made inquiry of the intelligent host of our hotel, the *Hotel Garni de la Poste*, where I could hear some one of the *evangelical* preachers of Geneva. I explained to him that I meant the school to which D'Aubigne, and others of that faith belonged. D'Aubigne he knew well, but he had no idea, Protestant as he was, of the *evangelicals* of Geneva, but supposed I meant by them *Baptists*. There is an English chapel here, in the *Rue Montblanc*, in the aristocratic quarter, near the Palais Fazy, the *Carsaal* of Geneva. But these *Anglican chapels* on the continent are generally, if not always, *high-church*, and I would at any time

* Melancthon wrote (two letters, I believe,) to Calvin approving of the punishment of Servetus, and of *his participation* in it.—L.

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rather go to see and hear an honest, out-and-out Romish performance, than the miserable hypocritical mockery of an attempt at imitation of Popery made in these same *Anglican chapels*. I went to the Protestant church in the *Rues basses*, where I listened to a tolerably good French sermon on the words of Felix to Paul, "Go thy way for this time; when I have a convenient season I will call for thee." The audience was very thin, but listened well. The house and all in it was as unadorned, and simple in all its arrangements as extreme Puritanism could desire it; so was also the entire service,—plain, old-fashioned Calvinistic worship.

The little republic of Geneva is so small—it contains but 12 square leagues,—that you can see, from any high place in the city, without climbing even on housetops or towers, all over, and generally far beyond, its territory. The sneering Voltaire, when he lived in it at the village of Fernex, used to say, "when I shake my wig, I powder the whole republic." Yet it has been a glorious, brave, powerful little State. More than once it resisted the strong power of the insolent Dukes of Savoy, whose territory runs almost up to the city walls. One of these glorious, successful defences is commemorated in a monumental fountain, admirably executed, called the *Monument de l'Escalade*, in the Rue des Allemands. Its two reliefs represent the scenes of the repulse of the Savoyards in their attempt to scale the wall of the *Corraterie*, on the night of Dec. 11th, 1602. Among the various figures is that of Beza returning thanks to God for the victory.

Geneva is full of fine *pensionnats*, or boarding schools; and it is said that more intelligence and learning, and more excellent schools, are crowded in this small city and territory, than in any other place of equal size on earth; and this, I presume, is true.—The population of the city is 48,000, two-thirds of whom are Protestants;—the whole canton has, in round numbers, only 83,000, of whom 29,000 are aliens. It is next to Zug, the smallest of all the Swiss cantons, but the most famous of them all. May Geneva in the future become yet more renowned for devotion to freedom and the truth than it has been in the past!

Our stay was, to me, far too short, in Geneva and by its lake,—a spot to which the poet Matthison has applied, as expressive of his own feelings, the beautiful lines of Horace:

> "Ille terrarum mihi praeter omnes
> Angulus ridet."

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It was the first place to which we hastened in Switzerland. But the glorious Alps were yet before us; much was yet to be visited and seen,—among these chief the kingly presence of Mont Blanc, which we desired to see face to face from the fair vale of Chamounix; and time with its relentless necessity was pressing upon us. So with regret, on Monday morning, August 24th,—as beautiful a day as ever shone on the lake, we stepped on board the swift little steamer *Guillaume Tell*, to pass over the entire length of Lake Leman, on our way to Chamounix and Mont Blanc.

C. L. L.

OUR PRESIDENTS AND RELIGION.

"'Burleigh,' the New York correspondent of the Boston *Journal*, who always writes interesting letters even when their taste is doubtful and their statements will not bear scrutiny, furnishes the following:

"The fact that Gen. Grant passed a Sabbath at West Point and did not attend Church, though the Post Chaplain officiated near him, has been commented by the press generally. It is a somewhat singular fact that as far as it is known no President of the United States since the days of Washington has been a communicant in a Church. John Adams was the representative of the liberal community of his day. Jefferson was styled a free thinker. An attempt was made when Jefferson was a young man to make the Episcopal Church the established religion of Virginia. John Leland, a travelling Baptist minister, preached a sermon in the presence of Jefferson, on what he called the 'incestuous connection of Church and State.' This sermon converted Jefferson to that doctrine. His persistent opposition to a Church religion caused him to be stigmatized as an infidel. Mrs. Madison was a communicant at the Episcopal Church. Her husband was not.—Monroe was a member of an Episcopal parish, but not a communicant. John Quincy Adams, though a member of a Unitarian parish in Massachusetts, held a pew in the Second Presbyterian Church at Washington, of which he was a trustee, and there he worshipped until his death. In a violent snow storm I saw him wading to Church, one Sunday, with the snow up to his loins, and he was one of the seven members who composed the congre-

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gation that morning. He never communed in the Church. General Jackson was a regular attendant on Sunday mornings. He worshipped in the Second Presbyterian Church till his quarrel with the pastor about Mrs. Eaton. He then left for the 4 1-2 Street Church and took his Cabinet with him. He always came early and entered his pew, which was on the right side of the Church as he entered. Earnest and devout attention he gave to the sermon. It was his custom, at the close of the sermon, to rise in his pew, make a very courteous bow to the minister, and then walk out, the audience waiting in their pews till he had reached the vestibule. Van Buren's home Church at Kinderhook, was Reformed Dutch. At Washington, when he went to Church he attended St. John's Episcopal Church in the morning. Mrs. Polk was a devout and earnest Christian woman, belonging to the Presbyterian Church. Mr. Polk accompanied his family every Sunday morning at the 4 1-2 Street Church. Mrs. Polk usually attended the Second Presbyterian Church in the afternoon, where she held a pew The President seldom accompanied her at the second service. Gen. Taylor was not a professor of religion.—When he attended Church he sat in the President's pew at St. John's. President Pierce was a member of the Congregational society in Concord, N. H., but not of the Church. He was very regular in his attendance at the Presbyterian Church on the morning of each Sabbath. Buchanan attended the small Presbyterian Church, on F. Street, near the White House. This was his religious home during his long Senatorial life. He was not a member of the Church. He came to church usually on foot and unattended. His pew was on the side about two-thirds of the way from the door. He usually walked up the aisle with a cat-like step, went to the extreme end of the pew, curled himself up in the corner, and seldom moved till the service closed. He rarely spoke to any one, and hastened from the church to the White House. Mrs. Lincoln was a communicant at the New York avenue Presbyterian Church. Mr. Lincoln was not. But he was a regular attendant at worship. Johnson seems to have no religious home, but rather inclined to the Lutherans. Gen. Grant is not a professor of religion. He is a trustee of the National Methodist Church at Washington, and is a frequent attendant on the preaching of that church."

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BETHANY COLLEGE.

There is a growing appreciation among us, of the importance of education, and especially of an educated Christian ministry. It is true, there are a few, here and there, who shrug their shoulders and look wise, when we talk of an educated ministry, but they are men of narrow minds and no liberality in anything connected with the prosperity of the church. The world can never be governed by negative men. They answer *a purpose* in the economy of society, and of the church even, but it is not in favor of progress, but against it. They are conservative *brakes* upon the wheels, and wholesome hold-backs, sometimes, but it would be supreme folly to give things into their keeping, unless we are prepared to surrender all growth and development. Times change, and while the gospel is ever the same, and the sinful human heart is to be saved by it and it alone, the principle of becoming all things to all men, that we may win them, holds good now, as in the day that Paul adopted it in his intercourse with the Jews,—and it requires us to adapt our *presentation* of the gospel to the education and culture of the age.

We do not mean that philosophy or science is to be substituted for the gospel. By no means. There is no saving efficacy in these. They have no power to regenerate a man. But we mean that the gospel shall be so presented as that it shall secure the respectful attention and considerate examination of all classes. The message of God should be delivered by respectable messengers.—Even in apostolic times, the greatest *preacher* was a chosen scholar. Fitness to preach and success in preaching did not depend upon simple inspiration. Among the original apostles, Peter only was eminent. Only a few were writers. Barnabas and Silas and Philip and Apollos, were not of the twelve, and yet they stand out upon the page of inspiration as chosen orators for the Cross. Natural gifts and acquired fitness were looked to by the great Head of the church. When a man was to be chosen to carry the truth to the Gentiles, Paul was selected,—a man of exquisite culture,—brought up at the feet of Gamaliel, that he might be qualified to dispute with the Jews, and a citizen of Tarsus, born free, and read in Greek literature, that he might argue with philosophers, and enchain with his eloquence the courts of Emperors and the judges of the Areopagus. He did not *use words of man's*

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wisdom, but still, they were words of wisdom,—God's wisdom,—and wisely used. As a writer, too, Paul and John and Peter are the mighty men,—Paul, mightiest of them all. "Things hard to be understood," he had to write about; and look at his eloquence, his logic, his dialectics. Study his style;—perspicuity, energy, elegance,—all the grand essentials of a great and accomplished writer, shine and burn and glitter through his immortal sentences.—He bears you on like a mighty river,—deep, yet pellucid to its bottom,—resistless in its strength and beautiful in every turn and ripple of its current.

We want such men now. We want them in our pulpits, and in our printing offices—or the places that lie back of the printing offices, where our literature is born. We believe the people, I mean those that are responsible for the success of our effort at reformation, are becoming profoundly sensible of this fact. It takes some time to make a great body of men see alike, even when the thing to be seen is evident,—especially if their attention has once been fully turned in another direction. When the great spirit of Alexander Campbell was among us, he was learning and logic enough for most men. The echo of his great blows is still coming and going in many a little debate of pioneer polemics. What infinite dishes of hash have been chopped up and stewed out of them! How many a male Minerva has sprung forth full armed from his Jovian brain! From Great Britain to all the other isles and all over the civilzied part of our own great continent, one who knows the ring of his battle axe and the metal of his armor, can recognize them, pigmies likely enough, in themselves, but still with Saul's armor on, and thus, and therefore too, head and shoulders above other men! But this cannot last. The day of the great man is over, and the monument that should rise over the tomb of his learning and eloquence is an army of preachers, educated as he was, to carry on the great work which the Lord began by his hands.

Bethany College was founded by Alexander Campbell for this high purpose,—and we rejoice to record that it is fulfilling its high design nobly. The number of young men whom she is turning out yearly for the ministry of the Word, is constantly increasing, and the brethren are gradually putting into her hands the means of rendering the facilities for this end greater and better

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than ever before. Our devoted Financial Agent, brother Albert Allen, is working earnestly to complete the endowment of the Biblical School, and we hope the time is not far off when we shall be able to add another member to our Faculty, whose labors shall be given entirely to this department. As it is, the student is allowed to feel no lack of instruction. He is kept up to the fullest stretch of his capacity, and *his time* is the only limit to *our instruction*. We labor above all things to make our students *producers*. We aim to make strong and efficient men,—men that can grapple with any intellectual subject and comprehend it,—analyze any difficulty and explain it,—look through any sophistry and expose it. Men who can think and speak and write, and bring the blush of shame to the cheek of none but the enemies of the truth. We want to fill our pulpits and our editorial chairs with such men. The day is not far off when it will be done, let who will object. The exception will become the rule—and we shall be adjusted alike to our work and to the times.

Meantime, brethren, you who are the sustaining strength of all that is good and hopeful in this, remember, that our educational business is your business—your duty. It is what you have to do, through your agents, for the church and the world. There are more churches than there are preachers. The demand is great, the supply is small. Consequently evangelical labor is high.—Small churches cannot get a preacher at all. The stronger ones absorb the supply. You must educate more preachers. The class of young men who have the heart to give themselves to this work are poor. You must help them. Support them for a few years at College, and let them pay you back in service, when they are qualified. Search out the pious and gifted youth of your neighborhood, who is willing to serve the Lord and send him to College. How many a congregation that is now mourning over the dearth of preachers, could do this, and never feel the burthen of it, and yet, they sit idly by, looking on the destitution, and letting it grow worse and worse, before their eyes. This will no do. The Lord will not suffer it. He has committed too much to our charge, for such negligence to be endured in silence. If we do not *speak* and *act*, his judgments will teach the lesson, which should be learned from gentler instruction. Let us consider and be wise. Then will we provide in time for the wants of the Lord's cause.

W. K. P.

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QUERY.

BRISTOLVILLE, O., Dec. 23, '68.

BRO. PENDLETON:—Please give through the Harbinger, as soon as convenient, an exposition of Ephesians iii. 3, and particularly of the word *nature* in the clause, "by nature the children of wrath," and oblige Your brother, J. N. SMITH.

REPLY.—This passage must be explained in connection with Rom. 5: 12. The word *nature* must be understood as equal to *inherently*, or *by birth*. As Paul says in Romans, "Sin entered into the world by one man," so he says here, we are sinful *by nature*, that is, by our birth-relation to this one man, Adam. Sinful by *nature*, is not the same as sinful in *fact*, or by actual transgression. The latter is the result of the former. The inborn proclivity to sin, develops itself in sinning, but as the cause goes before the effect, it exists in all, as *nature*, before it is manifested as fact, or actual transgression. These passages have developed the two great antagonistic theories of the Augustinian and Pelagian schools,—and of course we cannot pretend to *discuss* them, in a brief note. We only give what appears to us to be the evident meaning of the language of the apostle. We enter not upon the discussion of the vexed question of "original sin," but we accept the declaration of the apostle, that "sin entered by one man, and death by sin; and so death passed upon all men," in connection with this passage, as meaning that Adam's *nature* is transmitted to us,—that, therefore, we are by *nature* or birth-relation to him, sinners, and thus, "children of wrath," and dependent upon the grace of God, through our Lord Jesus Christ, for our salvation.

W. K. P.

Tracts. Tracts.

W. T. HORNER'S CHRISTIAN TRACT PUBLISHING HOUSE.—Brethren wishing suitable tracts for gratuitous distribution, can now be supplied. We have two already stereotyped, and are publishing them in large quantities, namely, "What shall I do to be saved?" and "Rightly dividing the Word." We shall stereotype a new one every month, and will send them to any address, prepaying, for two dollars per hundred. If money is furnished us we have facilities for distributing thousands of copies among the Freed men. Address, W. T. HORNER, *Buffalo, N. Y.*

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BOOK NOTICES.

Mathes and Brooks Debate.—This is a debate of VI propositions, designed to cover the subject of Baptism, and other characteristic differences between the church of Christ and the M. E. church. Mr. Mathes represents the former, and Mr. Brooks the latter. It was held in Bedford, Ind., January, 1868, and continued for six days. It is reported by Bro. Mathes, from his own notes and those of other parties, and on this account Mr. Brooks objected to the publication. Bro. Mathes assures the reader, however, that the report "reproduces the speeches of Mr. Brooks substantially as he delivered them, so far as the positions, assumptions, arguments and Scriptures and other testimony relied on, were concerned." But "the *mannerism*, the peculiar gestures and the grimaces," he has not preserved. Now if in omitting these, he has done Mr. Brooks injustice, he has done him grievous wrong. They doubtless constituted a chief part of his power. One can almost hear the one and see the other in what *is* preserved. For our own part, we take no pleasure in reading such frothy and irreverent railings against the truth as these speeches of Mr. Brooks, even when free from their seasoning grimaces. Bro. Mathes has done his part well, and since he has held the debate, and "been compelled" to publish it, we hope he may find a compensating sale for it.

The Scheme of Redemption, by R. MILLIGAN, Pres't. of the College of the Bible in Ky. University. Published by R. W. Carroll and Co., Cin., O. We announced this book in our last number, but had not then examined it sufficiently to form an opinion of its merits. It is a work of great comprehension, commencing with *God* and the Pre-Adamic Earth, and ending with the "Fortunes and Destiny of the *Church*." The numerous topics are handled with much accurate learning, and most copious quotations of Scripture. The author is one of the most cautious thinkers we have, and no man reverences the word of God more profoundly. The reader, therefore, will find no startling speculations no coruscations of strange fire, no deep divings into dark depths where lie the awful and mystic problems that make the head ache and the heart despair;—these are all gracefully and kindly shoved aside, and we are led right on, in clear day-light, o the plain and practical side of our redemption. This is admi.

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rable, considering the purpose of the benevolent author, though we doubt not that many who may read this book will regret, that in some places, the soundings have not been deeper. But evidently, Pres't. Milligan does not think that the practical part of religious truth lies in any such inaccessible place as the bottom of a well. His book is replete with easy lessons on subjects great and small. Indeed, we do not know of any one volume, which comprises in so small space, so much that is practically useful and instructive to the student of the Bible. Whilst it does not aim to *construct* a "scheme," it successfully *traces* one through the whole Bible History of man, showing that the grand fundamental idea of the atonement, is the perpetual theme and the central power of it all. We are glad to see the clear and positive scriptural presentation of this theme which Pres't. Milligan has given us; but here, particularly, we apprehend, many will wish that he had not pushed aside some difficulties which have presented themselves to many thoughtful minds, and which doubtless occurred to the earnest mind of the author. But we remember his "caution to all young persons and especially all young preachers," and thanking him for what he has done, will not complain that he has not done more.

The Last Passover, By J. R. Whitney, published by Claxton, Remson & Haffelfinger, Phila. This little book is "an account of the closing incidents in the life upon earth of our Lord Jesus Christ." It is not original, but every word of it arranged from the four gospel narratives. One who has not studied the "harmony" of these narratives will be surprised with what force and fullness this story is brought out by the arrangement presented in this little book. It is not only an excellent book for Sunday schools, but one which will give new interest to the "last scenes" to even one familiar with the subject. Send for it to Campbell & McDermot, Wheeling, W. Va.

Three Hundred Years Ago, or, THE MARTYR OF BRENTWOOD. By W. H. G. Kingston, Esq. Philadelphia: Lutheran Board of Publication. Sold by Campbell & McDermot, Wheeling, W. V.; Price, $1.00. The book is handsomely bound in cloth, with engraved frontispiece, and is an interesting historical sketch, designed for the entertainment and instruction of children, and appropriate for Sunday-school Libraries. The horrors

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of Smithfield during the reign of "Bloody Queen Mary," are graphically portrayed. The Martyr of Brentwood, an obscure young man, dying for the Belief he would not deny, becomes through his death the means of leading many to search the Scriptures for the germ of that Hope and Trust which they saw manifested in him, and the reader is impressively led to the contemplation of the great good to our fellow-men often springing out of what seem to be at the time, the least regarded deeds of heroism. The story ends with the accession to the throne, of Queen Elizabeth, and the triumph of faith vouchsafed to the long-suffering Christians throughout the kingdom.

Golden Links, By M. Maria Shoemaker, published by Claxton, Remson & Haffelfinger, Phila. This is a beautiful little volume of "Golden Links," or "Thoughts for the Hours." All the hours of every day of a month are linked together by beautiful passages in poetry or prose, selected from the best authors, and suggestive of elevating and pious thoughts and feelings. Twelve hours to the day, and thirty-one days to the month, give us *three hundred and seventy-two gems* of richest and most beautiful sentiment, that cannot fail to bless the heart that wears them. Sold by Campbell & McDermot, Wheeling, W. Va.

The Gospel Preacher.—This is the title of a book of Sermons by our brother Benjamin Franklin. We see the book announced as ready for sale, but having been favored with only a "prospectus," we can say nothing of its merits. Knowing, however, the strong and vigorous intellect of the author, we venture, upon the *a priori* principle, to recommend it in advance. Address, Franklin & Rice, Cincinnati, Ohio.

ITEMS.

The Church in Augusta, Ga., through their accomplished *Pastor*, Bro. J. S. Lamar, and E. Campfield, *Deacon*, are making a strong appeal for an educational fund, with which to prepare young men for the ministry. Virginia is doing the same, and now has *three* young men in Bethany College. Will not all the States follow this good example? It is the great and growing need of the good cause. Who will take the lead? The young men who would give themselves to the proclamation of the gospel, are generally poor, and the churches must educate them.

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Who will do it?—What preacher or elder will raise a contribution to aid in pushing forward the work among the Scandinavians? If any should feel enough interest in this glorious enterprise to do so, let him forward to Bro. John T. Jones, Jacksonville, Illinois. DUDLEY DOWNS.

The Christian Quarterly.—Brethren will please remember that this promised auxiliary to our work will be published early in January, 1869, and will send in their orders to *R. W. Carroll & Co., Cincinnati.* It is hailed with cheering encouragement by our best men.

THE CHRISTIAN STANDARD is removed from Cleveland, O., to Alliance, O. It is out in a new dress, much improved. We notice that Prof. Benton has been added to the editorial corps. He is one of our finest scholars, and an acute reasoner. The Standard is edited with great ability, and is growing in popularity.

THE AMERICAN CHRISTIAN REVIEW needs no introduction or comment. It is so widely known that nothing we could say, could add to its celebrity. It is bold, strong, sometimes very rough and very unjust in its personalities, especially through a careless license given to unconverted correspondents; but in a kind of charitable way, generally willing to repent on conviction, and ready to allow its victims the right of remonstrance. It is the most popular paper amongst us, and wields an influence that should fill its editor with a profound sense of responsibility for its proper conduct, as regards all the great interests of the church. We sometimes fear that his many and useful outside labors do not allow him to consider this point with the prayerful watchfulness which it deserves. "As we sow, so shall we reap."

WE HAVE RECEIVED No. 3 of the *Mount Auburn Index*, a holiday edition, containing twelve pages. This number, like those which have preceded it, contains articles from members of the school, and shows in part the work done by the classes.

The *Index* is published by the Mount Auburn Young Ladies' Institute of Cincinnati, and is edited by the Senior Class, assisted by Rev. A. J. ROWLAND, Pres.

This School stands in the front rank of Female Seminaries in the entire country, and we advise all having daughters to educate to send for a catalogue. The next session will commence Monday, February 1st.

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Prospectus of the "Apostolic Times."

In compliance with the wishes of many brethren, expressed through a period of several years, the undersigned propose to issue from the city of Lexington, Ky., a WEEKLY PAPER bearing the above title. It will be issued as soon as three thousand paid subscriptions have been received.

The absorbing object of the Paper will be the propagation and defense of the Gospel as it came pure from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise. Whatever aids this, it will aid; whatever opposes this, it will oppose. To the primitive faith and the primitive practice, without enlargement or diminution; without innovation or modification, the Editors here and now commit their Paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write.

The Paper will bear itself high over all political issues and geographical boundaries both in its matter and spirit. It will stand neither for the North nor the South as such, neither for the East nor the West as such, but in all places and at all times for the TRUTH ALONE and its friends.

The Paper will aim to foster with tender solicitude and profound sympathy all our great educational enterprises. These, it is true, will be held as subordinate to the higher interests of Christianity, but as subordinate to these only, and hence as entitled largely both to our space and aid.

Much room will be devoted to General Church News and Church Statistics. It is proposed to make this feature of the paper one of peculiar interest.

Important Literary and Scientific Books, especially Religious Books, will be appropriately noticed. But endorsement where not merited, may not be expected. We shall praise only where we think it due.

The labor of the Paper has been properly divided and distributed among its Editors, but as Editors they are all equal, are alike pledged to its success, and are jointly responsible for its matter and manner.

Each Paper will contain EIGHT PAGES, and each page FIVE COLUMNS. The paper will be of the finest quality, the type new, and the work executed in the best style.

The price of the Paper will be $2.50 a year. But to every person who will send us ten names with $25, we will send one copy gratis.

All preachers and other brethren who may feel willing to do so, are hereby requested and urged to act as Agents in procuring and forwarding both names and money. Let names and money be sent in as soon practicable. Large lists of names are solicited.

All Communications of every kind to be addressed to "The Apostolic Times," Lexington, Ky.

If the Paper is not issued, the money will be returned.

MOSES E. LARD,
ROBERT GRAHAM,
WINTHROP H. HOPSON,
LANCEFORD B. WILKES,
JOHN W. McGARVEY,
Editors.

LEXINGTON, Ky., Dec., 1868.

☞ "*The Apostolic Times*" has certainly a strong corps of Editors, and a promising Prospectus. What, then, can prevent its

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success? When we consider how very few, comparatively, of the disciples are subscribers to any religious paper, we would conclude that there is room enough for many more papers than we have; but when, on the other hand, we remember the poor support given to those already in the field, we cannot but have misgivings as to the fate of a new candidate for success. But, if any combination of talent, learning, piety and literary ability, can be relied on as a guaranty of success, then may we feel sure of the establishment and liberal support of the "Apostolic Times." We give it our most cordial greeting. The editors—every man of them—are brethren whom we delight to honor, and whose noble efforts in the fields of Christian usefulness deserve our highest appreciation. W. K. P.

A Model of Church Reconciliation.

[The following has been sent to us as the terms of a reconciliation of a number of Disciples who had been divided by schismatic influences, but who repented of their sins and determined to renew their union and fellowship in Christ. We publish it, as about the best thing of the kind we have seen, and in the hope that the spirit which it breathes may lead others who are in a divided state, to follow this good example. W. K. P.]

"We, whose names are affixed to this paper, covenant in the presence of God, with one another, to unite as a church in * * * and in view of former troubles, to surrender ourselves to Christ and to one another in the spirit of brotherly kindness, and for Christ's sake forgive one another all former transgressions, each one feeling sensible of the possibility and liability of having done wrong.

2nd. We call God to witness our determination to fill our place at the regular apppointments of the church on the first day of the week, a reasonable allowance being made for distance, health, weather, circumstances &c., and to use our influence to induce others to give a like reasonable attendance.

3rd. From regard to the feelings of all, we surrender up as a freewill offering to peace, any office or appointment we may have received from either party, and unite as equals in the kingdom o Christ, but as equals we agree fervently and affectionaley to use all the influence we possess to keep the church pure and in good order.

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4th. We agree to employ some elder who labors in the word and teaching, who shall preside at all business meetings (but not vote) until the church shall elect and qualify an eldership. Finally, the New Testament, as sealed by the blood of Christ, is our creed, and in an honest determination to carry out its divine precepts, we enter into this covenant."

THE MILLENNIAL HARBINGER FOR 1869.

VOLUME XL.

This long-established advocate of the Reformation is again offered to the public. It is needless to detail the variety of instructive and useful matter which will be presented on its pages. As far as we can, we shall improve on the past, and make the volume for 1869 better than any of its predecessors. Prof. C. L. Loos will still continue to lend his earnest and valuable aid as Co-Editor, and many of our best writers will be engaged to add their contributions.

A NEW FEATURE.

Having been frequently urged to introduce a department into the Harbinger for the entertainment and instruction of the young, we shall, during the year, commencing with the January number, bring out *an original Sunday School story.* It will be written especially for young girls, but will be of interest to all. Let parents and children note this.

Our readers may be assured that we shall spare no pains to make the Harbinger a worthy vindicator of our plea for apostolic Christianity, and we earnestly appeal to them to hold up our hands in this work. We tender them our grateful acknowledgments for the steady support which they have so far given us.— We trust that none will forsake us, but that all will not only *renew* for 1869, but send us many other names also.

TERMS.— *We shall continue to send to our present subscribers unless otherwise advised:* $2.50 for single copy; 10 per cent. discount for a club of *five;* 15 per cent. for a club of *ten;* 20 per cent. for a club of *twenty*, with *one* extra copy to the agent for each club.

W. K. PENDLETON, *Editor.*

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GOOD WORDS FROM OUR CORRESPONDENTS.

CALLAWAY COUNTY, Mo., Nov. 25, 1868.

BRO. PENDLETON:—Through a kind providence I am still able to go about, though far advanced in life, and I am still proclaiming Jesus Christ and him crucified as the only name given under heaven by which poor sinners can be saved. The good cause is still progressing in our county; a great many have submitted to Prince Messiah this fall, and have been immersed for the remission of their sins—50 in Coats' Prairie, and many in other places. There are now eight organizations in our county,—most of them doing well. Sprinkling is becoming unfashionable. Almost all that join our Methodist friends demand immersion, and their preachers tell the people that they do not know which is right, sprinkling, pouring, or immersion. Query: If they do not know which is right, are they obeying the Lord? Second, Can the Lord be obeyed in any other way than by doing just what he has commanded?

Wishing you health, prosperity and success in your arduous labors for the amelioration of society and the advancement of the cause of Jesus Christ, I am yours in the hope of eternal life.

ABRAHAM RICE.

WORCESTER, MASS., Dec. 21, 1868.

I am glad to report a Church of Christ organized in Lee, N. H. It contains between 60 and 70 members. There are 19 yet to be baptized. 28 have recently been baptized, and the balance had been baptized by A. G. Comings, and were gathered up from the denominations.

ALANSON WILCOX.

LEBANON, O., Dec. 20, 1868.

The church here is in fine condition. So also is the Sunday School. There have been, since my report to you over a year ago, some over 500 additions under my humble labors. Praise the Lord.

Just closed an interesting meeting of some 18 evenings in Cincinnati with 29 additions. KNOWLES SHAW.

LONE ELM, Cooper county, Mo., Dec. 18, 1868.

ELD W. K. PENDLETON:—I am pleased to inform you that the cause has sufficiently advanced in this county, to enable the brethren, during the present year, to build two good houses of worship. They are the first built in this sectarian county. JAS. H. BAKER.

OBITUARIES.

LIBERTY, Texas, Nov. 22, 1868.

DEAR BRO. PENDLETON:—It becomes my painful duty to announce to her friends, the death of my beloved wife, Jerusha Ann Rives, after a protracted illness of 34 days, on the 6th of Nov. 1868, surrounded by weeping relatives, physicians and friends. She was nearly 54 years old, and leaves a husband, a daughter, two sons and two grandchildren to mourn their irreparable loss. She united with the Baptist Church at Robertville, Beaufort District, S. C., in 1832, under the ministrations

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of Father Daniel Baker, of the Presbyterian Church. When Bro. A. Campbell and sister Lavinia, his daughter, were travelling through S. C., in 1839, they accepted the hospitality of the family, and after hearing the Gospel taught in public and in private by this venerable man of God, she adopted those views and united with the Disciples of Christ in Mansfield, La., where she lived many years, until her removal to this place.

She was pious from her childhood, and exhibited in her life an example of holiness and justice. For weeks she had forebodings of her end approaching, and her voice was often heard in prayer and in expressions of gratitude to God, to her physicians, and to those who nursed her so tenderly. She prayed for a "quiet departure" which her Lord vouchsafed to her, and breathed her last quietly. My heart is broken by anguish more than I can bear, and I am compelled to recur to the Word of Truth which promises salvation by *hope*, to wit: the redemption of her body and a reunion with her at the appearing of our Lord Jesus Christ. Yours in Christian bonds, S. H. RIVES.

SULPHUR LICK, Ky., Dec. 11, 1868.

Brother Allen Hayes departed this life on the 31st day October, 1868, at the residence of his son-in-law, Joseph A. Bushong, in sight of his old homestead where his sainted wife breathed her last some seven years ago.

Elder Allen Hayes was born in the State of Maryland, in A.D. 1787, married in 1808 to Jane Moody, by whom he had 10 children.

Bro. Hayes first united with the Baptist Church, and lived several years in that church. After the division came up in the Baptist Church at Mill Creek, Bro. Hays lived a few years out of the church. But in the fall of 1838, under the labors of Bro. Abraham Sallee, he united with the Christians at a meeting at Sand Lick, Ky., since which time he lived a devoted Christian up to his death. Farewell departed spirit till the resurrection morn. Amen. WM. PURCELL.

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